

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. 51. MIDDLETOWN, N. Y., JANUARY 15, 1883. NO. 2.

POETRY.

FIFTIETH ANNIVERSARY OF THE "SIGNS OF THE TIMES."

FULL fifty years since thou wast born!
At first almost a hope forlorn:
Around thee deadly foes arrayed
With weapons pointed at thy head.
Thy friends were few and far between,
When first thy little face was seen;
Whilst anti-christ his hosts engaged,
And fierce and sore the conflict raged.
Amidst the unrelenting strife,
Fast flew the arrows at thy life;
And yet with sword amidst the field,
Thy hand was never known to yield.
No flag of truce, no compromise
From foes couldst thou e'er recognize;
A full surrender of the field,
And nothing less they had to yield.
Thou standest yet upon the ground,
Where in thy childhood thou wast found;
Thy feet upon the solid Rock,
Unmoved by battle's fearful shock.
The one who held thy sword so long,
Now sings the victor's glorious song;
But now another has command,
With the same weapon in his hand.
But while thy face has frowned on foes,
Thy sword allowed them no repose;
Yet to thy friends thy smiles appeared,
And thy sweet voice was ever heard.
To many a lonely fireside,
To many a household sorely tried,
To many a couch of pain and grief,
Thy visits have brought sweet relief.
Go on, and may thy life be spared,
Till thousands have thy comforts shared;
May he who sees the sparrow fall,
Uphold thee, and be all in all.
Go then, and may thy friends be true,
To hold thee up, and pay thy due;
And as thou goest call and see
Thy humble servant, I. N. V.
I. N. VANMETER.

JANUARY 1, 1883.

CORRESPONDENCE.

THE RESURRECTION.

(Continued from page 2.)

"FOR if we believe that Jesus died and rose again." The particle, *for*, connects a subsequent part of the verse from which the quotation is made; and the clause, "if we believe," &c., is of vast importance; for unless the reader or the professor has that spiritual belief, the subject is of no interest to such an one whatever. Belief, in the scriptural meaning of the word, has a far deeper import than merely assenting to anything, as an historical fact; because a genuine spiritual belief always has evidence and knowledge involved in it, and without evidence and knowledge the belief avails nothing whatever. Therefore, if one is not born again, there can be no spiritual evidence, consequently nothing but a sort of philosophical belief, which is as far removed from the childlike belief of a subject of grace, as the light of a glow-worm at midnight is from the

light of the sun in heaven at midday. Concerning the real cause of spiritual belief, the dear Redeemer has forever settled that matter in the following declarations: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; (even) the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." These words of the Savior positively show that separate from the Spirit of truth there is no Comforter; then all the theorizing and speculating of the carnal mind of man has never given any real and lasting comfort to any child of God. The Scripture positively declares that Jesus died. Reader, do you really and truly believe that he did? If so, we will now together examine the Scriptures to see why he died. "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." Therefore, in his incarnation, he felt and knew all the sorrows and temptations of his brethren. "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 that body of flesh and blood he hungered, thirsted and agonized in the garden; and of that life he said, "Therefore doth my Father love me, because I lay down my life, that I might 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." "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Much more Scripture testimony might be

adduced to show that Jesus died, and why he died; but sufficient has already been brought forth to sustain that important truth. But he not only died, but he rose again; for he could not be holden of death. In the twenty-eighth chapter of Matthew some very wonderful declarations are recorded concerning the resurrection of Christ; and in the first eight verses things are stated which have often filled the hearts of God's dear children with wonder, admiration and ecstatic joy. The angel said to the two Marys, "Come, see the place where the Lord lay." Could he have lain there had he not been there? But, before that, the angel had said to them, "He is not here; for he is risen, as he said." Had he not said, before his crucifixion and death, "Destroy this temple, and in three days I will raise it up?" Said the apostle, "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." To quote all the portions of Scripture that treat of the resurrection of Christ from the dead, would occupy too much space in a communication; and the identical body that was in agony in the garden, that hung on the cross, and that was laid in Joseph's new tomb, arose, and not something else. After his resurrection, before his ascension, at one time the disciples "were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them (his) hands and (his) feet." It must not be lost sight of that these things transpired before his ascension, and there can be nothing more positive than the fact that it was the same identical body that was crucified; but it did not see corruption, for all that justice required had been done in that immaculate body; therefore it could not be holden of death.

"Even so them also which sleep in Jesus will God bring with him." The

word "for," which stands at the commencement of the verse, connects this last portion, making a very strong affirmation concerning a great and momentous truth; as Jesus died and rose again, "even so them also," &c. Said the Savior, before his death and resurrection, "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." But is he not raising up his redeemed from their death in sin, and bringing his loved ones, in this gospel day, to a knowledge of their interest in his finished work on the cross? That is freely and joyfully admitted; but the subject under consideration is not the experience of God's children while in this life simply, (but that surely is involved in it,) but the final resurrection. Before noticing some of the objections which are raised by the caviling of the carnal mind against the doctrine of the final resurrection, some scriptural testimony shall be adduced to show the ubiquity of Jehovah. "Can any hide himself in secret places that I shall not see him? saith the Lord? Do not I fill heaven and earth? saith the Lord." "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasuries." "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." These last quotations clearly show that Jehovah is omnipresent, omniscient and omnipotent; therefore the terrible earthquake, the frightful volcano, belching forth fire, smoke, stones and lava, the fearful tornado, accompanied with lightning, thunder and rain, spreading awful destruction in its pathway, are all controlled by our God, and each will accomplish exactly what he designs when he sends it. And at such times, what can puny mortals do to arrest or stop them? Nothing; absolutely nothing! The following

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applies to our God, and to no other being: "*Vitae interminabilis, tota, simul, et perfecta possessio*," that is, in his endless being and perfections, it is one eternal now; all events are known and continually present.

The inspired apostle had to rebuke two classes, viz., the Pharisees and the Sadducees. "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Although the term "angel" is from *angelos*, messenger, and is recorded in the New Testament one hundred and seventy-four times, from the same original word, it certainly here means the person. In the Old Testament, where angels are referred to, which were never clothed in a mantle of flesh and blood, the original words are *elohim* and *shinan*; and in the New Testament the word is *isangelos*. Those Sadducees thought they could propound to our Immanuel an unanswerable question concerning the resurrection of the dead, as recorded in the twentieth chapter of Luke. They refer to the woman who had had seven husbands, and "last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife." Their carnal view of the matter was, that although the doctrine of the resurrection had been taught in their hearing, it meant a flesh and blood resurrection, with the same relations existing as before death; and to-day the great multitude of religionists, who talk so much about the joys of heaven, and meeting friends there, while they would be wonderfully surprised, and some perhaps would be piqued, if told that they had no more just view of the resurrection than the Sadducees had, yet it is precisely in harmony with the infidel question propounded to the Savior. But let us now hear his terrible rebuke to them, and to all in modern times who talk about flesh and blood ties in the world of immortal glory. "And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection 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." (See also Mark xii. 18-25.)

Now, the following questions are asked, even by some of our dear brethren: "What is the state or condition of the dead until the resurrection?" "Suppose that a child of God has been devoured by some monster of the deep." "What if an arm has been left in one country, and the body buried in another?" "Does not the person who lives to be seventy years of age change about three times by sloughing off the old flesh?" "What if one has been devoured by wild beasts?" What do all such questions mean? Is it not an attempt, on the part of finite mortals, worms of the dust, to judge the wisdom of God by their own carnal reason? Is it not an attempt to com-

pare or judge the power of Jehovah by their own strength? As to the state or condition of God's children after the death of the body, why not be willing to receive it just as it stands recorded? The Lord has revealed all that is necessary for us to know while in the flesh. Can any finite mortal tell where the Redeemer's soul was while that body in which he was crucified remained in the tomb? No. Why then wish to "pry into" what God has not revealed? Reader, if you have been so unspeakably favored as to know and understand the all-important truth that Christ has redeemed his people, you need not be concerned about the final issue; for if you are one of his redeemed, you are dear to him as "the apple of his eye." But it is for you, me, and all who love him, to remember that we "are not our own;" as the apostle said, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." We should carefully notice that the body, as well as the spirit, is God's, and that body should not be abused; neither should any child of God be heard saying, "I don't care what becomes of this old body." And as to the other questions named, as well as many others now mooted, what have we finite mortals to do with them? For if "we live, and move, and have our being" in God, there can be no possibility of one's ever being absent from Jehovah's presence; and as to being "devoured by wild beasts," or "sloughing off the old body," &c., having any force to invalidate the truth of holy writ, all such sophistry amounts to nothing whatever. Said the dear Redeemer, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Can anything be more positive and more definite than those declarations? (See also Luke xii. 6, 7.) That Being "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended [Hebrew *kul*, to contain] the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," can never be disappointed, nor lose one particle "of the purchased possession;" for the resurrection will be exactly as broad and full as the redemption through his blood. Of the nations he said, "Behold, 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." Reader, if you have a desire for a fuller description of the terrible majesty of Jehovah, carefully examine the twenty-second chapter of second Samuel.

Dear child of God, you need not concern yourself as to whether any of the loved ones of our God are in the "great deep," or whether they are in the "lone wilderness," or on the "dreary mountain's top," where no friendly hand can mark the spot; for they are just as safe in those

places, as they would be in the most costly mausoleum ever erected by mortal hands. Our concern, while in this life, should not be to understand the secret will or arcana of Jehovah; but if we know and love our dear Savior, our desire should be to honor and glorify him by well ordered lives, remembering that the final issue will all be right, because the will of our God will be accomplished.

When the apostle Paul was before king Agrippa, defending himself with an unanswerable argument, and giving in a fearless manner the reason why he occupied such a position, in such direct opposition to that which he once thought was right, he said, "Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem," &c. And before Felix the apostle said, "If they have found any evil-doing in me while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day." Caviling about the resurrection began in the church at a very early day after her organization, which the inspired Paul met and rebuked with a holy confidence and fearless determination. Right here it seems right to give the original word. When used as a noun, or the subject completed, it is *anastasis*, a standing or rising up; and from the same root precisely it is recorded thirty-eight times in the New Testament; and when used as a verb or participle, to represent the action of raising up, the words are *egeresis*, a raising, (so used in Matthew xxvii. 53,) and *exanastasis*, a standing up out of. (See Phil. iii. 11.) It is impossible to raise up that which has not been prostrated or down. Paul, in addressing Timothy, whom he called "dearly beloved son," gave him words of warning, as well as glorious encouragement; and the apostle was not afraid to name certain characters, for he said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane (and) vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. [Not will be his at some future time.] And, Let every one that nameth the name of Christ depart from iniquity."

The dear Redeemer, in setting forth his gospel with divine power, used parables, or took real facts from nature or material things, to set forth the glorious truth of spiritual realities; therefore it is divinely authorized for God's servants, in giving the exegesis of a text, or elucidating the

same, to use things in nature to enforce the truth of the subject under consideration; but great care should be taken not to introduce illustrations which will conflict with the truth in the text, but such as have direct relevancy to the subject. Is the writer taking the ground that ministers should prepare their subjects beforehand? No; but he does say that rant or rodomontade is not expounding the Scriptures; and when the Lord is pleased to be unto one of his servants matter in the heart and manner upon the tongue, he may appear very earnest, as God by his Spirit opens the Scriptures to his view, and enables him to voice the same in a clear, concise and feeling manner to them who have ears to hear, and eyes to see, and a heart to understand. But contending earnestly "for the faith [not a faith] which was once delivered unto the saints," is a very different thing from having a zeal without knowledge. A very ancient "Preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, [how true in this day of idealism,] and as nails fastened by the masters of assemblies, which are given from one shepherd." How vastly important it is for us all, brethren and sisters, to be satisfied with the ability which our God has given us; for it is recorded, "But unto every one of us is given grace according to the measure of the gift of Christ." Also, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." And, "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." If the inspired judge, the apostle Paul, could not go beyond the measure of grace given him, can any of God's children in this day? Certainly not. Therefore how careful we all ought to be, and not work with borrowed tools, but according to the ability God has given us; and not attempt to grasp something out of our power, in order that we may have notoriety, and be called "smart." Dearly beloved, all such things are fleshly and carnal, and have been declared by the inspired penman to be "vain babblings." O that all of God's dear servants, whom he has called, might at all times, when treating upon redemption, salvation and the resurrection, be led by a childlike spirit, and never attempt to do what our heavenly Lover has not given us the power to perform; ever remembering that upon a certain occasion, "as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it."

A few more quotations from Scripture concerning this clause of the text, "even so them also," &c., then

the next and following portion of the text will be treated upon. King David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." 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." The word "like," in this connection, is of vast importance, for there is no warrant to say nearly like him, because the word "like," in this place, is absolute in its meaning; therefore there can be no discrepancy. What a thought! the head to be one thing, and the body something else! "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 [here we have the word 'like' again] unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It certainly is worthy of the most profound attention for us not to pass hastily over the words "vile body," because a momentous truth is there involved; for the word "body" means exactly what it says, and is from *soma*, body, and does not mean the mental powers simply of man, but the body, embracing the entire man; and it is recorded in the New Testament in one hundred and thirty-five places, from the same original word. Therefore it is the entire man; and it requires a kind of ingenuity, which the dear children of God ought not to inculcate, to make it mean anything else. For "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Reader, please be careful and notice the little word "in," but of glorious and awful magnitude in this connection, showing that it is not a "reuniting" of a flesh and blood body to or with an immortal spirit; for in this great and glorious work of our God, "Death is swallowed up in victory." If it has not been proved, while dwelling upon this particular clause of the text, that there is to be a final resurrection, it is useless to attempt to prove that the term "resurrection" is in the Bible.

(Concluded in next number.)

"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."—Matthew iii. 12.

What a blessed thing it is that the fan is in Jesus' hand! There it was at the first, there it has been through all the ages of the gospel dispensation, and there it will remain till the last grain of the gospel harvest has experienced the sifting and fanning, and been gathered home to glory. That fan has never for a moment been in the hand even of an angel, much less of a poor, ignorant man. I have sometimes felt especially glad and thankful that ministers of the

gospel had never been delegated to use this fan. We (if I may speak of myself as one of them) may sometimes in our vanity think that we have that work to do; but when such thought is actuating us, we are of but little, if any, use to the people of God. The energy we think it necessary to put forth under the self-complacent idea that we are using the fan, and must be very thorough in our work of separation, causes more disturbance and injury to the wheat than the chaff. We may sometimes, by cold letter argument, by harsh denunciations, by sharp and perhaps angry personal allusions, hurt and turn away from us for a time the feelings of some tender, truth-loving souls, and then flatter ourselves that we have only blown away some of the chaff. We might even indulge our natural spirit of contention so far, concluding that all who objected to our manner or spirit at any time were enemies of the truth, that we should have occasion finally to think that nearly all who had once attended our ministry were chaff, and we had fanned them away. How mistaken we may be as to who are chaff, if we regard the chaff in this figure as representing men. I have sometimes seen men who delighted in what they called strong meat, the strongest kind of doctrine, and would argue by the hour with all who would meet them, and coolly dispose of all who differed with them as children of the devil, and yet who gave no evidence in their lives or conversation that their consciences had ever been made tender in the fear of the Lord. And others I have known who could not enter very deeply into the letter of doctrine, and whose tender feelings shrank from any bitter or harsh expressions toward any one, yet whose walk was before the Lord in the light of his countenance, and the testimony of whose lives and conversation was continually for the truth as it is in Jesus. Again, if we regard the chaff as representing men absolutely, what will we do with Saul of Tarsus, and all who at one time are repelled by the preaching of the truth, and afterwards become lovers of it, except we conclude that a man may be chaff to-day and wheat to-morrow?

Our Savior came under the Jewish dispensation, and of the Jews.—Rom. ix. 5. All those rites and ceremonies of that dispensation had been imposed upon that fleshly people, and in attending to and performing them they "accomplished the service of God," so far as it is possible for a natural man to accomplish it. All those meats and drinks, gifts and sacrifices, and carnal ordinances, were valuable as types and figures, "patterns of things in the [gospel] heavens," "shadows of things to come;" but otherwise they were of no more value in themselves than the pattern of a coat would be to wear, or the shadow of a tree to burn. They may be compared to the chaff that covers the grains of wheat, under which they grow up to perfection, but which is of no value any more when the

"fullness of time" has come for the wheat to be manifested in its perfection. These "gifts and sacrifices could not make him that did the service perfect as pertaining to the conscience."—Heb. ix. 9. They could not feed the soul that hungered after righteousness, any more than chaff can feed a hungry man. By faith the saints of God in that dispensation knew that wheat was under that covering of chaff, that eternal and blessed realities were hidden underneath those forms, and they lived by faith upon the Son of God, who was yet to be manifest in their flesh as their righteousness, and who was the substance hidden under the chaff, the body which cast these shadows. But while their faith received the knowledge of these things, and they rejoiced in them and were glad, and those who were prophets testified beforehand of the sufferings of Christ and the glory that should follow, yet all was a mystery to them, hidden from those eyes and generations; a mystery which is now revealed unto the saints, unto whom God makes known what is the riches of the glory of this mystery among the Gentiles, which is Christ in them the hope of glory.—Col. i. 27; 1 Peter i. 10-12. They felt the power of the mystery hidden under those Jewish forms, but could not understand it as it is now revealed unto his holy apostles and prophets by the Spirit.—Eph. iii. 4-10. They knew there was wheat coming to perfection under that chaff, but could not see it. David and other holy men of old felt its power when they testified by the Spirit of the vain character of those works, and of the coming of Christ. "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified."—Psa. cxliii. 2. "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book [in the law] it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Psalms xl. 6-8.

In the fullness of time this Savior, mightier than John the Baptist, being himself the glorious reality, the very power of God, of whom John and all the prophets only testified, came. He came to take forth the precious from the vile, to distinguish between the light and darkness, to separate the chaff from the wheat. The floor may represent this legal dispensation now come to an end. It cannot, as some may suppose, represent the gospel church, for that must be represented by the garner. Into the gospel church, as it is set forth in its perfection in the New Testament, straw and chaff do not come; nothing but wheat. Of course, in visible organizations are often found false professors, no doubt, and much chaff of false doctrine and practice; but Jesus did not bring it there. He makes no such mistake, and he is the one who is purging this floor, and gathering the wheat into his garner. His work is perfect. The church, as

set forth in the Acts of the Apostles, and in the precepts and ordinances of Jesus, and the teaching of his inspired apostles and prophets, is seen in that perfection which was foretold by all the prophets. Her walls are salvation, and her gates praise. Her officers are peace, and her exactors righteousness.—Isa. lx. Her gates are ever open, and yet the uncircumcised or unclean shall never enter them.—Isaiah lii. 1.

When Jesus came, he taught not as the Scribes, but as one having authority. He spake as never man spake. He did not destroy or contradict the law, but fulfilled it. He did not set aside the ordinances of the law until he had shown the fulfillment of them in himself; then they were taken away. His word of truth, as a fan in the hand of the winnowing, separated the form or covering from the substance, the letter from the spirit. He opened the chaff of the carnal ordinances with the flail or hammer of his word, displayed the precious grain of truth which it had covered till then, and blew the chaff away. His word, as an unquenchable fire, ever consumes that chaff. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?—Jer. xxiii. 28, 29. The fan of his word has left nothing upon that floor of all that the Jews depended upon. All their works, and all the works and doctrines of men, became as chaff, and have been driven utterly away. And those who depend upon works are, in their profession, as light as chaff. It is the profession, the false doctrine, the works, and the dependence upon those works, which are the chaff, and not the man. These are always chaff, and always burned up by the unquenchable fire of the word; but he who has been trusting in these, and while trusting in them, was light as chaff before the wind, may afterwards be brought forth as wheat by the grace of God. It is the grace of God in him, the work of Jesus wrought in his soul by faith, which is the wheat, for by this alone does he stand accepted in the sight of God. The wicked are often spoken of in the Old Testament as chaff driven before the wind, and as stubble and chaff burned with fire, having reference to the lightness and utter vanity of their profession. In those cases the chaff, as a distinct thing considered with reference to its lightness, and its inflammable nature, is taken to represent the vanity of all men in their best estate in the sight of God. In those figures the wheat is not mentioned. That is only mentioned when illustrating by chaff and wheat the difference between the dreams or doctrines of men and the word of the Lord.—Jer. xxiii. 28. In this place, the figure of a threshing floor is presented, and the wheat, all threshed out, lies in a heap with the chaff; as the whole works, teachings and pro-

phesies of the legal dispensation, now completely ended, lay as it were before our Savior, to be disposed of by him, the letter to be separated from the spirit, and the real worth and meaning of all those things to be treasured up and brought to the knowledge of his people in their own experience. It is in the experience of the Lord's people alone that the power and work of this fan in the hand of this Mighty One is manifested. We can never see its work in the case of others only as we have felt the same work in our own souls. If we see one become angry at the preaching of the precious gospel, and turn indignantly away from a sound that is so sweet to us, we do not dare to say, There is one who is chaff, and the preaching has fanned him away, and he will be burned up with unquenchable fire. We have no right to say that. He may be one of the redeemed who shall sing in glory. If we see a thief, or even a murderer, who would willingly destroy him who preaches the truth, we cannot say of him even, He is chaff, and shall be burned up with unquenchable fire; for how do we know that before he leaves this world he shall not fall with the sharp arrows of the Almighty in his heart, and hear the blessed and infinitely gracious voice of Jesus saying, This day shalt thou be with me in paradise.

When the Savior begins to manifest himself to one of his elect, how thoroughly does he cause him to experience the purging power of that fan. "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 3. We have been trusting in our own works. Now all those works are blown away, and the fire of his word consumes them. We try to keep them, unwilling to believe that they are only chaff; but the work of the fan goes on, and they are removed from us. The word, as a fire, burns them up. We try to put it out, to discover something in the word which will allow of the works of men being accepted. But the word is against all the works of men. It kindles upon them, it burns against them in our consciences, and we cannot extinguish it. They are dead works, and like dry, dead sticks, they are combustible; and we find the fire that has taken hold of them unquenchable, till they are utterly consumed, and the conscience thoroughly purged from them. And whenever we try, during all our pilgrimage here, to make use of some of that chaff of false doctrine, carnal ordinances, and works of the flesh, the fan will be felt again, the strong wind will pass through our soul, and the consuming fire will again be experienced, destroying all such vain trusts. The Lord's people will not be allowed to feed upon chaff, nor ever be left long under the delusion that they are living upon anything which is not really the wheat of God's word of grace.

Peter at one time was evidently feeding his vanity upon chaff, of

which the flesh of all God's people is full, but which can only puff up with pride and self-confidence, and never feed the soul. Satan was allowed to sift him as wheat; not to get the chaff out, for that Satan would not care to do, but to let Peter see it, and so frighten his soul. The Savior's prayer had prevented the possibility of his faith failing. The wheat was all there yet, but down out of Peter's sight, covered up with chaff. Now, if men had been using the fan, what a scolding Peter would have received. How his terrible lies and profanity and cowardice would have been held up before him, and what sharp and scathing rebukes would have been hurled at him, and how confidently they would have said to and of him, He is no child of God. But the fan is in the hand of him whose gentleness made David great.—Psa. xviii. 35. In the hand of him who never breaks the bruised reed, nor quenches the smoking flax. He turned and looked upon Peter. Softly the fan moved in his tender, merciful hand. A gentle breath of the Holy Spirit, a soft breeze from the heavenly land, passed through his soul. But the effect was as though a whirlwind had come upon the heap of chaff. It was gone in a moment, and the wheat left pure and clean, and not a grain disturbed.

My conclusion then is this, that the chaff represents all the forms and ceremonies of the legal dispensation, all the works of the law. These, we must remember, were necessary for the time then present, being imposed on that people by the Lord till the time of reformation, (Hebrews ix.,) as the chaff is necessary for a covering of the wheat until it is ready to the harvest. We must not think of the chaff as though it were something that never belonged there, but as something whose work is done, and which, like a pattern or type, has no intrinsic value, no separate worth of its own, and is therefore to be thrown away when the purpose of God concerning it is accomplished. The chaff will, in a secondary manner, represent the religion of all those who depend upon the works of the law for salvation. The wheat must necessarily represent the truth, the real meaning of all those forms and ordinances, the substance covered and hidden by them. This substance was Christ. All that was written in the volume of that book, was written of him. This he taught his disciples when he opened their understandings, and expounded to them in all the Scriptures the things concerning himself. These ordinances were shadows of things to come; the body was of him.—Col. ii. 17. They were patterns; he was the reality. In all his teachings, everything that was not of him was rejected. The wheat, therefore, that is left when the chaff is fanned away, and the floor of that legal dispensation thoroughly purged of all that is of no value, is Christ, the life and righteousness of his people, Christ in his work of salvation, Christ in his precious doctrine and in the order of his house, Christ in the

work of faith wrought in the hearts of his people, Christ in them the hope of glory. He is the Alpha and Omega, the beginning and the end of all that knowledge and experience in them which is life eternal. He is their all and in all. He in them is all that can cause them to be as the wheat. All else about them is chaff. And never can they offer unto God an offering in righteousness except when the fan in his mighty but loving hand, and the fire, have purged them of all this vain confidence in the flesh. Then, feeble and sore broken, meek and humble in their helplessness, in tender contrition they are enabled to look alone unto Jesus, and find acceptance at the throne of grace through him. Thus in Christ alone, in his name and righteousness, separated from all that is of the flesh, are they gathered as wheat into the garner.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 14, 1882.

OREGO, N. Y., Oct. 7, 1882.

DEAR BRETHREN BEEBE:—This excellent letter of our dear sister Hill I send to you for publication, if your judgment accords with mine in placing it in the SIGNS, our much loved family paper. I have not asked our sister's consent, but hope she will not feel hard towards me, as I felt it contained too many precious truths that might be of comfort to many, if not all, who may read it, and who are traveling through the same desert land, who are also poor and needy, whose hope sometimes looks small, that is, when we are looking through the flesh. Our hope is ever the same, that one precious, glorious hope, eternal, everlasting and enduring. I believe there is more food in one such message as our dear sister's, than in all the writings (no matter from whom they come) outside of the chosen family of our God, for those who are led by the same Spirit, and are traveling towards that city, the heavenly Jerusalem. I feel that I want to speak of the goodness of God, and my mind goes out to those I love in the truth. Many I know personally, besides many I never have seen in the flesh, but whose communications have brought them into my heart; being, as I hope, of one mind and one heart, even in Christ. My heavenly Father has seen fit to spare me until the present time, and given me so many blessed privileges in meeting and mingling with his dear children, both at home and abroad, for which I desire to praise his great and holy name while life and memory last. Another annual meeting has passed. We were highly favored with a good attendance, and our dear ministering brethren, Elders Durand and Vail, were enabled to bring things new and old out of the great heavenly storehouse, where the vine is laden with rich, choice fruit to satisfy the hungry poor, those who are told to "Come, buy wine and milk, without money and without price." How different from natural things; for if we buy natural food, we expect to pay for it; but we, poor, finite mortals, cannot

pay the price for the rich provisions which are laid up in the gospel. We are redeemed by the precious blood of our glorious High Priest, and he has said to the church, "Eat, O friends; drink, yea, drink abundantly, O beloved." How tender and endearing the words to the weary and heavy laden ones, who are so often cast down, being burdened with this body of sin, yet patiently waiting their release. And all along our pilgrimage journey, which lies through the valley and shadow of death, we are encouraged to fear no evil, "for thy rod and thy staff they comfort me." It seems to me that the rod and staff here spoken of are both strength and comfort to the weary pilgrim; not correction, or the closing of time. I believe as we look back over our journey, we can witness to the truth of this passage. The Lord has, I believe and hope, shown me some of the wonderful things written for our learning, and caused them to be spoken in the proclamation of the gospel by his dear servants, whom he has been pleased to send to go in and out before us, and has thus far kept them humble, and not allowed that cruel monster, jealousy, to mar their peace. O that we may always be kept as in the hollow of his hand, ever looking unto Jesus, the author and finisher of our faith. I would not forget the meeting at Schoharie, which it was my privilege to attend. I went out of duty, not expecting to enjoy what I did at our own gathering. I seldom go to meeting feeling so dark and lifeless in spiritual things; but to my glad surprise, the opening discourse doubly paid me for coming, which was spoken from 2 Thessalonians ii. 13-17. Also, on the second morning, from Hebrews x. 23-31, I can never forget. If I should never see brother House again, I pray our heavenly Father to fill the earthen vessel with such rich provision, giving tongue and utterance to his servant, enabling him to feed the sheep and lambs of his fold. I speak more particularly of those sermons, because they seemed just for me. It was an excellent meeting, and I know it was a great comfort to those dear brethren and sisters who stand fast in the truth, turning neither to the right nor to the left, but going forward in the footsteps of their dear Redeemer. To them he says, "Follow me;" not only in my ordinances which I have commanded you, but in your walk and conversation, as becometh the children of the light.

I am glad to see the prosperity of the SIGNS. The able communications and editorials are, it seems to me, all that we can ask for; and the mild and pleasing manner which fills the minds and guides the pens of the writers, is very gratifying, still contending earnestly for the faith. May you, my dear brethren editors, be sustained.

With much love to all the household, your sister in hope,

CHRISTIANN L. FRENCH.

LAWYERSVILLE, N. Y., Oct. 17, 1882.

DEAR SISTER FRENCH:—Many

weeks have passed away since your last dear letter came to me, and then I surely thought the way would be opened for me to meet with you all; but the Lord in his providence has ordered otherwise. How I did wish to be with you at your last annual gathering together. I have looked forward to the first Sunday in every month, hoping that I might be there; but my way is hedged in on every side, and at times I feel that all things are against me. But it becomes me to be still, and acknowledge that God's ways are not my ways. I would be glad to be at all the meetings of the church, and in spirit I often mingle with the dear people of God, with whom I am numbered; but O my unworthiness! I feel that is the reason, perhaps, that I am no more permitted to be in the assembly of the saints. If it is the will of our heavenly Father to grant me the privilege, the way will be opened. I have many sad hours, and the way often looks dark and dreary; yet I can say that the Lord is good, his mercy endureth forever, and all his words of promise are sure to all those to whom they are spoken. But dare I claim an interest in them? I, who am so far off, so far from God in all my walk and conversation, so unlike our glorious Leader, who has given his command, and says to his disciples, "Follow me." I have had many questionings in my mind, since I went before the church and asked admittance, whether I did a wrong, as there was such great darkness resting upon my mind at the time. I was so shut up, had nothing to say, and my poor heart was too full for utterance; and so poor and unworthy I felt, so insignificant, that I would have hidden myself out of sight. And now, when I look upon all the circumstances by which I am surrounded, I have been confirmed in my opinion. It is my wish (if indeed I am a member of the body of Christ, which is his church) to share of the burden of the church, and aid in the support of the ministry. I feel that I am willing, but I cannot always do as I wish. My heart is still one with the people of God, whom I love in the truth. I still take the SIGNS, which is a great comfort to me in my loneliness. I hope I may be able to continue to send for it while I live. But the Lord can clear the darkest skies, and give us day for night. How often the Lord is better to us than all our fears, and sometimes an unseen way is opened to us. My unbelief is chided by God's merciful hand being manifested. I desire to remember and acknowledge the Lord's goodness in times that are past, leading me about and instructing me; yea, keeping me from the snare of the fowler. I do desire, my dear sister, to still trust in the Lord, and go forward in his strength, making mention of his righteousness, and his only. How precious the truth, that all the mercies we receive, and all we hope for, even to eternal life, are not according to our works, but according to God's purpose and grace, which he purposed in Christ Jesus before the

world was. Now we see God's purposes are ripening fast, unfolding every hour. His ransomed ones are continually being manifested, a peculiar people, zealous of good works; and when time shall close, they will be presented a glorious church, without spot, or wrinkle, or any such thing, cleansed in that precious fountain of Christ's blood and his righteousness. Thus we have access into this grace, and rejoice in hope of the glory of God. Surely, my dear sister, this hope is like an anchor of the soul, sure and steadfast. Yet at times this hope within me seems very small. I must believe that my heavenly Father has a right to do as he pleases with me. He is too good to be unkind, and softly whispers to my aching heart, "Be still, and know that I am God." And then how sweet, how calm a place is the valley of humble submission; for in the time of trouble he will hide me in his pavilion, in the secret of his tabernacle will he hide me. What a pleasing, happy reflection, that the fulfillment of all the promises of God is even to his poor, needy ones, such as are ready to perish, helpless, feeble, ignorant, such as I am. But we are all chosen in one head, all loved with one love, bought with one price, and all receive the same Spirit, thus being one body in Christ. O how great is the mystery of godliness, and how wonderful is the work of redemption! Christ says, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And if we live after the flesh, we shall die to all spiritual life and enjoyment. I feel this sensibly. I know, my dear sister, that you have a more sensible enjoyment of God's presence and his smiles, and may it ever be your lot. I hope you had a profitable and pleasant meeting last week. I suppose Elder Durand was there. Remember me to him and wife, and also to his sister Bessie. I hope our dear pastor, Elder B. Bundy, is enjoying comfortable health, both physically and spiritually. May the dear Lord ever be with him with his cheering presence, and abundantly bless his labors in the ministry. I would like to write to many, which I cannot now, but hope to meet face to face, if the Lord will. How the years pass away!

"Time! what an empty vapor 'tis!
And days, how swift they are!"

Please write soon; I long to hear from you all. With much love to the dear kindred in Christ, I now bid you all adieu. A letter from any of the friends would be appreciated by your unworthy sister,

A. C. HILL.

PRINCETON, N. J., July 22, 1882.

DEAR BROTHERS AND SISTERS IN CHRIST:—I have felt for a long time a desire to write something concerning the hope I have that the Lord has led me out of bondage into gospel light and liberty; but I feel so unworthy a place in your paper, where so many excellent articles are published; for in those communications I read such sweet words from the

children of God, that I hope I may never have to be deprived of the SIGNS OF THE TIMES, for I receive so much comfort in reading the Lord's dealings with his children, as stated by them.

It was at a Presbyterian meeting, when, as I hope, the Lord revealed his love to me, and the time was their communion day; but I heard nothing in the sermon to particularly interest me. When the preacher was breaking the bread, and repeating the words Jesus said to his disciples at the supper, then a feeling took hold of me that I cannot express; for my grief was so intense, and my sorrow was so poignant, that they were like a two-edged sword. I tried to hide my feelings; but when God speaks, we cannot conceal ourselves. Yet I did not give God all the praise then, for I still thought it was as "we would," and "do and live;" but I soon found that system bound burdens upon sinners, instead of giving any relief to the "weary and heavy laden." I was connected with the Presbyterians about four years, residing near the place where they held their meetings. Then we moved away from that place, so that I did not meet with them very often; but I thought that I could find no place like that, as I was first made to see my condition as a lost sinner at one of their meetings. But soon after changing my residence my mind became much troubled, and for two years I could hear nothing preached that gave much comfort to my weary soul; for I could really hear more about the love of God, Jesus and his mercies, from the Methodists, than I could from the Presbyterians. I would go with a dear friend to the Methodist class meeting, and she would insist upon my getting up and speaking for Jesus, as she termed it; but these words would come into my mind, "Woman, keep silent." O, beloved in the Lord, I now see that then I was wandering in the wilderness, in a lone and solitary way, yea, a desert land; but I thought I could never be contented until I went back to my own church again, for I concluded there was no place like that to me. At that time, all the talking of men could not have made me believe that I ever should be reckoned among the Old School Baptists; for I then could not see that they were any nearer right than the rest of the so-called churches, and from what I had learned, they did not preach to sinners. Therefore my mind was firmly set against them, thinking that if I believed as they did, there could be no use in going to meeting. But adored be our God, he can open our blind eyes and unstop our deaf ears in his own time.

"He will keep all his defenseless sheep
From endless sin and misery."

In the providence of God I was permitted to hear Elder Purington preach; and I had heard him only a few times before he told me where I was, and what I had been doing in trying to serve God in my own strength; that such a course was but the doctrines and commandments of

men, and that it was involved in the words "do and live," as carnal men taught it; but with the child of God it is "live and do." The sweet words of gospel truth that fell from his lips were applied, as I believe, by the Spirit with such sweetness and power, that they gave me rest; and I was turned away from the "cunningly devised fables" of carnal teachers, and my prayer to God was that he would give me strength to keep from the evils of this world. It was almost one year, after receiving such blessed rest, before God enabled me to make known to the church my feelings. I had a great anxiety to be one of their number; yet I felt so unworthy a name and place amongst them, having said so much against them. But

"God moves in a mysterious way
His wonders to perform."

At that ever-to-be-remembered church meeting, Elder Purington's text was Matthew xi. 28-30; and while dwelling upon the text, he repeated the Savior's words, "If ye love me, keep my commandments." As I listened with earnest desire, the words, "What excuse have you to keep you from obeying your Lord?" had great effect upon me; and when he gave the opportunity for any who felt to show their desire to unite with the church, I then felt too unworthy, and was about to leave for my home; but a dear sister in the church saw my condition, that I was in great trouble, and called Elder Purington's attention to me, and he immediately came to me, and addressed me with words of encouragement. But what surprised me was that any one, except myself and my God, knew anything about my condition; and my prayer to God was that he would give me strength to follow his commands, and tell the church how I loved them. I went home, but that night I could not rest. I went in the morning, (Sunday,) and thought I could tell the church my love for them; but my strength so failed that I could not say what I wished, but those dear ones there assembled did cordially receive me. In a few minutes we repaired to the water, and I gladly went down into the watery grave, thereby, I hope, showing my love of that dear Savior who died for his people.

During the time of my trouble, my mind went back to the time when my dear mother was baptized, and that gave me some trouble; but all this time God knew the travail of my distressed soul, and how I longed to obey him. I clearly saw that for a number of years I had followed the commandments of men, and had not obeyed my dear Lord and Savior; and often now I feel to say,

"Why was I made to hear thy voice,
And seek my heavenly home?"

I then felt that my troubles were all gone; but alas! since that precious season I have found many times that I am still in the flesh, and that Satan is always near, and ever ready to tempt me.

"Come, all ye weary pilgrims,
Who feel your need of Christ."

As I write, I am reminded that it

is our church meeting to-day, and my soul longs to be with the dear family of our heavenly Father, for there is the dearest place to me in this world; and nothing affords me such joy, in any society, as to meet with my dear kindred in Christ. Often in mind and act I go astray; but I think I can say from the heart, like one of old, "The things I once loved, I now hate." I receive much comfort at times from the words, "We know that we have passed from death unto life, because we love the brethren." I feel that these last quoted words have been very precious to me in many times of darkness and trouble.

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

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

S. E. GOLDEN.

ARCOLA, Loudoun Co., Va., Oct. 19, 1882.

DEAR BRETHREN BEEBE:—I have had a desire for some time to write and tell some of what I hope have been the dealings of the Lord with me; but feeling my unworthiness and inability to write anything to comfort the dear saints of God, I have delayed it from time to time. For the last few months it has been on my mind so heavily that I can defer no longer. As I look back and see how I have been led along, and remember the goodness and mercy of the Lord to unworthy me, I wonder that I do not praise him all the time, and speak more of his wondrous love and power; but I am so sinful, I cannot do the things I would. Surely, if I am a child of God, I am the very least of all; yet I do trust that he has loved me with an everlasting love, and that my sins have been washed away through the precious blood of the dear Redeemer. For years I was a member of a Missionary Baptist Church, and during that time I would often attend the Sunday School, and had stated times to say my prayers, and ignorantly thought it was my duty to assist the Lord in saving sinners; not knowing the power of God, nor the depravity of our own sinful hearts, but trusting in my own good works for salvation. My dear mother was an Old School Baptist, and I had attended their meetings since my earliest remembrance. I thought the Old Baptists were a very good people, but they seemed so selfish, so far behind the times, and so opposed to all the benevolent efforts of the day.

But I will pass on to the time when I hope it pleased God to show me that I was a vile, helpless sinner. He stripped me of all my self-righteousness, and my good works that I was trusting in appeared nothing but filthy rags. Far from me then was the thought that if God saved others and did not save me, he was an unjust God, for I could not see how he could remain just and save one so vile as I was. When I read the Bible, it only condemned me. I would cry to the Lord to have mercy on me, but it appeared to me that my prayers did not go any higher than

my head. I still attended my meetings, but found no comfort there. They preached work, work, to me; but I had neither strength nor material to work with. I would go away from the meetings fully satisfied that if my salvation was depending on any good thing to be performed by me, then mine was a hopeless case. I thought surely mine was an outside case. I could not help crying to the Lord for mercy; but still I thought that my condemnation was just. Often I would go to hear the Old Baptists preach, and they would describe my feelings so plainly that I would wonder how they knew my feelings, when I had never told them to any one. Although feeling myself to be a guilty, undone sinner, my heart would strangely dream of that dear people, they looked so pure and good to me. And as the months passed on, and I thought there was no mercy for one so vile as I, and feeling my utter helplessness, I hope and believe that Jesus revealed himself to me as my Savior and my great Deliverer. My burden was all gone. He had put a new song in my mouth, even praise unto our God. All nature seemed to be praising the Lord. How wonderful is the love of our God! We love him because he first loved us. "For Christ is the end of the law for righteousness to every one that believeth." It was a time of rejoicing with me. The Bible was a new book to me. I could call each blessed promise mine. Old things had passed away, and behold all things had become new. I thought my troubles were all over; and when I would go and hear the dear Old Baptists preach that glorious doctrine, that "salvation is of the Lord," and by grace are ye saved, through faith, and that not of ourselves, it is the gift of God, and tell of the everlasting love of Israel's God, my hungry soul would be fed. O how my heart would go out in love to that dear people! I loved them above all others. O how I longed to have a home with them. I felt too unworthy to be numbered with them. I found that I could not fellowship the Missionary Baptists with their host of abominations. How they do pervert the word of God to please the carnal mind of man, and teach for doctrine the commandments of men. In that church were many whom I esteemed highly as friends, and a brother and my only sister were members with them, and for a while it seemed a severe trial to the flesh to leave them; but with power and sweetness came the blessed words of our Redeemer, "If ye love me, keep my commandments." I wrote to the clerk of that church to erase my name from his book, and I told him some of my reasons for wishing it; and I felt a sweet peace in my soul, which the world knows nothing of. I greatly desired to follow my Redeemer in baptism; but I was so unworthy, was I fit to have a home with the saints of God? How wondrous is the love and mercy of our God! "Thy people shall be willing in the day of thy power." I went to Mt. Zion, on

Saturday before the fourth Sunday in October, 1881, and after preaching by Elder Silas H. Durand, who was there on a visit, an opportunity was given to any one who wished to talk to the church. I was enabled to tell, though in a broken manner, what I hoped the Lord had done for me; and I was received. On Sunday morning, in company with a dear sister in Christ, I was baptized by Elder J. N. Badger. How unspeakably happy I was! "He brought me to his banqueting house, and his banner over me was love." How fully did I realize the words of the prophet, "Behold, to obey is better than sacrifice." On Sunday morning brother Durand preached, and truly it was an excellent sermon. It was a feast to my soul. What a contrast is the precious truth of the gospel of our Lord Jesus Christ, to the dry husks of Babylon! How true are the words of the psalmist, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I felt that I could go on my way rejoicing; but doubts and fears will arise. Was such a blessing for unworthy me? I do desire to serve the Lord and to walk in all his ways; but I am so prone to evil, it seems to me that sin is mixed with all I do. My brethren, if I am saved, it will be by free and reigning grace, and not for any merit of mine, for in my flesh dwells no good thing. O that I could love and adore my God more! The apostle says, "We know that we have passed from death unto life, because we love the brethren." I do love the dear children of God. How blessed is the privilege to meet with them! How soul-cheering and comforting are the letters of the dear brethren and sisters who write for our highly prized family paper, the SIGNS OF THE TIMES. Our pastor, brother J. N. Badger, meets with us once a month, richly laden with the unsearchable riches of the gospel. Long may he be spared to feed the flock with that never dying truth. I will close, with love to all the household of faith, and submit this to your disposal.

Your unworthy sister in hope,
MARTHA E. DAVIS.

SULLIVAN, Ind., Dec. 14, 1882.

DEAR BRETHREN BEEBE:—I am admonished that my subscription will close with the year. I feel that we should be prompt in sending in our remittance for our dear family paper, which always comes to us richly laden with welcome news, that makes glad the hearts of all the family of the Lord who receive it. I hope the Lord will spare you long, if it is his will, and enable you still to publish the glad tidings of salvation through our Lord Jesus Christ, that his name may be glorified, his cause prosper, and his church be edified and built up, and all the saints be brought more fully into the knowledge of the truth as it is in Jesus. It is an invaluable privilege enjoyed by the lovers of the truth, of speaking to each other through the columns of the SIGNS. Here we gather expres-

sions from the scattered ones of the flock; the weak and trembling ones, the strong in faith, and those who are lingering around the fold. What a sweet enjoyment and blessed privilege to those like myself, who are isolated from the companionship of the dear saints, and who hear but seldom the gospel in its purity. May the Lord still uphold our beloved editors and our dear correspondents, to still write of the unsearchable riches treasures up in him of whom the Scriptures speak. This brings us together, though in one sense we are scattered abroad. Yes, it draws us together in a sacred nearness, and in ties of love and christian fellowship. There is then an answer of heart to heart and face to face, a manifestation that we are children of the same heavenly origin. How sweet the thought, how comforting the knowledge, that the God of Israel, the mighty God of Jacob, guards and guides his people here. The all-seeing eye of our God is ever over his people, his omnipotent arm of love and mercy is underneath them, and his all-powerful and protecting walls of salvation are around them. Though this knowledge at times may be almost lost sight of in the midst of the terrible trials through which we pass, yet in the thickest darkness of the night, and the brightest sunshine of the day, it is there. When doubts and fears enshroud our mind in gloom and sadness, this hope is there; it lies underneath them all. How often have I looked back to my childhood days, to this little hope, when a little child but nine years old. At night, while lying on my bed, mourning, and pleading for mercy, I saw by an eye of faith an angel standing by, which said unto me, "Little daughter, be of good cheer. Thy sins, which are many, are forgiven thee." O what joy I felt! I have thought, "Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

I got up and went to my father's bedside, to tell him what a Savior had found me. Then I thought, You are so young, he will say it was all a delusion. I went back to my bed, and in my happiness I fell asleep. When I awoke next morning, all nature seemed changed; and when father returned thanks at the table, my heart was full. I said, "Lord Jesus." In an instant I thought, You have taken the name of the Lord. How quickly I arose from the table, fearing my parents would question me. For weeks my cup was full. My parents being Baptists, our house was a welcome home to the dear saints. How often would I get in some corner and listen to the conversation of these old soldiers. It mattered not if they were called old fogies; I loved them. I remember of my grandmother joining by experience, which I had never heard before. I thought, She tells my feelings, and I have kept them from every one. How I shed tears that could not be hidden! I look back to those as among my happiest days. Still I lingered around the fold, waiting for something

brighter, a richer treasure to bring, until I drifted with time into the years of maturity. Finally I was married, leaving my parental home, and also the society of the Baptists, for quite a number of years, my companion being a Universalist in belief. I, as one of our sisters has said, read that the woman should be in subjection to the head of the family, which has been a cross in my religious life. But can we, or should we, give up faith in the risen Savior? Methinks not. But let us feel kindly, praying the Lord to give our companions light and understanding; for we know that it is only in and through him that we are taught of the wisdom of God. But I am digressing. I still lived of the world. I read all works that came into my hands, on Universalism, until I thought, "Almost thou persuadest me." I lay down at night, pondering these things. (I too, my beloved sister Swartout, have been called a dreamer). I dreamed that I saw the adversary arise before me, saying, "I am the deceiver of men." And immediately arose the Savior, suspended on the cross. He said unto me, "Wilt thou again doubt?" O, my sister, if it was but a dream, a delusion, it forever removed my faith in Universalism. I awoke, shouting praises unto the Lord, and awakened my husband, in my happiness that I had once more found the true Savior. He told me it was imagination, but a dream. Be that as it may to others, I feel that he is the only true God. My prayer is, Let me worship none other. And O that my faith may not waver, for it is in and through the grace of God that I am saved, if saved at all. And my precious sister, it has ever since been impressed on my mind, that when I shall have finished my course, the same heavenly messenger will come for me again. What a precious hope!

"Poor and afflicted, yet they sing;
For Jesus is their glorious King."

When opportunity offered, I went to the church, was received and baptized the same day, May 3, 1862, which was a time long to be remembered, the sweet enjoyment in obeying the commands of our dear Savior. But I have seen many dark hours, mingled with bright ones. Such seem necessary to life, that we may the better appreciate God's loving-kindness over us. For do we not read, that in all the afflictions of Zion, our Savior was afflicted, and the angel of his presence saved them? My heart goes out in love to the dear editors and the many contributors of the SIGNS, many of whom I have not, nor ever shall see; yet they seem near and dear to me. Pray for one of the least. We occasionally have some very able ministers among us, and may the Lord send us often of his laborers; for we know,

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

Your sister in hope,

ANNA M. THOMAS.

PLYMPTON, Ontario, Dec. 24, 1882.

DEAR BRETHREN BEEBE:—I send you a copy of a letter, written to me and the friends here, by our dear brother, Deacon John C. Bateman. Will you please publish it in our family paper, the SIGNS OF THE TIMES, as some of the friends desire me to send it for publication? We feel the departure of our dear brother as a very heavy loss, for we have spent some very pleasant and profitable seasons together. He was always ready to speak comforting words to the poor, tried little ones of the flock. Our loss is his eternal gain. We deeply sympathize with our bereaved sister, and her family, and we hope the dear Lord will give them sustaining grace and enable them to say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." An unworthy sister, if one at all,

ELIZABETH HAIR.

MOUNT BRYDGES, Ontario, Sept. 5, 1882.

TO THE LOVERS OF THE TRUTH IN PLYMPTON—DEARLY BELOVED IN THE PRECIOUS CHRIST:—Though it is nearly ten o'clock p. m., I do not feel like retiring to rest until I talk a little with you of the things the Lord has done for poor, needy souls; and I feel sometimes to sing,

"O to grace how great a debtor
Daily I'm constrained to be!
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee.
Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for thy courts above."

I am sure you all can sing this song with me in spirit, for you feel how dependent you are for life and breath and for all things that pertain to life and godliness. We need to be upheld at every step we take in the path of our pilgrimage here. We are like little children, who need the supporting hand of an indulgent parent; and unless we are upheld, we can never hope to see the celestial city. But we have the promise of him who is the true and faithful Witness, that he never will leave us nor forsake us, and that his grace is sufficient for us; and he has said to all that love him, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." O how sweet these promises are when we are enabled by the Spirit to take them as our own! But when we cannot, what hungering and thirsting we experience, and what poor creatures we feel ourselves to be!

I was in Duart last Sunday. There were quite a number out, both morning and afternoon, and they seemed to be interested; still the Lord only knows how far the word spoken was profitable to those who were present, and he alone is able to prepare the heart to receive the things of the kingdom. It is the Lord alone who can give life to the dead sinner; the preacher cannot, though he may preach with the eloquence of an Apollos, or with the zeal of a Paul, or with the love or meekness of a John. The Lord must give life, or the preaching of the most faithful

minister will produce no other effect on the hearers than to cause them to mock, as they did when Peter preached on the day of Pentecost. You remember that there were some there who were pricked in the heart, and cried out, "Men and brethren, what shall we do?" while others, listening to the same preacher, and the same word, mocked and said, "These men are full of new wine." So it is to-day, when the gospel is preached by the sent servant of God: those whose hearts the Lord opens, will attend to the things spoken in the teaching of the apostles and prophets, and they will be obedient to the word, and desire to follow their Lord and Master in his ordinances. But their own unworthiness often stands in the way of many for a long time, and they fear to go forward, lest they should be treading on forbidden ground. They will say, "I know God's people are a blessed people, and their privileges are blessed privileges, and I would count myself happy to be with them and enjoy their sweet fellowship; but I feel so sinful, and so far from everything that is good and holy, I dare not claim a place or a name among them." In this way many of the dear children mourn for a long time; and I am persuaded that such are some of you to whom I am speaking, who are looking with longing desire for the time to come when you will be enabled to say with David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Well, to all such I would say, in the name of the Lord, neglect no opportunity of hearing the truth preached by the called and qualified servants of God, when the saints are assembled to wait upon the Lord and to attend to the ordinances of his house, and to mingle together in prayer and praise to the Lord of your salvation. He has said to all who have found rest in him, "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." Also he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So, dear children, he is speaking to you who are laboring, and who feel yourselves too unworthy of a name or a place with the people of God.

Dear sister Hair, you will please let me hear from you soon. Remember me to all who love the Lord Jesus in sincerity and truth.

JOHN C. BATEMAN.

CLINTON, Hickman Co., Ky., Dec. 4, 1882.

ELDER BEEBE'S SONS:—Through the goodness of the all-wise God, I am permitted to write a few thoughts. I have received a few copies of the SIGNS, and I feel that I want God's people to know that there are a few in this country who believe in the system of salvation as presented in the SIGNS; and when I read the correspondence from various sections, and learn that they speak the same language, it makes me believe that they have the same Teacher, and that Teacher is the Lord; and it is a comfort to my poor soul to think that God's people can

tell my experience. It strengthens my hope, and sometimes makes me rejoice when I am alone; for I often feel that I am in a strange land, and often feel that my harp is hung upon the willow, and there is none like me. At other times I feel like I wanted to thank God for the system of salvation, which is so perfect that it will save all his people who are dispersed in every nation, notwithstanding they were dropped by their nurse, and became contaminated by sin, like the son of Jonathan that was crippled in both feet and banished to remote portions of the kingdom, without power to extricate himself. But "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Yes, love to that extent that he sent his Son into this world of sin, and he took upon himself our sins and our sorrow. Was ever love like this? He died, the just for the unjust, that he might redeem his people from all iniquity, and purify unto himself a peculiar people, zealous of good works; yes, ransom them from under the curse and dominion of the law, and translate them from the power of darkness into the marvelous light and liberty of the gospel; make them new creatures. Old things are passed away, and all things are become new. Made heirs of God and joint heirs with Christ; no more strangers and foreigners, but fellow-citizens with the saints, and of the household of faith; who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Well might John say, "Behold what manner of love!" yes, the love of Jesus who shed his blood for his people; and his blood cleanseth from all sin. As the poet says,

"Dear, dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

But this is strange doctrine to most of the people in the country. They think it is dangerous. They say that Jesus came and opened up a way whereby sinners may be saved. But Jesus says, "I am the way, the truth and the life." Yes, Jesus is the life of his people. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Not for works of righteousness which we have done, but according to his own purpose and grace, which was given us in Jesus before the world began, but is made manifest in time. Yes, they are quickened into life, are led to repentance by the goodness of God, are led to the end of the law, led to Jesus, who is the end of the law to every one that believeth. Christ reveals himself to them as the chiefest among ten thousand and altogether lovely. They receive faith, which is the gift of God, and that hope which is as an anchor of the soul, both sure and steadfast. Seeing then that we have this testimony let us go forward in the discharge of duty, obey the commands of the King, walk in his precepts, and glorify him in our body and in our spirit which are his, and so adorn the doctrine of God our Savior.

K. M. MYATT.

SOUTHAMPTON, Pa., Dec. 28, 1882.

DEAR BRETHREN AND SISTERS IN THE LORD:—As another year is closing upon us, I feel to tell you of some of the ways in which I have been led during the last year. I have been sorely afflicted again, as some of you know that I was during the year before; but I am spared till the present time, for some purpose unknown to us, and am now feeling much better. I feel that it is of God's mercy that I am not consumed, and am permitted again to mingle with the dear saints, where I love to be. But, beloved, I feel, most of the time, very cold and indifferent, and do not appreciate the privileges I enjoy, as I should; but I hope I often feel like praising the Lord for his manifold blessings to me, a poor sinner. While I feel very poor in spirit, I yet have a hope; for we are told in the word, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." What precious promises there are to the weary soul! Jesus says to all those who are weary, "Come unto me and I will give you rest." Blessed Savior! Who is like unto him? He also tells us, "For a small moment have I forsaken thee; but with great mercies will I gather thee."—Isa. liv. 7. Dearly beloved, may we press forward, having this seal, "The Lord knoweth them that are his." Then why need we fear the rage of earth and hell, if we are his? And, "We know that we have passed from death unto life, because we love the brethren." I do love those who bear the image of our Savior more than all the world besides. I often feel that I have not words to express the love I feel towards them. O may we all feel to esteem others better than ourselves, and also bear each others' burdens. I sometimes feel to sing,

"Jesus all the day long,
Is my joy and my song;

O that more his salvation might know."

As time passes, I feel more and more strongly confirmed in that precious truth, that all our help must come from him. We cannot so much as lift a finger toward our own salvation, for it is all of grace from first to last. I feel to say to the dear brethren and sisters who write for the SIGNS, "Be not weary in well doing," but write on. Many of your letters are very comforting to me, and tell of my experience. I would leap for joy to see their faces, and hold them in my embrace. My heart goes out in love to them. It seems that we have been taught in the same school, or else we could not understand each other. Blessed thought! The Teacher in this school needs no help. By himself he purged our sins. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

As a church, we have nothing cheering to write. We are having supplies, and they all come to us like clouds that are full of water, to cheer the thirsty souls. May the time come when the Lord will be pleased to send us an under-shepherd, to have a watchcare over the flock. Every flock needs a shepherd, to keep

the sheep from straying off. So we feel to hope that the time may soon come when we shall have a faithful watchman to watch over the flock, that we may be a band of brethren, loving and being loved, and striving together for the faith of the gospel. During the past year we have lost by death some of our faithful members; but while we mourn our loss, we feel that they are at rest from the turmoil of this life, and are asleep in Jesus.

I feel that I have but just commenced to write, but lest I weary you, I will close, wishing you all a "Happy New Year."

With love to the dear saints, as ever your sister,

RACHEL F. HART.

BATAVIA, N. Y., Dec. 17, 1882.

DEAR BROTHER BEEBE:—We have just received the SIGNS of December 15, and this evening, tired and listless, I sat down to glance over its pages and see if the Lord had remembered me through any of his saints, with words of comfort and edification. And behold! the paper was full to overflowing, and the fire kindled in my heart, and burned within me, as I read one message after another; so that I was constrained to say that God, who comforteth them who are cast down, comforted me by the coming of this particular number of the SIGNS, so well adapted to my present spiritual condition. Only the Lord knoweth how many of his people, scattered here and there, some of them far from the churches and the brethren and sisters in Christ, are refreshed and strengthened through the communications of the SIGNS. I do not see how any brother or sister can withhold their testimony, when they feel drawn by the Spirit to write for our paper. It would be difficult for me to specify any communication as excellent, for all were good. Brother Keene's seemed to partake of the same experience through which I have been passing during the past few months, as I have been in heaviness through manifold temptations; so much so that my mind seemed benumbed. Two days ago, I told my husband that I felt more life than in weeks before; and to-night, "The Lord hath put gladness in my heart, more than in the time that their corn and their wine is increased." Several years ago, the Lord taught me that "the bride," "the Lamb's wife," is called by his name, even, "The Lord our righteousness;" and brother Conway's piece, concerning the appellations of Christ, is edifying to them who believe in his name. After reading sister R. H. Bodman's letter, I felt that the Lord had so indulged me as to enable me to say, "Thou hast made known unto me the ways of life; thou shalt make them full of joy with thy countenance." This dear sister, as well as myself, has experienced how dark it is when the Lord hideth his face from his children, and how brilliant the light when he visits us and communes with us. Then we are fervent in spirit, serving the Lord. I would prize a private

letter from this dear sister in the Lord. When the time for renewing our subscription for the SIGNS rolls round, my husband says, "Shall we take the paper another year?" We are not long in deciding that we cannot do without this medium of communication with the beloved brethren and sisters in Christ. After we were taught by the Holy Spirit to know and love his word of truth, and while we thought we were alone in the world as to our peculiar experience, a copy of the SIGNS was sent to us by a brother who esteemed it highly. We immediately subscribed for it, and were surprised to learn that the Lord had his "peculiar people" scattered all over the United States, and that they had been taught the same gospel truth, and had been brought into the same glorious liberty of the children of God. Since 1868 we have taken the paper; and now, rather than not have it, I would labor with my own hands at any honest employment, if it were necessary to secure it. I believe that the Lord cares for and watches over it, and will continue to do so as long as he designs to comfort any of his members through its pages.

Your sister in Christ,

JENNIE L. HAMILTON.

ATHENS, Pa., Dec. 27, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In remitting for the SIGNS for another year, for which I enclose post-office money order, I desire also to express my appreciation of your efforts to furnish your readers with a paper, through which each of the "afflicted and poor" may tell to others what the dear Lord has done for them; and also to say that I think your course of dealing with such communications as would tend to engender strife and divisions among the members of churches and associations, and to publish only such communications as "make for peace," is calculated to result in good to all. "Blessed are the peacemakers," is as true in church disputes as in temporal affairs. I know I am not worthy of a name or place among the saints, and I mourn constantly on account of my evil nature and corrupt heart. Surely I daily experience that the "heart is deceitful above all things, and desperately wicked;" and more do I feel this of myself, than I see of those around me. I read the letters of those who have experienced "the exceeding sinfulness of sin," and I often shed tears over their trials, and rejoice in my heart over their experience of a hope in the Savior; and yet my heart is filled with unbelief and doubts. Unbelief that I have a good hope, and doubts that I have ever known the way of salvation. It seems, sometimes, that I am tempted above what I can bear; and yet the dear Lord has always provided a way of escape, and in such a way that I could say it was not of my own strength. It is not in man that walketh to direct his steps. I know this is true of myself. Had I been left to direct my own steps, how very often I should have gone to destruction

and woe. I am glad that I have not the power to direct my steps, and hope they may be so guided as not to bring a reproach upon the people of the living God, whom I esteem above all others, although I am so unworthy of a place among them. Our little church at Waverly is at present few in numbers, several having gone to their everlasting home within the past few years; yet we have the assurance that our loss is their eternal gain; and the few who are in this world of tribulation, are still allowed to enjoy once a month the privilege of listening to the preached word by our esteemed pastor, Elder M. Vail, who is faithful to declare the unsearchable riches of the kingdom of God. My post-office address hereafter will be Waverly, N. Y., instead of Athens, Pa., as heretofore.

Unworthily yours,

JAMES C. BEARD JR.

HOPEWELL, Ohio, Dec. 10, 1882.

BRETHREN BEEBE:—I did think of discontinuing my subscription for the SIGNS OF THE TIMES, and so wrote to you last year; but my mind is changed, and I will send you two dollars for another year. The way in which the SIGNS OF THE TIMES is conducted is a credit to the Baptists. You are not publishing things that are calculated to bite and devour the children of God, but are using discretion in the publication of communications you receive. In my travels I have found many Baptists who have had no preaching for several years, only as they have received it through the SIGNS OF THE TIMES. Such christians do not want to read of strife and contention, but of the spiritual travel of the children of God. They want the sincere milk of the Word. I hope the Lord will ever enable you to declare the truth as it is in Jesus, and not to publish quarrels among brethren. We ought always to examine the spirit in which we write and speak, and if we find that we are governed by a fleshly spirit, it is best not to publish it among the brethren; but when we are governed by the Spirit of Christ in writing, how good and pleasant it is for the brethren to read such communications. "Behold how good and how pleasant it is for brethren to dwell together in unity." If we are not blessed with the privilege of living near each other in this world, we are often blessed with the privilege of reading the experiences, trials, temptations, deliverances, faith, hope and charity of each other. Then, dear children of God, write on, in the Spirit of Christ, and strive to save, and not to destroy—strive to save from error, and to comfort those who are traveling in the wilderness, having doubts and fears, and writing bitter things against themselves.

"While Satan suggests with a roar,
Thy God hath forsaken thee quite."

Brethren Beebe, your editorial, "Follow me," was very comforting to my poor soul. All who are christians must be partakers of Christ's sufferings, must endure temptation, and travel in the wilderness.

GEORGE D. BURLEY.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

DESIGN OF THE GOSPEL.

"AND Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 18-20.

This subject is submitted by our correspondent, "Honest Inquirer," to whom we replied in SIGNS of December 15th. Bewildered as he has been by the false teaching of those enemies of the truth with whom he has been associated, it is not strange that he finds the fetters of their traditions a serious hindrance to his reception of the gospel of the grace of God in its simplicity. He wishes to know what Old School Baptists hold as the design of the gospel, and requests our views on the Scripture quoted above.

Having been taught that the preaching of the gospel is the ordinary means of quickening sinners dead in sin, and bringing them to know God, the question naturally arises in his mind, on learning the falsehood of this idea, What, then, is the design of the preaching of the gospel? And having heard this text perverted to sustain the blasphemous assumptions of will-worshipping Arminians, who profess to give the knowledge of God, which is eternal life, by their preaching, it is reasonable that he should wish to know the truth which is taught in the record given. Doubtless there are many others to whom the same text presents an apparent difficulty in receiving the truth. Therefore it is well to examine the subject briefly in the light of revelation as given in the Scriptures, and in the experience of those who are led by the Spirit of God. This light is and must ever be in perfect harmony, since it is from the one only fountain of eternal truth.

The GOSPEL "is the power of God unto salvation to every one that believeth."—Rom. i. 16. This definition is very opposite to that which is assumed by those who teach that their preaching is the power (or means) by which those who do not believe are converted unto salvation. They who fear the Lord will not need to be told that the inspired definition is correct, however our worshiped idols may be overthrown and prostrated before its awful majesty of truth. Even the preaching of the gospel is not that power of God, as was manifest when our Lord himself preached among the Jews, many of whom mocked, and could not hear his word. Much less can the preaching of the doctrines and commandments of men be that power of God which gives life to the dead. It is marvelous that even natural reason fails to teach rational men this fact, since so few of those who hear their preaching pro-

fess to believe their teachings. If, as they claim, their preaching had power to convert sinners, how should any of their hearers fail to be converted? Instead of seeing their error in this fact, however, they invent another falsehood, and hold that their gospel condemns those who reject it to more hopeless despair, thus representing that it is gospel, (that is, *good tidings*), to preach death and condemnation to their deluded hearers. To the living children of God who hear such falsehood substituted for the preaching of the gospel, this doctrine must indeed be anything else but "good tidings." To the dead, who know not anything, one error is just as good as another; and the world still will hear those who speak of the world.—1 John iv. 5. But that doctrine which is of God, can never be more favorably received by the world of carnal men than when it was preached by its divine Author. It is nowhere said in the inspired record that the preaching of the gospel is designed to convert the world or any natural men to the belief and love of the truth. Even that divine Preacher, on whom was the anointing Spirit of the Lord God, was received by such only as "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Then the presumption is manifest of those who claim that their preaching has power to enter the hearts of such as received not the testimony of Jesus himself. This clearly condemns the false doctrine of human means in the conversion of sinners from the love of sin to the love of holiness. Still, the sinner must be born again before he can hear the testimony of Jesus; for now, as in the primitive age, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."—1 Cor. i. 18. In this the secrets of the hearts of those who hear are made manifest; for such as love the truth, although they may never have professed their faith in the salvation of God, will find the witness in themselves; while such as hate the sovereign grace of God in salvation, will find that enmity stirred up by the proclamation of that glorious truth. The apostle wrote by inspiration of the Holy Ghost, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 6. So, "This gospel of the kingdom shall be preached in all the world FOR A WITNESS unto all nations."—Matt. xxiv. 14. Not that the truth of God needs the confirmation of human testimony; but this gospel testifies the character and condition of every one to whom it is proclaimed.

"As Jesus appears in your view,
As he is beloved, or not,
So God is disposed toward you,
And mercy or wrath is your lot."

The design of the gospel is declared by the enraptured pen of the prophet where He who has preached righteousness in the great congregation, says, "The Spirit of the Lord

God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and 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."—Isaiah lxi. 1-3. He has proclaimed this good tidings of great joy to the ends of the earth. They who groaned under the oppressive bondage of sin, and wept under the darkness of death, have heard his preaching; and the entrance of his word has given that life which is the light of men. And those who have received his words with joy, pray with earnestness, "Lord, evermore give us this bread." For they have experienced, with the prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."—Jer. xv. 16. It is very needful for those who feel this longing for the salvation of God, that this gospel should be continually preached to them; not to give them life, but because they are living children, and hunger and thirst after righteousness which cannot be attained by servile labor of their own. And even in this preaching they are not to feed upon the words preached, or rest in the mere proclamation of the truth, as if eating the preacher, or feeding upon the ability with which he may speak; but it is the witness within themselves, the testimony of the Spirit of truth, which comforts and strengthens the fainting and hungry soul. The Lord has kindly ordained that the desire of every living thing shall be satisfied in the glorious house which he has provided for the habitation of his redeemed saints. "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psalm cxlv. 11, 12. In providing for the prosperity of his body, the church, our gracious Lord has given every requisite gift; and in all their diversity, these are all of the one Spirit. He has bestowed, as one of these gifts, the ability to minister in word and doctrine; and in the exercise of this grace, he has ordained comfort and edification to the whole body, through the hearing of faith, whereby each hearer is qualified to receive and feed upon the truth presented, as well as to judge the things heard. So, in the perfectly harmonious operation of the Spirit, the whole body is profited; and "having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19. Paul says that all the gifts bestowed, including apostles, prophets, evangel-

ists, pastors and teachers, with their work, are for the edifying of the body of Christ.—See Ephesians iv. 7-16. Observe that neither in this connection, nor in any other portion of the inspired record, is there the least intimation of authority for the saints to attempt the work of teaching the natural man how to become spiritual, or to convert dead sinners into living children of God. That work has never been committed to any created being; but the Lord Jesus, the second Adam, is alone revealed as a quickening Spirit, having eternal life to give to as many as the Father has given him. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3.

In strict accord with this declaration is the language of our risen Lord in the text submitted by our Honest Inquirer. Because "all power" in heaven and in earth is already given unto him, there is no uncertainty with regard to the accomplishment of his purpose; therefore his apostles were fully qualified to obey his commandment in teaching all nations. There could be no impediment in their way, for his power was sufficient to sustain them in fulfilling the commission given. No opposition could come from heaven; for nothing is found there but perfect conformity to the will of our Lord. In earth his sovereign power restrains the wrath of sinful man, so that it can only be developed to the declaration of his praise. In consideration of this fact, they were commanded to go into all the world. They were not authorized to hire others to obey this direction. They must go. This was so understood and obeyed by them, as is recorded Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." It was not only enjoined upon them to go themselves and teach, but they were definitely instructed what they should teach. Not that Jesus wanted everybody to work for him, and would pay for such service by giving prominent positions in heaven to effective workers here; but they were to teach them only to observe all things which the Lord had commanded them; nothing more was authorized, nothing less would fulfill the injunction. Before the law of Jewish rites was fulfilled in the death of our Redeemer, they had been sent to the lost sheep of the house of Israel. Now, that he had taken that wall of partition out of the way, and risen victorious over sin and death, he directs them to go into all the world, and preach the gospel to every creature; which they did as commanded before Paul wrote to the saints at Colosse, as twice stated Colossians i. 6, 23, where he writes that this gospel "is come unto you as it is in *all the world*," and "was preached to every creature which is under heaven." However infidels may cavil and deny this testimony, we are satisfied of its truth, since the Holy Spirit of him who gave the command is certainly competent to

testify its fulfillment. With those who deny the inspiration of the Scriptures, we have no argument.

In another sense, it is true that the testimony of the inspired writers still lives and speaks in all the world to "as many as the Lord our God shall call." Notice that there is no intimation of a possibility that some may fail to hear and heed this call. It is a holy calling, and therefore it must ever be effectual, not less to a persecuting Saul than to the unborn John the Baptist; as irresistible to the dying malefactor as to the guileless Nathaniel. But it is the call of the Lord our God, not of the mortal preacher. If by our preaching sinners were converted and saved from everlasting death, well might we tremble at the thought of the awful responsibility resting upon us for those whom we fail to convert. This work is not delegated to any created being. It is still in the omnipotent hand of him who called Abram alone out of the land of the Chaldeans. The work of the ministry, from the apostles to the feeblest gift bestowed, is to feed the living sheep and lambs of the flock of God, not to convert wolves and make them sheep. Such as claim the power to give life to the dead, may scorn so lowly a vocation as mere feeders of the flock; but Paul was so overwhelmed with its importance that he asks, "Who is sufficient for these things?" And he derived courage from the fact that "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."—2 Cor. ii. 16; iii. 5, 6. To the minister who is called and qualified of God to this work, there can be no greater joy than to see those to whom he has ministered walking in the truth. And just in that proportion in which he is led by the Spirit of Christ, will he rejoice in the obedience and consequent prosperity of those to whom he has preached. It is of little consequence in this matter whether many or few profess to love his preaching. The important point is that the grace of God be magnified in the walk and conversation of the saints. This can be the case only where they are taught "to observe all things" whatsoever the Lord has commanded, and his inspired apostles have written for our learning.

Prominent among the things thus to be constantly taught is that they are to "Hold fast the form of sound words" "in faith and love which is in Christ Jesus." The importance of being sound in the faith is repeatedly enforced throughout the instructions given by inspiration. This cannot be omitted by the faithful minister of the gospel. In addition to this, it must not be forgotten that it is written, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—Titus iii. 8. Infidel human reason may presume to claim that the assur-

ance of the love of God gives encouragement to continue in sin; but they who have seen its exceeding sinfulness will not seek their pleasure therein. If there is no hatred of sin in any professed christian, no further evidence is needed to prove that the fear of the Lord does not abide in that one. No profession of love for the truth can be sincere without the love of righteousness, which is inseparable from the truth. It is this fact which causes the true child of God to groan, being burdened under the bondage of sin in the body of this death. But this inward groaning is as conclusive evidence of the sealing of the Holy Spirit of promise, as its absence is the clear proof of the hopeless condition of the sinner who still lives in enmity against God. Those who have been thus sealed cannot do the things they would; but this does not destroy their hunger and thirst after righteousness. This is the abiding witness within, by which the subjects of saving grace are identified. This seal produces that longing for freedom from sin, which is felt by every one who is so sealed, and by none but the true children of God. Hence, the injunction to depart from iniquity, is to them "the perfect law of liberty;" not ruling over them, but within them, moving them to delight in the law of God (which is holy) after the inward man.—Romans vii. 22.

The teaching of the apostles which still continues "unto the end of the world," is not to follow the directions of natural reason in themselves, or in those who assume to be leaders for them, but "to observe all things" whatsoever our Lord has commanded his apostles to enjoin. All this is requisite to constitute them obedient children; anything more than this is presumptuous rebellion against the authority of our exalted Redeemer. In obedience to this commandment, the Holy Spirit enabled the apostles to teach the observance of all things which are lawful for those who would follow Jesus; and in that teaching he is himself with them alway. He is not with those who teach for doctrines the commandments of men; and if any subject of divine grace will follow such teachings, there is no assurance of his presence in that course of disobedience. If there were no possibility of the saints being misled in this way, it would not have been needful that this teaching should have been provided for them. But "that the man of God may be perfect, thoroughly furnished unto all good works," the inspired rule is given; and it is important that the ministry be careful ever to hold this rule over the saints to whom they minister, in all things personally showing a pattern of good works. It is a serious mistake when any minister thinks himself clothed with authority to dictate rules of his own devising to govern the church of Christ. He is expressly forbidden thus to assume authority; but in holding the divinely authorized rule over them, the Lord is ever with his servants. His approving word is or

infinitely more value to them than the favor of the world, with all its alluring vanities. Even though their carnal mind may be temporarily puffed up with the praise of men, and they may for awhile enjoy the delusive thought of their own importance and ability, divine grace will abase them, it may be with severe chastening, so that they shall "think soberly, according as God hath dealt to every man the measure of faith." In this sober thought they will realize that they are nothing, however wonderfully the grace of God may be manifest in the ability he has given them to proclaim the everlasting gospel.

In closing this commandment with the solemn AMEN of his supreme authority, not only is the seal of his immutable will expressed, but the truth is displayed that all who are led by the Holy Spirit will ever find this ordinance of the Lord perfectly harmonious with the desire written in that new heart which he gives to them; so that they joyfully render this expression of thankful praise in response to the revelation of his righteous will. Thus they obey his instruction in praying, "Thy will be done!"

APPOINTMENTS.

DEAR BRETHREN:—Please publish the following appointments for me:

Second Sunday in January, Baltimore City.

Monday night after, Wilmington.

Tuesday p. m., Broad Creek.

Wednesday night, Berlin.

Thursday night, Snowhill.

Friday a. m., Indian Town.

Friday night, Mr. James Laws'.

Saturday p. m. and third Sunday, Salisbury.

Monday a. m., after third Sunday, Smith's Mills.

Monday night, Delmar.

Tuesday p. m., Cow Marsh.

Wednesday p. m., Bryn Zion.

Thursday p. m., Welsh Tract.

Friday a. m., London Tract.

Fourth Sunday, a. m., Baltimore.

Fourth Sunday p. m., Washington.

As ever, your brother in hope,

F. A. CHICK.

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.

MEMORIALS.

(By the Western Corresponding Association of Missouri.)

FORASMUCH as it hath pleased our heavenly Father, in goodness and righteousness, to take from our number and discharge from his labor and trials in the believer's warfare here below, our beloved brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, ELDER PHILIP J. BURRUSS, we believe that it is good unto the Holy Ghost, as well as unto us, to express our thankfulness to God for his gracious gift unto us, and the long continuance of the same among us, while at the same time we cry, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." An Elder, meek, gentle, patient, apt to teach, ruling well; he did the work of an evangelist, and made full proof of his ministry. May the Lord reconcile us to his righteous dispensation. May he minister comfort to all that mourn, binding up the broken-hearted, and healing the wounded and bruised; and may he continue to give to his people "Pastors according to his own heart, who shall feed them with knowledge and understanding," comforting his afflicted poor, and building them up in their most holy faith, is the prayer of the Association of which the departed one was long a useful and beloved member.

R. M. THOMAS, Mod.

J. A. LYNCH, Clerk.

MARK WHITAKER, Ass't Clerk.

"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.

ORDINATIONS.

SPRINGDALE, Washington Co., Ark.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request of Stony Point Church, I send for publication in the SIGNS OF THE TIMES, the ordination of brother R. D. BOYDSTON to the gospel ministry. He was set apart at her December meeting, which was held on the first Sunday and Saturday before.

The church sent to her sister churches for official aid, which was responded to as follows:

Providence—Elders B. Mahurin, J. Goad, Deacons T. Williams and W. M. Ford.

Big Sugar Creek—Elder M. M. Casebier and Deacon T. Johnson.

Little Flock—Elder Z. Stephens and Deacon S. Garret.

Stony Point—Elder Asa Boydston, Deacons G. Dodson and A. Stephens.

Elder M. M. Casebier preached on the occasion.

The presbytery was organized by electing Elder Asa Boydston Moderator, and S. Garret Clerk.

Brother R. D. Boydston was then called upon to give a relation of his call to the ministry and his doctrinal views.

The presbytery being fully satisfied, proceeded to the ordination.

Prayer by Elder Asa Boydston, and the laying on of hands by the presbytery.

Right hand of fellowship by the presbytery and the church.

Benediction by Elder M. M. Casebier.

ASA BOYDSTON, Mod.

S. GARRET, Clerk.

MARRIAGES.

On December 13, 1882, by Elder William J. Purington, at the residence of the bride's parents, Mr. William P. Sperling, of Hopewell, and Miss Amanda M. Kintner, of Princeton, both of New Jersey.

On December 24, 1882, by the same, at the residence of the bride's parents, Mr. George W. Koehler, of New York City, and Miss Mary F. Voorhees, of Hopewell, New Jersey.

JANUARY 1, 1883, by the same, at his residence, Mr. James L. Fowe, of Pennington, and Miss Ella J. Schandley, of Lawrence, both of New Jersey.

DECEMBER 27, 1882, by Elder James Miller, at the residence of the bride's mother, Mr. Joseph P. Morse, of Roxbury, Delaware Co., N. Y., and Miss Bertha K. Crosby, of Halcott Centre, Greene Co., N. Y.

DECEMBER 3, 1882, by Elder L. B. Hanover, at his residence, Mr. Marion Ruffner to Miss Stanza Montgomery, both of Delaware County, Ohio.

At North Berwick, Maine, Dec. 23, 1882, by Elder William Quint, Mr. Anson Quint and Miss Olive S. Quint, both of North Berwick, Maine.

At the residence of the bride's father, in Choctaw County, Ala., by Elder James Scott, on the 13th of December, 1882, Mr. Alfred Jay and Miss Mary S. Williams.

OBITUARY NOTICES.

ELDER G. BEEBEE'S SONS—DEAR BRETHREN:—Please publish in the SIGNS the obituary of our beloved mother, **Fanny Stout**, widow of the late Elder Ezra Stout, whom she survived nearly five years. Her maiden name was Fanny Robison. She was born in Springfield Township, Hamilton County, Ohio, October 14, 1803, and departed this life at my home in Linn County, Oregon, on Sunday, February 5, 1882, aged 78 years, 3 months and 21 days. Her disease was called congestion of the stomach, with which she was taken sick on Saturday, the day before her death. In the morning she ate breakfast as usual, complained some in the forenoon, but was not confined to her bed until about noon. A physician was called, but gave no encouragement. She seemed conscious that her time of dissolution was at hand; and after she became speechless, extended her hand to bid us good-bye. The messenger had come to call her home to her reward, to enjoy a crown of eternal life in that house not made with hands, eternal in the heavens. She often used to talk of her early life, but my memory is too poor to repeat much of it correctly; but I will say that she was raised in Hamilton Co., Ohio, and united by marriage to Ezra Stout, March 29, 1825, with whom she lived over fifty-two years, he having died April 5, 1877, over forty years of which time he was an Elder of the Old School or Predestinarian Baptists. About the year 1828, she united with the same order, and was an orderly and consistent member until her death, at which time she was a member of Bethel Church of Regular Baptists at this place. Elder Stout spent much of his time in laboring for the church of Christ, which took him from home much of the time. This placed upon mother Stout additional burdens in raising a large family of children. She bore those burdens with fortitude and resignation, and was truly a helpmeet for him in all his toils and privations. As a wife, mother and neighbor, she was kind and affectionate; and as a christian, she always tried to fill her place at meeting time, and labored hard for the peace and comfort of the church members, by making her house cheerful and agreeable to the Baptists, as can be attested by many who are still living. Her heart and hand were ever open to the wants of the suffering, and as long as she was able, rendered all the assistance in her power. But she now rests from her labor, and her works do follow her. Her mortal remains were laid by the side of her companion, with whom she lived so long, and for whom she mourned deeply. She was the mother of eleven children, six of whom are still living, two being members of the Regular Baptist Church, and others are strong believers in the doctrine of salvation by grace, but feel too unworthy to

be identified with God's people. Truly we sorrow for her, but not without hope; for we know that the Lord doeth all things well. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We trust she has gone to a happier home than this world can give, and is enjoying the presence of her dear Redeemer.

Yours in hope of life eternal,
E. T. T. FISHER.
MILLERS, Linn Co., Ore., Dec. 15, 1882.

DIED—At the residence of her son, J. S. Clabaugh, in Gentry Co., Mo., July 20, 1882, sister **Rebecca Clabaugh**, in the 72d year of her age. She has been a member of the Regular Baptist Church over forty years, having been baptized by Elder Lewis Seitz about the year 1840, in company with her husband, Henry Clabaugh, in the fellowship of Honey Creek Church, Fairfield Co., Ohio, where they remained worthy members until 1855, when they moved to Warren County, Ill. After the death of her husband, which occurred June 13, 1859, she united by letter with Friendship Church, in Knox County, Ill., in October, 1859. In 1866, with her little family, she moved to Gage Co., Neb., where, in 1871, she went into the constitution of Blue River Church; but owing to the grasshoppers and the drought they were obliged to give up their home, and settled in Gentry Co., Mo., where the deceased was taken sick with flux. She told her son, I. J. Clabaugh, that she could not get well, and when asked if the Lord was with her, in her last hours, she said, "O yes, Isaiah; you know that the Lord has been with me a long time, and now he is very near me. This has been the best day of the year; not a pain, not a cloud, but all peace." Then she gently fell asleep. During our acquaintance with her and her family, they have been in the faith, and all of them the children of God, and when with them we could feel at home.

ALSO,

DIED—Of the same fell destroyer, Aug. 8, 1882, **Lucy K. Clabaugh**, daughter of Isaiah J. and Fanny E. Clabaugh, aged 1 year, 4 months and 1 day. She was an unusually smart child; but death is no respecter of persons.

ALSO,

Nancy E. Clabaugh, wife of Isaiah J. Clabaugh, departed this life August 22, 1882, after an illness of two weeks, of the same disease. Her maiden name was Beebe. She was born in New York, July 16, 1848, and moved with her parents to Bremer Co., Iowa, about the year 1863; she was joined in wedlock to I. J. Clabaugh, March 4, 1866, by whom she had seven children, four of whom are yet living. She professed a hope in her dear Savior, and was baptized by the writer in 1870, into the Harmony Church of Regular Baptists, having traveled about three hundred miles in a wagon, in order that she might follow her Savior down into the liquid grave. We can certainly say that we never saw a more calm and delighted subject. After she was taken sick she told her husband that the Lord had called for her, and she would have to leave him. She then spoke to the children, and told them to live as she had tried to raise them; and to her dear weeping husband she said, "Do not grieve after me, but do the best you can for the children. I am not only ready, but I am willing to die." Thus she passed away to her reward, leaving her children and husband in grief.

Dear brethren, a word of comfort to our dear, afflicted brother, from any of you, and a visit to him when convenient, would no doubt be a great satisfaction to him. I visited him in October last, and found him in deep mourning, but we rejoiced that he sorrowed not as those who have no hope.

As ever, yours in the bonds of the precious Redeemer,

CYRUS HUMPHREY.

HARMON, Knox Co., Ill.
(Will brethren Respass and Goodson, please copy, and oblige many brethren and sisters?—C. H.)

DEAR BRETHREN:—Please publish this notice of the death of my father, **Mr. Abraham Chick**, who departed this life at his home in North Berwick, York Co., Maine, on Monday

p. m., Oct. 16, 1882, in the 79th year of his age. He was stricken with paralysis upon one side at about seven o'clock in that same morning, which shortly became total, and ended in his death at five that evening. His death was painless. My father was baptized in his youth, but by whom I do not know. In middle age he moved to Somerset County, Maine, where he united with the Old School Baptist Church then existing in the town of North Anson, and of which my mother had been a member for some years. That church afterward became extinct, and for several years my parents lived alone as regards church membership. About twelve years since they removed to North Berwick where they both became members of the church of which Elder Wm. Quint is pastor. My father was married three times. There were nine children, three in each set. One out of each set has died, so that six of us remain. My father was a man of few words, but I can recall times when under deep emotion he would speak to his family and to guests fluently and well upon the great theme of salvation. He was scrupulously honest in all his business transactions, and lived without reproach among men, yet he trusted in the merits of Jesus alone for salvation. I do not think that he ever owned a dollar for which he had not rendered an equivalent in hard labor. How much I with all his children owe to him! I was telegraphed for after his death and was at his funeral with all his family except one sister. Elder Wm. J. Purington spoke upon the sad occasion very comforting to us from 1 Thess. iv. 13-18. We feel to sorrow, but yet believe that it was his gain to die. My mother is left lonely and desolate in her old age, yet she too can say, The will of the Lord be done. I can but sorrow as I think that I shall see his face and well loved form no more.

As ever your brother in hope of life eternal,

F. A. CHICK.

OUR beloved daughter, **Josie A. Millett**, departed this life Sept. 9, 1882, aged 16 years, 11 months and 26 days. Her disease was malaria. She was sick but five days, and was never heard to murmur or complain during her sickness. She was the sunshine of our little home, so amiable was her disposition. She had a pleasant word and a sweet smile for every one. She was conscious until about ten minutes before she breathed her last, and passed away without a struggle or groan.

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

Just one week before her sickness she heard Elder Purington preach at Mt. Rose, and on her return home she seemed delighted, and said, "O mama, I never heard him preach so nice." We know nothing of her feelings after she was taken sick, as she was too weak to talk. We are called to pass through the deep waters of affliction, but feel to say with Job, "Though he slay me, yet will I trust in him." Truly the ways of God are mysterious, and past finding out.

We listened to a comforting sermon from Elder Purington, from the words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our sorrows know."

Mt. Rose, N. J., Dec. 1, 1882.

John Hutchinson was born in the state of West Virginia, on the 25th day of March, 1805; received a hope in Christ, and united with the Old School Baptist Church in 1832; moved to Ohio in 1836, thence to Peoria Co., Illinois, in 1838, and settled at Oak Hill, where he spent the balance of his life. He died Dec. 6, 1882, aged about 78 years. His complaint was Bright's disease, with which he had been afflicted for about thirty years, causing him great suffering, especially for the last three weeks of his life. He was a man of sterling integrity, scrupulously honest and straightforward in all his dealings, both in secular as well as church matters. He, together with his aged and afflicted com-

panion, was a member of the Harmony Church, and always filled his seat when practicable; was sound in faith, always contending earnestly for that form of doctrine calculated to exalt God and abase man. He leaves an aged companion, who, according to the common course of man, cannot long survive him; also three sons and four daughters, who feel greatly comforted by the assurance that though absent from the body, he is present with the Lord. The writer was sent for and spoke to the bereaved family and friends, from 2 Tim. iv. 7, 8, after which his remains were committed to the earth, to await the pleasure of the Lord.

SMITH KETCHUM.

DIED—At the residence of Dr. M. V. B. Miller, Choctaw Co., Ala., on the 21st day of August, 1882, our beloved sister **Easter Williams**, wife of Elder J. C. Williams. She died very suddenly of heart disease. She had been left at Dr. Miller's by her husband for medical treatment. Sister Williams leaves a husband and four children, and a large family of relatives and friends, to mourn their loss. She was born in Duplin County, N. C., May 16, 1825, and died August 21, 1882, aged 57 years, 3 months and 5 days. Sister Williams united with the Primitive Baptist Church known as Bethel, in Clark County, Mississippi, on Saturday before the first Sunday in September, 1881, and was baptized by Elder D. G. Taylor on the following day, where she remained a firm and consistent member until her death. We feel to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Our dear sister gave evidence of having passed from death unto life, and we should not mourn the departure of such; yet we cannot but feel that we would like to have them with us longer. We tender our heartfelt sympathies to the husband and children in their bereavement. May God comfort and sustain them through life, and save them in death, is our prayer for Christ's sake.

S. S. WILLIAMS.

Mrs. Nareissa Wright died in Yallabusha Co., Miss., Dec. 4, 1882; was born in Giles Co., Tenn., Jan. 21, 1822; was married there to G. W. Wright; moved to Mississippi about the year 1839 or 1840; united with the Primitive Baptist Church in Shiloh in 1870 or 1871; lived a devoted and consistent member until her death. Her husband preceded her some eleven years. She has left seven children to mourn the loss of a beloved and devoted mother. May the great God, whose grace is sufficient for his people in life and in death, be sufficient for them, and may they be reconciled to the dealings of God in his providence. For the Lord hath given, and the Lord hath taken away; blessed be the name of the Lord. May the daughters imitate the example of their departed mother, and the sons and sons-in-law imitate the example of brother and sister Wright. May their neighbors be not forgetful of their great kindness in sickness and in distress, and ever remember to "do unto others as you would have others do unto you." Live soberly, righteously and godly in this present world. Not only the children, relatives and neighbors have sustained an irreparable loss, but the church at Shiloh and the Baptist friends here.

Yours in tribulation,

E. A. MEADERS.

WATER VALLEY, Miss., Dec. 12, 1882.

DIED—At his residence in Portland, Jay Co., Ind., Sept. 1, 1882, **Dr. T. A. Lucas**. He was born in Green County, Ohio, in 1826, and moved to Grant Co., Ind., with his parents, in 1853. His disease was consumption. He leaves a wife and one son to mourn their loss, which we humbly trust is his eternal gain. He united with the Baptist Church in 1873, but received a hope at the early age of fifteen years. I was called to his bedside a few evenings before his death, and was requested to sing for him some of his favorite hymns, such as, "How firm a foundation," &c., and also, "Amazing grace! how sweet the sound," &c. His mind seemed to be drawn after spiritual things, and it seemed that his last days were spent, in a great measure, in praise to God

and in talking of the sure mercies of God. To his bereaved family we tender our warmest sympathies in their bereavement. His remains were taken to Grant Co., Ind., and interred in what is known as the Baptist graveyard. Funeral services were conducted by Elder Harvey Wright.

"Our friends in death are drawn away,
Nor could we ask for them to stay,
Where sorrow and afflictions deep
Do often cause our friends to weep."

NEWTON PETERS.

DIED—In Sanford, Maine, Dec. 5, 1882, Mr. **Aaron O. Goodwin**, aged 23 years. He has been out of health for a number of years, and at times his sufferings were severe; but he bore them all patiently, and was willing to die, and as I was informed, gave good evidence that he was a child of God. He has left to mourn, a sorrowing companion, father, mother, brothers, sisters and many others. I preached at his funeral and it was a solemn meeting.

WM. QUINT.

NORTH BERWICK, Maine.

SISTER Judith Richards died on the 6th of October, 1882, in the 83d year of her age. She was the wife of Willis Richards, who died a few years ago. She was baptized sixty-two years ago, and during all that time was a consistent christian, filling her seat at the church whenever she was able to do so. She died of cancer in her right eye. She suffered much for two years, but bore it patiently until death. She leaves eight children to mourn their loss, but not without the hope that it is better with her. I tried to preach on the occasion of her funeral to many people.

G. M. PETERS.

GALLOWAY, Ohio.

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SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., FEBRUARY 1, 1883.

NO. 3.

POETRY.

THE BIRTH OF CHRIST.

ALL hail the day of wonders, that gave the
Savior birth!
All hail, ye mighty angels, who brought the
news to earth!
In highest strains of glory let praise to God
resound;
Salvation for his people, and peace on earth
abound.
Dawn of immortal glory, the twilight is be-
gun,
And darkness soon shall vanish before the
rising Sun;
All hail the name of Jesus! a Savior to re-
deem,
And all the mighty glories of God are found
in him.
Foretold by all the prophets since time its
course began,
He comes now to accomplish redemption's
wondrous plan;
Ordained before creation, and bound by cov-
enant love,
He comes to raise his people to endless joys
above.
Condemned as lawful captives, and fast in
prison bound,
No one on earth discovered, and none in
heaven found;
No angel, man or seraph, nor all of them
combined,
Could rescue them from bondage, or any ran-
som find.
Whilst all was wrapped in darkness, and sin
and death assail,
And Satan seems to triumph and o'er them
to prevail,
See Judah's mighty Lion comes forth to meet
the foe,
And rescue his dear people from sorrow, pain
and woe.
Before him Satan's kingdom shall totter to
the ground,
And he shall save his people wherever they
are found;
His life he gives a ransom the law to satisfy,
And o'er the grave he triumphs, and is en-
throned on high.
He holds supreme dominion o'er heaven,
earth and hell,
And all divine perfections in him forever
dwell;
And by his Spirit's power he calls from na-
ture's night,
His ransomed sons and daughters to dwell
with him in light.
Let angels fall before him, and ransomed sin-
ners join,
To swell the heavenly anthem in symphonies
divine:
All hail, thou blessed Jesus! the sinner's only
Friend,
To speak thy boundless praises the song shall
never end.

I. N. VANMETER.

MACOMB, Ill.

CORRESPONDENCE.

THE RESURRECTION.

(Concluded from page 15.)

"FOR this we say unto you by the
word of the Lord." The inspired
writer speaks in no vague, uncertain
manner, but in unequivocal words;
therefore it is not recorded, "I con-
clude that this may be so, as I have
reasoned from cause to effect." But
he tells us, reader, that he says so
"by the word of the Lord;" conse-
quently it must take place. Notice
how inspired prophets spake, and see
if what they uttered was not spoken
in harmony with the divine "shall."
"I have sworn by myself, the word
is gone out of my mouth [though re-
corded in the prophecy of Isaiah] in
righteousness, and shall not return,
That unto me every knee shall bow,
every tongue shall swear." "But the
Lord said unto me, Say not, I am a
child; for thou shalt go to all that I
shall send thee, and whatsoever I
command thee thou shalt speak. Be
not afraid of their faces; for I am
with thee to deliver thee, saith the
Lord. Then the Lord put forth his
hand, and touched my mouth; and
the Lord said unto me, Behold, I
have put my words in thy mouth." How important that we notice, reader,
that it was not the cogitation of the
prophet's own carnal thoughts, nor
the "re-echo" of his own imagina-
tion, but the Lord's words that he
was to deliver, regardless of the
frowns of men; and he was not to
fear their faces. Upon another occa-
sion, "The voice said, Cry. And he
said, What shall I cry? All flesh is
grass, and all the goodness thereof
is as the flower of the field: the
grass withereth, the flower fadeth;
because the Spirit of the Lord blow-
eth upon it: surely the people is
grass. The grass withereth, the
flower fadeth; but the word of our
God shall stand forever."

Every position assumed by mortal
man, concerning any branch of gos-
pel truth, that has not a "thus saith
the Lord" to sustain it, is nothing
but a dream of the carnal mind, and
instead of comforting and edifying
the dear children of God, has a ten-
dency to perplex and distress them.
Read carefully the twenty-third chap-
ter of Jeremiah, and see the terrible
rebuke given by Jehovah to the
dreaming prophets; and he says,
"The prophet that hath a dream, let
him tell a dream; and he that hath
my word, let him speak my word
faithfully. [Not malevolently, not
maliciously, but in faithfulness.]
What is the chaff to the wheat? saith
the Lord." In the Old Testament,

the same word used in English for
dream, or dreams, as the case may
be, shows that mortals had true
dreams, or those in which God deliv-
ered a message, and also their own
carnal dreams; but the connection
shows which they are, whether true
or false dreams. "Then Amaziah,
the priest of Beth-el, sent to Jerob-
eam, king of Israel, saying, Amos
hath conspired against thee in the
midst of the house of Israel; the
land is not able to bear all his words."
Now let us hear Amos reply: "Then
answered Amos, and said to Amaziah,
I was no prophet, neither was I a
prophet's son; but I was a herdman
and a gatherer of sycamore fruit,
[one amongst the humblest occupa-
tions at that time in Israel]. And
the Lord took me as I followed the
flock, and the Lord said unto me,
Go, prophesy unto my people Israel."

The quotations from the Old Testa-
ment, and remarks in connection
therewith, have been somewhat pro-
lix, in order to show that the pre-
dicts spake in harmony with God's
will, and according to his word given
them; because it must be shown that
the inspired apostles, after the ascen-
sion of Christ, spake in perfect har-
mony with the divine will, and ac-
cording to the word of the Lord; for
said the apostle, "And I, brethren,
when I came to you, came not with
excellency of speech or of wisdom,
declaring unto you the testimony of
God." Therefore it should be dis-
tinctly borne in mind, as we consider
this glorious doctrine of the "resur-
rection of the dead," that it is not
Paul's testimony, as a man, but the
testimony of God by him, for the
strengthening and comforting of
Zion's pilgrims in this vale of sorrow.
"Testimony," in the above passage,
is a very strong word indeed, for it is
from *marturion*, and signifies not only
testimony, but witness; and no man
can be a witness, in truth, to what he
has not seen or heard. And the apos-
tle John settles that matter in the
following cogent declarations: "That
which we have seen and heard, de-
clare 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." But
the apostle Paul continues by declar-
ing, "For I determined not to know
anything among you, save Jesus
Christ, and him crucified. And I
was with you in weakness, and in
fear, and in much trembling. 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." Here the
apostle tells us that his preaching
was in demonstration of the Spirit
and power, and informs us why it
was so: that the faith of God's chil-
dren should not stand in the wisdom
of men, but in God's power. At the
risk of being a little lengthy, the
word "power" must be particularly
noticed here, because an awful mag-
nitude of meaning is involved in it,
as here used; for it is from *dunamis*,
signifying, in English, not simply
power, as used in common parlance,
but ability; therefore it is God's
ability that their faith should stand
in, and not man's wisdom, which is
foolishness with God. And, while
the word "power" has its different
meanings in the Scriptures, yet it is
recorded seventy-seven times in the
New Testament, from the same orig-
inal word, involving precisely the
same meaning; and it is remarkable
that the word "able" is found in the
same "family" of words, in the orig-
inal, as power, being derived from the
same original root; and when ap-
plied, as it is in many places in the
Scriptures, to Jehovah, means his
omnipotence, or unlimited power.
Said the apostle, "Not that we are
sufficient of ourselves to think any-
thing as of ourselves; but our suffi-
ciency is of God; who also hath
made us able ministers of the new
testament; not of the letter, but of
the spirit; for the letter killeth, but
spirit giveth life." Therefore Paul
acknowledges that he and his breth-
ren, in the ministry, were entirely
dependent upon God for every right
thought in spiritual matters.

"That we which are alive and re-
main unto the coming of the Lord
shall not prevent them which are
asleep." The apostle speaks now, by
the word of the Lord, in the first
person, plural number and present
tense, showing conclusively that he
thus spake because Christ was in him
the hope of glory; and although
thousands of our literal years might
yet have to pass away before the
final end of time, that would be true
of the church, or the members still
remaining upon the earth. And it
requires a fruitful imagination and
great ingenuity to make this apply to
the destruction of the Jews as a na-
tion, because it does not mean that;
for the apostle is not treating upon
that subject. The original word ren-
dered "alive" in this connection, al-
though from the word *zao*, means the
literally living; yet, in other places,
the word "life" means spiritual life,
as in John vi. 53, as well as other
passages containing the same force.
Paul said, "For me to live is Christ,

and to die is gain." Could Christ in him, the hope of glory, or spiritual life, die? No; but he continues by solemnly affirming, "But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you." The apostle then had a life in the flesh, and was literally alive, as a remnant of the church will be at the time designated in the text. To John it was said by the Redeemer, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Did Deity die? Who dare indulge such a thought? A body did die that had been literally alive, but now is alive to die no more, for death had no more dominion over him. "Remain unto the coming of the Lord." Does not the Lord come many times to his dear children while here in the flesh, and comfort them on their pilgrimage journey through this vale of tears? Certainly he does, and that glorious truth is freely and joyfully admitted; but a finality is declared here by the apostle. Time had a beginning, and will have an end; therefore it is a creature, however much mortals may cavil about it. "Shall not prevent them which are asleep." The word "prevent" is now used, like many other words, in a very different sense from its original meaning; for in this day it is used in the sense of stop, or hinder; but that is not its meaning in this text, for here it means shall not go before, or be in advance of them that sleep. Our English word "prevent" is from *prae*, before, and *venio*, to come; but the original word, as recorded in the New Testament, has its just meaning, for it is from *phthano*, clearly showing, with the negative prefixed, that nothing can go before, and that the sleeping dead and literally living shall be changed in a moment, in the twinkling of an eye. And in the Old Testament Scriptures it is more specific, if possible, than in the New Testament; for it is from *qadam*, signifying to be, or put before; and the negative not prefixed, settles the matter. As we dwell upon this important clause, is our faith in the wisdom of men, or does it stand in the power of God? The unlimited power of Jehovah will accomplish his purpose, and his purpose is in exact harmony with his promises; therefore everything will transpire harmoniously, and redound to the honor and glory of God.

"For the Lord himself shall descend from heaven with a shout." If there be any such thing as personality expressed by any term, the compound personal pronoun, "himself," declares it. At the ascension of Christ, "And while they [the apostles] looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come

in like manner as ye have seen him go into heaven." It is not possible for words to express anything more definitely than is declared by the "two men" concerning the coming or descending of the Savior from heaven; and in the epistle to the Hebrews is recorded a remarkably wonderful statement: "And as it is appointed unto men once to die, [literally, the death of the body,] but after this the judgment, [krisis, decision, sentence, probate of the will,] so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Does he not appear unto his members without sin? and does he not appear when he comes in death and takes his loved ones home? Such questions have already been answered in the affirmative; but in this the contrast is of great moment, for it says "the second time," not many times; for the first time he appeared under the law "as a root out of dry ground, * * * a man of sorrows and acquainted with grief," bearing the sins of his people. The sentiment that is abroad now in the earth, that the present state of things will continue forever, that there will always be followers of Christ here on earth in the flesh, began to manifest itself early in the gospel dispensation, for certain characters said "that the resurrection is past already;" and Peter, by inspiration of God, portrays in language of awful moment the scenes transpiring now in our own land, for said he, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Who, that will sincerely, calmly and candidly view the scoffing atheism of the present hour, dare say that there is not just that state of things to-day? But he shall descend "with a shout;" and it certainly will be the Victor's shout, for then his mediation will have ceased. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, [the verb is in the present tense, therefore not treating upon our death in trespasses and sins,] even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then (cometh) the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." When the apostle penned those wonderful declarations, setting forth such momentous things, so far as it regarded time and the manifestation of God's purpose, they were still in

the future, if terms have any meaning; and they also show the end of the mediation of Christ, for then the entire body of Christ would be developed and the mystery finished.

But he shall descend "with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." The Archangel's voice is the voice of the chief messenger, and certainly can apply to no other than the glorious Mediator himself in this place, for no other one than our Lord descends with that voice, and the original word, *archangelos*, messenger, certainly shows it to be so; and in Jude it is recorded, "Michael the Archangel, when contending with the devil," &c; and the English of Michael is "Who is like God?" There are other places in the Old and New Testaments where the name is found with precisely the same meaning. Does any other being but the glorified Mediator have the trump of God? No. Mark, it reads, with the trump of God; therefore that trump is joined or united to and with the Archangel's voice. At the bidding of our God, the fish had to deliver up Jonah; for "the Lord spake unto the fish, and it vomited out Jonah upon the dry land." In the moment our text speaks of, the Archangel's voice and the trump of God will be heard in the "great deep," "shall rend the rocks, and open adamantine locks," shall be heard in the lonely desert; yea, everywhere, not only on, but in the earth, the footstool of our God. John, while in the Spirit, beheld, and lo, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 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." Many dear brethren contend that this all takes place during the gospel day, and not at the closing of the Mediator's reign; but the writer of this article does not feel to discuss that matter with his dear brethren, for the quotation is made to corroborate the awful truth that no place or position will exempt any from hearing the trump of God. "And the dead in Christ shall rise first." The affirmative positively shows there is a negative, viz., the dead out of Christ, according to the following declarations: "Marvel not at this; for the hour is coming, in the which all that are in the graves [mnemeion, plural, from *mnema*, singular, the place in which literally dead bodies are deposited, and recorded eight times in the New Testament] shall hear his voice, and shall come forth; they that have done good, [first in the divine order of arrangement,] unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." While the words *krima* and *krisis* are both rendered "judgment," and frequently mean in the Scripture condemnation only, here in this quotation the word *krisis* not only means

condemnation, but separation, and separation from what? From holiness and the joys of immortal blessedness; and surely there is condemnation of the most awful magnitude where there is such separation. Said the dear Redeemer, "And these shall go away into everlasting punishment; but the righteous into life eternal." Many of the dear children of God think this applies exclusively to the Jews, and so do all who teach the heresy of universal salvation; but can language express a stronger antithesis? Life eternal is placed in direct contrast with everlasting punishment; and, admitting what many dear brethren contend for, will the death of the body change the momentous truth? Certainly not. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Whether we apply these declarations to this life or not, they show a finality. Does the expression, "everlasting fire," imply only for a short duration? Everlasting fire, in this awful declaration, is not from *hades*, but from the words *aiionios*, having no termination, and *pur*, fire. Hence, fire without termination; but not literal fire, for that is an entirely different matter. In James, third chapter and sixth verse, the fire is described; and the term eternal is from the same original word that everlasting is.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The word "then," though in modern language an adverb of time, shows that all will be at the same moment, and no difference; and the literally living will be changed in a moment, in the twinkling of an eye, and it will be the same kind of change that Enoch and Elijah had. "And Enoch walked with God, and he was not; for God took him." "And it came to pass, as they still went on, and talked, that, behold (there appeared) a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." In the translation of Enoch and Elijah, were their bodies left here on earth, and something else taken? God forbid that any of us who love the truth should inculcate the thought that those two saints were not really translated, for to indulge such reflections is to doubt the power of God; and such carnal reasoning is positively against any just view of the attributes of Jehovah, and positively irreconcilable with the character of the supreme Being. But perhaps some dear brother will say, Why be so particular about those two ancient servants of God? for all who love the truth of holy writ believe that they were translated. Very excellent; and here is a great doctrinal point we dare not pass. Will Enoch and Elijah be exceptions in this glorious doctrine of the resurrection? Certainly not; and if their bodies were so precious as to be translated, will any bodies of the saints for whom Jesus died be lost?

No, never! But some dear one may say, I cannot comprehend how it can be. My dear brother or sister, it is not a matter for you, or me, or any one else, to comprehend; for if we have living faith, it stands in the wisdom of God. Can you comprehend how it was "a chariot of fire, and horses of fire," that took Elijah, and the whirlwind was the power that took him "into heaven?" O no, say you. Well, then the truth of the resurrection of the saints we shall have to receive as an incomprehensible matter to our finite minds. "Shall be caught up together with them in [not into] the clouds." In thus being caught up, they are separated from earth; and the word "together" is one of very strong force here, for it does not mean a promiscuous assembly, or a bringing into contact substances which have no affinity, but a likeness and fitness in every respect; for our word is from *hama*, which means fitness in every respect. Therefore Enoch and Elijah will be just like them, and they will be exactly like the two translated servants of God. And will not be caught up *into* the clouds, but *in* the clouds. What clouds? such as we see almost daily passing through the heaven literally? Certainly not; for they are material clouds, and the resurrection is not a material one, but a spiritual rising up. But if we turn to Hebrews, twelfth chapter, first and second verses, we have the clouds described; and in that place it is from *nephos*, witness. "To meet the Lord in the air." Does this simply mean the air that we mortals inhale and exhale? Certainly it has a deeper meaning than that, for that state of spiritual existence, in which the church then shall be, is clearly, to the faith of believers, designated; for immortal and glorified saints will not then need the polluted atmosphere that surrounds this earth, the footstool of our God, but that spiritual air or atmosphere, thus to speak, in which no impurity, no cause of disease, can ever pollute it, but pure and holy, being heaven itself. "And so shall we ever be with the Lord." These last quoted words show positively duration without end; therefore the church in her immortal state will know no fleshly ties, no remorse for the past, no anxiety about the future, no weariness in praising her dear Redeemer, but one eternal now of perfect joy and bliss.

"Wherefore comfort one another with these words." The word "wherefore," for which reasons, is a connecting link, uniting the preceding declarations with the succeeding words. Can these words of the inspired Judge be of any comfort to the Sadducee or the Materialist? No; neither can they be any comfort to the children of God when they are in a frame of mind to cavil with the doctrine of the resurrection. But to that one, who is of a meek and lowly spirit, and trembleth at the word of the Lord, these words are at times full of marrow and fatness, therefore very comforting. There is a spirit in gospel truth, which gives to our God bound-

less power and infinite wisdom, and when we are clothed with a childlike spirit and reverential awe, we dare not question the ability of our God to accomplish his will; and when in that humble frame of mind, we do not feel to force an interpretation of any portion of Scripture to suit some fanciful theory of ours. Brethren and sisters, may our God keep us in this day from cherishing neology, and advocating rationalism instead of revelation.

"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."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 4, 1883.

FAIRFAX STATION, Va., Dec. 21, 1882.

ELDER CHICK:—DEAR BROTHER IN HOPE—As a door of utterance did not seem to be fully opened to me at the time the dear little band of believers received me as one of their number, I have felt, and do yet feel it a duty as well as a privilege to try to speak more fully of the dealings of the Lord with me, if so be that he will guide my pen at this time; for I have learned by experience that without him I can do nothing.

When I first commenced going among the children of God, I thought them selfish, having their religion to themselves, and showing the sinner no chance, as though they did not want others to come in with them. Little did I know that they received *all* who came to them, desiring a home with them, and giving evidence of being born of God. The first gospel sermon that I ever really listened to, I think, was in September, 1874. Elder J. L. Purington used the text in Rev. xxii. 17. I could not see anything so hard in what he preached; and the oftener I heard him, the better I liked him, especially after I made his acquaintance, and he told me of his preaching in Washington, D. C., that being my home. I went to hear you, and was introduced to you by a dear soul who has since departed. I felt the same drawing to you as I did to Elder Purington, and O how good and devoted to each other you all seemed to me. I attended all your meetings in and around Washington, and still felt that I was in the way, and was occupying a seat that others, more fit, should have occupied. But I had no desire to go anywhere else, and would look forward to the fourth Sunday in each month as anxiously as if I were really interested; but the Lord is my Judge. I had the privilege of reading the SIGNS OF THE TIMES, and in them my own feelings, better than I could express them myself; for I am not gifted in speaking or writing, and I lament that I cannot express what at times I feel. I could not stay away from meeting, but felt wretched and miserable, and thought no one else was like me. My feelings were then, I supposed, those of a poor "outcast." I searched the Scriptures

daily, but they seemed a perfect blank, for I could not understand their sacred teaching. The poet gives expression of my condition just then:

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

Indeed the whole hymn tells what my feelings were, and I must refer you to it, as I am not gifted in expression. I remember one Sunday I went to meeting, feeling very much cast down. I thought I had better stay at home; but go I must and did. You came and read the words, "Offer unto God thanksgiving, and pay thy vows unto the Most High. And call upon him in the day of trouble; I will deliver thee, and thou shalt glorify me."—Psa. l. 14, 15. O! I felt if I could call upon him in the right way, what a glorious promise there was that he would deliver me, and I should glorify him. While you were preaching, I felt too unworthy to sit in the same room with such dear, good people. I wanted to be out of sight and hidden from view; and yet I wanted to hear every word of the sermon, for it seemed that every word preached was to me personally. The dear ones would often ask me such questions as these: "What is it that keeps you from being one of us?" while another said she did not know what better evidence I wanted. (This was in answer to my speaking of having no evidence of an acceptance with God in Christ, and still I knew I loved the saints of God.) And another said, "You are telling your experience now." O, thought I, if they could see me as I truly am, they would never ask me such questions; and when I would get by myself I would feel sorry I had said anything, for fear I had unthoughtedly misrepresented my true situation as a sinner, and was deceived throughout. O! if I were only good enough to be a child of God! And could it be possible I ever should be? I was so miserable that I was glad when night came, for all day my sins, as mountains were ever in view. I tried to pray, but what was the burden of it? Lord, be merciful to me a sinner! Yet I did feel that in banishing me from his presence, God would be just and right. I knew I was undeserving of his mercies and blessing; and yet many sweet promises would come to my mind; but I could not think they were for me, but for the children of God. While reading, one day, my eyes fell on the words, "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. And to tell you my feelings with regard to the text cited, I will give it to you as it appeared to open to me. Every one in Christ who died in Adam, shall be made alive in Christ, not one is left out or remains dead. Just so all spiritual Israel shall be saved. O! thought I, am I of that number? If so, I, even I, shall be saved. I remember being present on a communion season, and I looked upon the loaf before the saints, in remembrance of the Lord's broken body, and I felt that he came down

to do the will of the Father, and that will was to make atonement for them that were given him. I did feel that the unregenerate could not love the children of God, for the truth they (the children) advocate. Yet I felt that if I could but just touch the hem of the Lord's garments, I would be made whole; but I was too helpless to go to him. The poor impotent man at the pool illustrated my case—neither sitting nor standing, but lying down. I could not help myself into the cleansing fount; I could not come forth without help; and help seemed very far away. I felt to know that in my flesh there was no good thing. I remember on one occasion, while visiting some Old Baptists in Virginia, the husband and wife proposed going to Mount Zion on the fourth Sunday, and Saturday preceding. While preaching on Saturday, Elder Badger explained "prayer," as I had never heard before, but greatly to my satisfaction. On Sunday he was not feeling very well. He used as a text the words, "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."—1 Cor. iii. 12, 13. My soul! I think I never heard such a powerful sermon in my life. The dear man opened his mouth, and the Lord filled it. I felt like every word he spoke came right home to me. I wondered how in the world the man knew my thoughts so well. After hearing that sermon I was satisfied that all I could do, by way of working for salvation, amounted to nothing. I believe I had more than a crumb that day, for I did eat the children's bread; and when I parted with them, O how I wanted to call them brethren and sisters! I felt completely drawn to them, especially to the Elder. While attending the Corresponding Meeting of Virginia, held with the church at Bethlehem, I felt the force of these words, which gave me some comfort, "We know that we have passed from death unto life, because we love the brethren." For if I know my own heart, I did love them. I felt to know that Jesus, the blessed Redeemer, died to save sinners; and with Paul I could say, "I am chief," and "By the grace of God I am what I am." And whether saved or deceived, I can say with one of old, "Whereas I was blind, I now can see." And the things I once loved, now I hate; and those things I once hated, now I love. Now with the poet I can sing,

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

After I returned to my home in Washington, I received a letter from a dear friend in Virginia, who cited me to this Scripture, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. 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. 24, 25. I felt those words of Jesus, and I could believe what he said, and my whole desire was to be more like him. O how I did crave to be meek, humble and submissive to his will; but I was full of doubt, and felt afraid I had no reason to hope; and yet like Nathanael, under the fig-tree, I was desiring to eat and drink deep of that righteousness which is by faith. While there, in this needy condition, Jesus passed by; and yet I did not know him in his glorious character as a Mediator and Savior; but I felt to desire him above all else, and like Mary at the tomb, call on one whom I might say was only a keeper or dresser of the garden, and who says, "Why weepest thou?" I would say, "They have taken away my Lord." Mysins and disobedience have caused him to remove from my sight. My cry was, "Lord, I do believe, help thou mine unbelief." Just here I felt calm, and that feeling of dread and unrest seemed to be gone, and to this day it seems a mystery to me how it was. Often have I wished I could tell the time and place that my burdened heart was relieved; but to wait for a brighter evidence I felt would be the course to pursue, so I settled down in this conclusion. I often thought of Peter's vision of a sheet let down from heaven by the four corners, wherein were all manner of four-footed beasts and creeping things. Each son and daughter of Zion must needs see this sheet of salvation, and in a hungry manner slay these wild beasts and creeping things, and feed upon them; for this is a command from heaven; yet I was waiting, as I said before, for a brighter evidence, the desired repast, and felt at times to have fallen into such a trance, or an uneasy frame of mind, neither asleep nor awake; not even able to hope, seeing all manner of wild beasts in this heart of mine; not a thing clean in myself at all; thoughts creeping in; things too mean and loathsome to think of; and yet I could not keep them out; but I was still waiting for something to satisfy my hungry soul, a brighter evidence of a work of grace in this heart of mine. What roaring lions and deceitful bears and creeping wolves infest this den, and what a cage of unclean birds my heart is! "Desperately wicked, and who can know it?" But wherever the lambs of God are found to rove, there the wolf shall also dwell; but the sight of such beasts causes me to exceedingly fear and tremble, lest after all I shall never enjoy the presence of Jesus around the throne of eternal glory. My heart, with the poet, is ever inquiring,

"When thou, my righteous Judge, shalt come,

To take thy ransomed people home,

Shall I among them stand?

Shall such a worthless worm as I,

Who sometimes am afraid to die,

Be found at thy right hand?"

I remember visiting one of the dear saints (a member of the church at

Shiloh,) in her last sickness, and on my journey there my way was at a point in view of the river; and as I looked on the placid waters my mind went back to Philip and to the eunuch, and to the words, "Here is water, what doth hinder?" The answer came sweetly, "If thou believest, thou mayest." I would go into the house, and the dear soul would talk so beautifully; and one day she said to me, "Sallie, how long are you going with the Old Baptists, and still remain outside?" She said she would love to see the day that she could call me sister. That dear soul never lived to see the day, but was called home to a brighter one. Not long after, I was invited to one of their social meetings. I went, but as I said in the start, I could say but little; my mouth seemed to be shut; and how and why the dear children ever took me into their fellowship, I cannot see; but they did, and in much fear and trembling I was buried in baptism by you, dear brother, on the fourth Sunday in May, 1880. I felt happy that the dear Lord had given me strength to obey his commands, for he said, "If ye love me, keep my commandments." I surely did feast on ~~fat~~ things that day—a day with me long to be remembered. You preached and talked so comfortingly, and when dear Elder Beebe took me by the hand and said, "Don't think the warfare is ended, my sister," I was pressed for utterance and could not speak, when a dear sister standing by, who was before me in the conflict, answering, said, "The conflict is just commenced;" and indeed I have found it true; for well does the poet describe the conflict after being freed from the yoke of bondage. He says,

"When all this is done, and his heart is assured

Of the total remission of sins,

When his pardon is signed and his peace is secured,

From that moment his conflict begins."

I have had many ups and downs since that day. It seems there is almost always a cloud over my mind's sky, and I often feel that I have no evidence of an acceptance in Christ. The poet again is a mouth-piece for me just here.

"When I experience call to mind,
My understanding is so blind;
I am so vile, so prone to sin,
I fear I am not born again."

And I feel to know what the apostle meant when he used the words, "When I would do good, evil is present with me," and the things I would not do, them I do. Prone to do evil as the sparks fly upwards. Still the language of Ruth is my heartfelt desire, and I will quote it all, for I love to meditate upon it: "Entreat me not to leave 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 I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

Now, dear brother, I have tried in my weak way, but with the ability the Lord gave, I hope, to tell you something of the way I hope the dear

Lord has led me, and I fear I have been tedious; but you must, and will, I have no doubt, make due allowance for a stammering tongue and the way I have in getting at what I have to say, as I cannot say it in any other tongue. I know it will tax your patience to read it, but I have written as a relief to my mind, and to you, because I felt you to be the proper one; and as I close, I feel to say, I am the least of all in our heavenly Father's kingdom, if one at all. With love to all the household of faith, I subscribe myself, your unworthy little sister,

SALLIE E. KIDWELL.

P. S.—Now, after saying so much, I feel that I have left something out, if I do not speak of the time I had a name among the Missionary Baptists. Some years since, I attended a protracted meeting, and to follow the fashion, (as you know such doings are fashionable,) I went forward to be prayed for, two or three nights, when it was said I had religion. I did not feel any difference, but I went before that church and was asked some questions; and when I was put under water I came near being drowned. It was a very cold day in February. The man had carried seven persons into the river; I was the eighth and last. He was nearly frozen, and lost his hold, and nothing short of the hand of providence saved me from a watery grave; but my time for that had not come. I really think now that it was a perfect mockery—no religion about it; but I have no doubt but there are some among them who possess that pure and undefiled religion of the heart; but to speak for myself, I had none; and as to those referred to, I know they are in the wrong place; but they are coming out of Babylon as the Lord leads, and in no other way; and by that way I hope I was led. While there, the religion that I had was to do all I could to please the preacher, and be present at all the meetings; and being very fond of singing, I thought I was doing right, for I knew no better. My sorrow now is that I stayed with them so long; but as I said before, I had to stay there, like all others, until the day of the Lord, before which time none can come forth. And thus I hope I was brought out at a time appointed of the Lord. I did not go among the children of God many times before I could see a marked difference between being fed with the bread of eternal truth, and feeding on swine's food. I felt to be a prodigal indeed; for after I had wasted all my substance in riotous living, I felt a desire to arise and go to my Father and confess that I had sinned, and that I was no more worthy to be called his child, and could only ask to be made as a hired servant; but, dear brother, he has never placed me in any other relation than his child, and now gives me to eat and drink at his table with his beloved family; and their joys are mine, and their sorrows I abundantly share.

S. E. K.

GEORGETOWN, Ky., Dec. 25, 1882.

DEAR BRETHREN BEEBE:—I inclose a letter, recounting some of the dealings of the Lord with our dear sister, Sallie Corban. It was written at the request of sister Bessie Durand, and I submit it to your judgment for publication, believing that it will be of interest to many of the household of faith, especially to those whose privilege it is to know our sister.

Your brother in the bonds and afflictions, together with the joys of the gospel of Jesus Christ,

J. TAYLOR MOORE.

PONTIAC, Ill., Nov. 18, 1882.

MY PRECIOUS BROTHER MOORE—BELOVED IN THE LORD:—Dear Eva and I were, a few mornings ago, the happy recipients of a sweet epistle of love penned by your hand. It was laden with good news, and was like rivers of water in a dry place, of which we drank freely, and it was sweet to our taste. I once heard brother Wm. L. Beebe describe the city of God, and it was so grand, so lovely, so beautiful, that I have never forgotten it. I know he said that the city was well watered; that in the midst was a pure river of water running, and a vein leading to every street, so that every soul could get a drink; but just imagine how thirsty a soul would get if it were outside of the city, and had neither food nor drink. It seems as though we have wandered away, have sat down by the rivers of Babylon, and weep when we remember Zion, and have hanged our harps upon the willows in the midst thereof.

I rejoiced to hear from sister Annie Porter, that brother Utz has taken up his cross and chosen to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. We do miss our dear, good meetings at Sardis, more especially the dear ones who meet there to praise and adore the ever-blessed Redeemer for his goodness and mercy forever. I said to Eva on Sunday morning, "Let us go to meeting to-day." She answered meekly, "I would, if it were at Sardis."

Sister Bessie Durand requested me to write some of my christian experience for the SIGNS. I have ever felt unworthy and very incompetent to write anything that would be of interest or comfort for the perusal of the dear saints; however if the Lord will enable me, I will try to communicate some of the dear Redeemer's dealings with my poor soul in years that are past, though cherished days; and if when I have told you, you decide that it would not be judicious to send it, please commit it to the flames, and pardon me.

In the fall of 1876, I believe the all-wise God put a warm desire in my heart to be a christian. I had often thought that I would get religion some day, when I had enjoyed myself as much as I wanted; but now there was a great desire for it, and how to get it was the trouble with me. I felt that I must have a new heart, and it was my whole thought.

The desire grew stronger daily, until it was with groanings which could not be uttered. My precious brother, one whom I loved as dear as my own life, was sick, and near unto death, as I could plainly see, and would soon be taken from me. I mourned all the day. How could I bear such a trouble? I was presumptuous enough to say one day to my God, "If you will but spare my brother, I will live a different life, even the life of a christian." I was ignorant enough of God's ways to think I could influence him in that way. I began to read the New Testament, but it was so mysterious that I would sometimes lay it aside; then the thought would rush into my mind, That book tells of what you are seeking. All at once Jesus seemed to attract my attention. I read of many wonderful and marvelous things that he had performed while here, but he was now gone. He made the blind to see, the lame to walk, and by the power of his voice he brought the dead forth. O how I wished that those days had been mine; for if I had but touched the hem of his garment, my sin would have gone out. I envied Mary and Martha their day, for I would have begged for him; but he was now gone. Jesus was gone, and so was my precious one. You see I had no hope beyond the grave. Death was the king of terrors to my soul, and the grave was so cruel, it had hidden from my view all that made earth a pleasure to me, and the remnant of my days would only be dark and gloomy. A voice said at the grave, "He shall rise again; that will be at the termination of all things;" for in this life was my only hope. That night I dreamed that a beautiful light broke forth in the room, and stopped over my father's and mother's feet and reached to heaven. The departed one said, "Sallie, that is the Sun of Righteousness." A short time after this, I walked out into our lot. I had hold of the gate, and had a view of my heart, and it was so sinful, deceptive and vile, that I hurried from the place. How awful it was to be such a sinner! Now the desire was strong for true holiness. O, what shall I do? Again, in our garden, my vile, wicked heart was shown me. I felt that the ground would open and swallow me up. I started again, but just then the great God of earth and heaven gave me a view of himself, and he was so far above everything under the sun, and so perfectly holy and pure, I could not stand in his presence. I felt that I should die with guilt and shame. The thought rushed in my mind that I had promised that holy Being that if he would do thus and so, then I would do better. It seemed to me an unpardonable sin. I was surely the chief of sinners. O Lord, have mercy! have mercy! was my cry. I was walking through the yard one day, and by an eye of faith, for the first time, I beheld the Savior of sinners, and felt that his goodness and mercy was extended toward me, a poor worm of the dust. He appeared as a Friend,

and one that sticketh closer than a brother. I now felt that my dear brother was with Jesus, with his head reclining on his breast, and was sleeping the sweet sleep of death; that Jesus had taken him from all sin, sorrow and pain, and had given him that which I never could. He was free from all harm, and had nothing to do but to sing praises to the Lamb of God forever. Just then an innumerable host of angels appeared marching around the throne of the Lamb, singing praises for his loving-kindness to men. O what sweet peace filled my breast! O sacred rest! I awoke next morning repeating these words, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I felt that he was my Friend, and that I could trust and love him with a love that I had never before known. My whole heart was new, and I had an indwelling spirit that would praise him forever. For days there seemed to be an angel hovering over me, and whispering sweetly the praises of God. I felt daily as though I was being fed with the bread of heaven, and drink of that water, of which if a man drink, he will not thirst again. I felt that God's love was descending upon me, while mine was ascending for his goodness and mercy to a poor sinner. I could not mourn nor shed tears. The grave then, which had been such a terror, was opened at my feet, and I looked into it. (I saw this, as I hope, by an eye of faith.) It appeared as my grave; but those terrors were gone. I felt that I could suffer patiently, die, and be buried in that grave, which looked as though it would have me, and fear no evil. I could think of it in no way but as a sweet resting place, where the weary cease from trouble. I really believed that I could bear all things for Christ's sake. I was astonished at my peaceful frame of mind. I went to see a lady friend, and while there I told her how happy I felt, and what a sweet rest I was enjoying, and how precious the name of Jesus was to me. She answered, "Sallie, you talk like a christian." I was very sorry, in a few moments, that I had said anything. The thought rushed into my mind, "You have made her believe that you are a christian." That was too much for me; for although I felt that my mind dwelt not on things which I had once loved, the company I always enjoyed and loved were no more my company, the thought of being a christian had not occurred to me. I feared I had deceived her. But she talked very sweetly and comfortingly. It saddened my heart to see her rejoice, for I did not want to be deceitful in this matter. I went home, and it seemed for days and weeks that the angel was hovering over me, feeding me with bread from heaven, and whispering comforting words of love and truth, which were sweeter than honey to my lips. My associates would say, "You are so changed; you are so still; what is the matter with you?" I could not enjoy their company, for they did not talk of my sweet Friend,

Jesus, nor praise and extol his name, and speak of the glorious truth recorded in the book of life. I heard a voice, a very sacred voice, many times; sometimes afar off, and again near by. It appeared to me that it was the sound of the gospel of Jesus Christ. It was such a glorious sound, a joyful sound. I heard this so often, that I remember one night it rang so distinctly in my ears that I became alarmed. I thought perhaps I had thought of these things so much, that I imagined some things, and that I had better rid my mind of them if possible. I got up, (for it was late in the night,) went to my mother's room, stirred up the fire, got me a book, and thought I would read it. But the voice followed me. I felt then that I must hear the gospel, if it was preached on earth, and I had no doubt but what somebody preached it. I borrowed books from different denominations, and heard several preachers, but none of them gave God all the glory, nor said that he alone was holy, nor gave me that which my soul thirsted for, until I heard Elder T. P. Dudley at Sardis. I heard that he was coming to preach Elder Lassing's funeral. I was very impatient for the time to come. I went at the appointed time, with my dear mother, but did not tell her how anxious I was. I had not been seated long until I felt that every word was meat and drink. It was the everlasting gospel which the angel had preached; and if I had given vent to my feelings, I would have cried out,

"What a heaven below,
My Redeemer to know."

He read this hymn, which touched my heart, and which made me know that I had found a people that had seen by an eye of faith what I hoped the Lord had revealed to poor, unworthy me. There was such a love sprang up in my heart for those dear people. The verse ran thus:

"Methinks I see him now at rest,
In the bright mansions love ordained;
His head reclines on Jesus' breast;
No more by sin and sorrow pained."

I can never tell how dear the Old Baptists felt to me. It was so sweet and consoling to hear the watchman crying unto the church of God, that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sins; that he would feed his flock like a shepherd, and gather the lambs with his arm, and carry them in his bosom. How different the teaching of the watchmen of Zion, to those of Babylon, who have done so much hard work for poor souls. How comforting is the thought that my Beloved said on the cross, "It is finished." I was ashamed to know that I, a poor worm, a vile one, too, had thought I could do anything that would cause him to turn to me; but I felt that he could ever turn me. "Turn me, O God, and I shall be turned." Nothing but his grace ever caused me to love him and his dear people. Often when contemplating this wondrous rest and love, a voice would say, "If ye love me, keep my commandments." And to perform the duty of being led

into the liquid grave, and being buried beneath the yielding wave, became a wonderful desire. About this time my brother paid us a visit, who lived in Illinois, and with whom I am now residing. He was very desirous that I should go home with him. When the visit was first contemplated, I felt that I could not go. To leave my dear mother, and other saints whom I had loved so much to hear talk of God's goodness and mercy, was sad to think of. However, I reconsidered the matter. I had so many doubts and fears, of this matter that I made up my mind to go, thinking if I was mistaken, and that the Lord had not dealt with me as I hoped, that a new country and new faces would banish the thought forever from my mind. After I came here, I went to meeting frequently, but was deprived of seeing or hearing an Old School Baptist. I was taking a walk one day, being alone, and was thinking of the dearly beloved in Kentucky, and of how glad I would be to meet with them, when the same voice came to me with great force, "If you love me keep my commandments." O how I longed to get back! I felt that I must obey. I went to see my aunt who lived about thirty miles from Pontiac, she and her daughter both being Old Baptists. I do not think that any one ever enjoyed a visit more than I did that one. They conversed so sweetly on the things that I so much desired to hear, that it seemed that I had gotten to "the banqueting house, and his banner over me was love." We joined in singing many hymns of love and praise to God's holy name. They talked often of my Beloved, my Friend, who was so dear to me. I returned to my brother's, who had made me as comfortable as a man could, which is all good and necessary to our temporal wants, and for which I hope I felt grateful; but my thoughts were ever turning homeward, and in a few weeks I went home, and I hope it was the Lord's work, that never let my rest until I went to the church, and in a weak and trembling way told them what the great Redeemer had done for my soul. I was received by the church at Sardis, and baptized by our beloved, departed, though not forgotten, brother and pastor, W. T. Winston. Since that time I hope that I have been enabled many times, by the grace of God to look away from earth, to the shining courts of glory, and have enjoyed much spiritual comfort and consolation in Zion. Yet my unworthiness and my deceitful and wicked heart, often makes me feel that I surely am not a child of God; but again a bright hope will spring up in my heart which I would not exchange for all this world affords.

Now, brother Moore, do you think there is anything in these poorly scribbled lines that would interest, much less comfort, our much loved sister Bessie, whose language flows like a beautiful river, and upon which thousands of souls have fed? I leave this to your better judgment. Nothing would grieve my heart more than

to know that my name had appeared unprofitably in our loved paper. Eva joins me in much love to yourself and beloved family.

SALLIE. J. CORBIN.

STATE ROAD, Del., Jan. 5, 1883.

DEAR BRETHREN BEEBE:—When I saw your reply to "Honest Inquirer," in your issue of December 15th, I felt like adding something to your remarks on one of the passages referred to. The passage is, "Go ye into all the world," &c.—Mark xvi. 15. I was pleased with what you said on that, and on all the other points, and heartily indorse the editorial entire; still you were necessarily brief, having so many passages to explain and objections to answer in a single editorial. I do not know but there may be many "Honest Inquirers" about the country, who have been perplexed, if not misled, in regard to the application of this passage by the use made of it by some who *wrest* this, as they do other Scriptures, from its legitimate signification. I feel disposed to take all proper pains to enlighten the minds of all inquirers after truth, and to remove all stumbling-blocks out of their way. But for those who regard every one that goes out from the Theological Seminary as a gospel minister, and every discourse they read off as a gospel message, and Missionary Boards as competent authority to direct men where and when to preach, I shall hardly expect to enlighten them, or in any other way profit them.

Among the first things that come up for consideration in regard to preaching the gospel, is what the gospel really is; what does the term imply? This must be understood before we can know what it is to preach it to anybody. The first account we have of gospel and gospel preaching is when the Lord himself is said to have preached to Abraham. This preaching was proclaiming to Abraham a fact that was a fact before, and would have been and remained a fact if it had not been preached. The announcement is made to Abraham that the Lord would bless him, and he should be a blessing, and that in his seed all the families of the earth should be blessed.—Gen. xii. 3. This announcement or proclamation could not have been made unless it was first true, an existing fact. And although it might be made in the hearing of others, it could not be preached to others as it was to Abraham, because it would not have been true of others, or applicable to them. Abraham was not consulted about it, nor were any terms or conditions proposed or imposed. Abraham believed in the Lord, but he did not believe until the promise came to him. And the preaching of it did not make it so, neither did Abraham's belief make it any more true than it was before; but its being preached to him brought him the blessed knowledge and assurance, and his believing it and rejoicing in it bore witness of him, and so it was counted to him for righteousness.

The Redeemer testified of him that he saw his day and was glad. The gospel is a witness, and is preached for a witness; but a witness of what? Why, a witness of Christ; a witness of the blessing that comes on Abraham's seed through Jesus Christ; a witness with the experience of all those who are taught of God, and so are prepared to believe in Christ. This testimony goes into all the various exercises, hungerings, thirstings, sorrows and distresses of one born of the Spirit, and passed from death unto life. It identifies the contrite spirit, the consciousness of guilt and just condemnation, and the consequent cry for mercy of one upon whom the blessing of grace has come. It bears witness with their experience that they are children, and if children, then heirs. This witness comes to all who have experienced a work of grace, and in whom its truth has been fulfilled. He receives the testimony. He cannot well help it. But it cannot come as a witness to those who know nothing of such exercises, and in whom the word has no place. A witness can only deal with existing facts. If there is no case on hand, or no facts have occurred, there can be nothing proclaimed, and can therefore be no witness. The facts must exist, and a man must himself have a personal knowledge of them, before he can be a witness. This gospel is called "The gospel of the grace of God." The word "gospel," implying a message, or tidings, the proclamation of it is the proclaiming the word of his grace. "The grace of God which bringeth salvation" to a sinner, is a work of the Spirit of God upon the sinner's heart, to which the word comes as a testimony to be believed and received as a ground of faith and hope. Hence, he that receiveth the testimony hath set to his seal, that God is true. The truth of the word comes home to the experience as the seal does to its impress.

Now, as to the commission to the apostles to go and preach this gospel, we are told that they went, "the Lord working with them, confirming the word," &c. The Lord declares that his ways are equal, and he says, "I sent you to reap," &c. They could not reap wheat for the Lord's garner unless there were fields ready for the harvest. A man to declare this word of God's grace, must know something experimentally about it. He must be able to speak that he does know, and testify what he has seen and felt. Shall we dare to impeach the wisdom and faithfulness of the Lord of the harvest in regard to the location of the fields, the plenteousness of the harvest, and the number of laborers needed? "He that teacheth man knowledge, shall not be know?" Or will man presume to provide laborers for him, and designate their fields of labor? If God does not know, who is he that will instruct him? Or who will perfect what he has left incomplete? The saints are said to be redeemed out of every kindred, and nation, and tongue, and people; and so the commission extends to all nations. If the Spirit of the Lord

directed Philip, when the Ethiopian needed instruction, to bear the gospel message to him, and Peter to go to Cornelius to find a man that feared God with all his house, men prepared of God to hear and believe his word, why should we not confide in this divine direction, and recognize the authority by which it is appointed?

This passage has been construed and tortured so long and so much by those who have been engaged in Missionary operations, that it is possible that the plain sense of so plain a passage of Scripture might escape the attention of even conscientious readers. Suppose, for example, some one, admitted to be a gospel preacher, sent of God to preach his word; does he go into all the world any more if he should go to Africa or to Japan, than to the United States? And who has the authority or the wisdom to dictate to or direct the ministers of Christ where they should go? If they go, as providence opens the way before them, everywhere preaching the word, this is certainly in accordance with the original commission. And each one is doing his part toward going and preaching in all the world, in whatever portion his field of labor may be. For myself, I am aware that I am counted among them that are stigmatized as Antimission, opposed to the spread of the gospel, &c; and that, too, by those who stay with their families in comfortable homes in the city, who are amply supported by oppressive salaries, and whose appointments are within fifteen minutes' walk of their own doors. I have been in the hands of the churches, trying to serve them, recognizing their right to my services, and their authority in the matter, for more than twenty-seven years. My appointments have averaged more than one hundred to each year, and my traveling to and from preaching appointments some twenty-five hundred miles per year, amounting in all to over sixty-thousand miles. I left my native state, and the home of my childhood, in obedience to the voice of the churches. A voice seemed to speak to me like that which called Paul and Silas into Macedonia, and I was not disobedient to it. I have never yet questioned the authority of him that spake, nor the correctness of my understanding of his will. I am acquainted with quite a number of preachers that I do not doubt have been called and sent forth by the Lord of the harvest. Some of them have remained in the same community in which they were born, always finding a needs be for all their labor. Others have removed to distant localities, in obedience to the voice of the Spirit in the churches. But they are never bought and sold, and their labors have not been a commodity in the market, neither has silver been reckoned as the price thereof. The Master sent them to feed his lambs and his sheep; but who shall tell them the locality where there is most feeding to do? I have some experience in these things, and I have found no guide but the voice of the Shepherd, and the bleating of the lambs

round about the stall. The apostle charged the Elders to feed the church of God, and those who handle the bread of life have no trouble to find the hungry. We think we want more good preachers right here. Should some Missionary Board send some of us away? And to where shall we be sent? A great and effectual door is open to us all, and we have more than we can all do to attend to the lost sheep of the house of Israel. We are satisfied that we shall not have gone over the cities of Israel till the Son of man be come. Will all "Honest Inquirers" please consider whether the Master ever appealed to the Jews, or the Scribes and Pharisees, to help him try to send his gospel, and to build up his kingdom? Did he ever plead with the multitude to make up a salary for his disciples, so that they could go out and preach? It seems almost wicked and blasphemous to think of such a thing. The truth is, the whole theory, against which the divine testimony is thus arrayed, is that the work is in the hands of men, and so men organize for the purpose of preparing men to preach, marking out the territory assigned to them, and fixing the amount of their compensation. These salaries are often princely, and are collected off of people who have no discipline over the preacher, nor any interest whatever in his preaching. Methinks that honest inquiries touching these subjects must lead to honest convictions. The Righteous Branch that grew up in the house of David, will build the temple of the Lord. His train shall fill it. He shall bear the glory. He gives to the churches pastors after his own heart, and the churches have no trouble to find them out. They give themselves no trouble as to their field of labor. The harvest is plenteous, and their gift makes room for them.

In conclusion, if "Honest Inquirer," or any other honest inquirers, are really looking for gospel preachers and gospel preaching, for gospel subjects, and for that kingdom into which these subjects are gathered, which is righteousness, peace, and joy in the Holy Ghost, he and they will have to look elsewhere for them than to the results of the efforts and labors of the Missionary Boards of modern times.

Yours to serve,

E. RITTENHOUSE.

TRIVOLI, Peoria Co., Ill., Dec. 13, 1882.

DEAR BRETHREN:—Through the mercy of God our unprofitable lives are still spared, and surely goodness and mercy have followed us all our days. We have been preserved through many dangers, seen and unseen, to have a name and place among the children of our God. Having a remittance to make, I thought I would write you a little more. On my recent visit east, in company with my daughter, I formed many pleasant acquaintances with brethren and sisters, and also visited quite a large number of my relatives, who are readers of your paper; and as many of them asked me to write to

them, if this shall meet their eyes they will consider it as written to them, and I hope to hear from them through the same medium, or privately.

We left home on the 12th of September, and arrived home again on the 5th of December. We enjoyed good health all the time. And now I feel like writing of some of the deep waters and sore trials which I have passed through during the past two years, and of the goodness and mercy of God to me. In the first place I will say to you, Elder Beebe, that the last article that appeared in your paper from me, I said I would withhold my name for the present. That was, I think, in the number for the 15th of June last. In it I requested your views in regard to King Saul and Balaam, as to whether they were subjects of grace, for they acknowledged that they had sinned. I stated that I had had a name among the Baptists for twenty years; but I could not think that a child of God could become so dead and dark as I was. Though I had a name in the church, I felt that I was only a Judas, and was suffered to be there for a purpose. It was no comfort to me to attend meeting, and I only went through respect. I shunned to read the Bible, as it seemed more of a torment than a comfort. Many times I would think I would abruptly leave the church and tell them to erase my name. Then I would think I would just go on quietly, in the bitterness of my soul, for my time would not be long; and whether I belonged to the church or not, it would not change my final destiny, for that was sealed. There was a time when I had hoped that the Lord had taken me up out of the awful pit, as I felt to be sinking to endless woe, where hope nor mercy could never come. But at a time unexpected, I was delivered by a mighty hand, as I thought, and enabled to praise God. Sorrow and sighing had fled, and joy filled my soul. It was then a heaven below, to know my Redeemer. But in those two years of darkness, I cast this all away. I thought of Balaam's vision, and asked many for their views in regard to him. Many thought he could not have been a child of God; but I thought if indeed he was not, then I was not; and I still believe so; for surely he prophesied truth, and it was revealed to him so beautifully that Israel was the Lord's people, and that he was their salvation; also the coming of the Messiah. And he was firm in the truth that he could not speak to curse what God had blessed. But we find that he loved the wages of unrighteousness, like some who have been among us, whom we have esteemed for the truth's sake, and have believed them to be children of God; yet they have become offended, and have gone off. And as it was in olden times, so it is now; for when the children of God begin to marry the daughters of men, then come giants, men of renown. We dare not say that a child of God cannot be drawn off or led astray. Look at David, and also Solomon, of whom it

is written that outlandish women did cause him to sin. Surely it is of his mercy and grace that we are preserved. But I have departed from my subject.

I felt that I was a castaway, and the Lord's mercies seemed to be gone forever. I thought of the people of God whom I had loved, and had desired to meet with in days gone by. But now I felt that the evil spirit had come upon me, like as it had come upon Saul. I could not say that I loved the people of God, for I felt that I had been deceived in regard to my love, and was hard as the nether mill-stone. I even felt to doubt there being any reality in religion. The preaching came to me only in form, without spirit, and I felt, to sum it all up, that I had not the Spirit of Christ, and so was none of his. It is hard for one as ignorant as I am, to picture out my woeful feelings; but I remember a discourse preached by our dear Elder Ketchum, which seemed to describe my feelings; but it only gave me comfort for the time then present. It was like all other sermons to me, in that it fell upon the rock, or among stones, or thorns, and brought forth no fruit. But at an unexpected time, about one week before I left home, while at the Spoon River Association, I trust that the Lord once more gave me a touch, like as he did the blind man, so that I could see the way clearly. Then I realized that all the trial of my faith was for my good, and that the Lord was as much with me in the dark as in the light, though I knew it not. I believe the Lord in mercy prepared me for our contemplated visit among the brethren and friends in the east. The first meeting we attended was with the Harford Church, at their yearly meeting. I felt disappointed that Elders White and Jenkins were not there. There was but one visiting minister there, brother Fetter, but I indeed felt that the Lord was with him, and enabled him to comfort the poor and needy, as also did Elder Grafton. I felt to rejoice that the Lord had brought so many of the young to a knowledge of the truth, and enabled them to take up their cross and follow him; and I believe, from the pleasant acquaintance I have with them, that they are sound in the doctrine of salvation by grace. I had the privilege of hearing Elder Chick preach once, in Baltimore. I had long desired to see and hear him, and also to have the privilege of attending the Salisbury Association, and to meet you, dear Elder Beebe, and also hear you proclaim the truth. I thought of these words, when I saw the faces of so many whom I had so long desired to see and hear preach, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." It was a meeting I shall not soon forget; no, not while memory lasts. I felt indeed that religion was a reality. It was a sitting together in heavenly places in Christ. Indeed I felt to rejoice when I met you at the house of sister Parsons, with Elders Jenkins and Durand, and many others. I also felt comforted and

surprised at meeting sister Laws at the house of brother Mezick, and to learn that she had laid away the SIGNS of last June, which contained my doleful inquiry, darkness and doubts, as it suited her feelings. She said it gave her comfort, as she thought no one else could feel as she did; but each one knows alone the plague of their own heart, and the Lord knows them that are his.

E. D. VARNES.

TANGIER ISLAND, Va., Dec. 31, 1882.

ELDER WM. L. BEEBE—DEAR BROTHER:—If I may claim such near relationship. I have thought very many times of your asking me to write something for the SIGNS, when at the Salisbury Association. I should like to do so, but feel my weakness and inability very much. I fear to make the attempt. When I read our much loved and valuable family paper, it brings so much comfort and satisfaction to me, I feel that I should like to cast in my mite with others, thanking the Giver of all good for such a medium of correspondence. But sin is so mixed with all I do, I fear I cannot and do not thank him for any thing as I ought. I am such a weak, ignorant creature, I cannot stand one moment without being upheld by God's power, who is all love, all mercy, all compassion and tenderness. If I could praise him with befitting language, and love him with a pure heart, I should feel better satisfied. I am so much entangled with the things of this life, so ensnared with things around me, running in by and forbidden paths, my daily walk and conversation being so inconsistent with the name I bear, that it gives me mountains of trouble and annoyance. I hope my chief concern in this life is to live to the honor and glory of God's dear name. Not that I think a godly walk and conversation will procure for me eternal rest; but I hope the desire to live thus, comes through love, the love of God shed abroad in the heart. Not that I loved him first, but I love him because he first loved me, and gave his only begotten Son that I with many others might know him, whom to know is life eternal. His love for us is manifest, and it existed before time began, or ever the mountains were brought forth, or the hills formed. What an unsearchable mystery! that we poor mortals are creatures of his care. But where sin abounded, grace did much more abound. Very dear christian friends and saints of the Most High, right here I want to tell you the foundation of my hope. Jesus came into the world to save sinners; he came to call, not the righteous, but sinners, to repentance. Knowing so well that I am the vilest of the vile, I hope in his loving mercy and compassion, through grace I am saved. If it is in any other way, my hope is all a delusion, and I have no place to flee, no where to hide or to seek shelter. Elder Beebe, I know I am running this too far; but let me notice two or three other things briefly, and then I shall have done. First, I am so

glad to see and hear that the watchmen upon Zion's walls feel they cannot yield one point of the doctrine of God our Savior, cannot afford to make any compromise whatever with antichrist. Light hath no communion with darkness. I know (and to my shame) since I have been baptized and for years before, I was looking for some likeness or similarity between the doctrine of those I believed to be God's children, and the blind guides of other nations. I was so wedded to this world that I could not bear to be out of favor or unpopular with it. Since that time I have thought those thoughts were Babylonish garments. I have lost them; I do not know when or where; but they are gone, and I feel to thank the Lord for it. I love to hear sound doctrine; the stronger the better; the sincere milk of the word; though I fear very many times that loving the pride and popularity of the world is my most besetting sin. But the preaching of the truth as it is in Jesus is my joy and chief delight. If the eye of any should rest upon this, who is concerned about my health, I will say it is just about the same as it was last October, when I was at the Salisbury Association, where I enjoyed myself so much, especially the preaching of Elder Jenkins. Excuse me for being personal. I have not written anything I intended. It seems that I have copied or written down something from memory, but the language suited me so well, I could not help but write it, though from the manner in which I have placed it, I fear you will not be able to understand anything for confusion. In looking over what I have written, I see that I stopped talking to you exclusively, and went to talking to all of God's children. But I know your promise, that you will not allow anything to be published without your close scrutiny and judgment. I shall rest entirely upon your honesty and candor. May the almighty Father of heaven and earth keep each and all of his dear children as the apple of his eye, is the sincere desire of the least of all.

M. L. MOORE.

DEAR BRETHREN BEEBE:—While I am writing, I will pen a few lines for publication, as I believe that all of God's dear children love to hear of the prosperity of Zion. Stony Point Church was organized nearly four years ago, (seven members), in the midst of enemies, by the writer and Elder Robert Boydston. The writer was then chosen as their moderator. Almost everything in the country was opposed to our doctrine and the church, saying we were but a little handful of Beebeites, and would soon die out. But the grace of God enabled unworthy me to preach his unsearchable riches, I trust, in the fear of God, and fearless of the contradiction of men. And the God of all grace has blessed my labors, and occasionally would add to the little church such as should be saved. And at our last three meetings, we have received six by expe-

rience and baptism, whom the Lord has taken out of the stock of nature, and made a willing people; and many others I believe will be added to our number. There is a mighty shaking among the dry bones. "O praise the Lord, all ye people." It is not by might nor by power but by my Spirit, saith the Lord. "If God be for us, who can be against us?" Dear brethren and sisters, pray for us, that God may still add to our number, for it is said, My people shall be a willing people in the day of my power. O pray for a poor worm of the dust, that God may enable me to preach the gospel, "The power of God unto salvation to every one that believeth," and that God by his Holy Spirit may give the people faith, without which no man can please God. Dear saints, pray to God, the Father of our Lord Jesus Christ, that he may keep us humble, and make us patient in tribulation, that we may be enabled by his Holy Spirit to earnestly contend for the faith and order of God's house, as it was once delivered to the saints. We have reason to thank our heavenly Father that he has enabled us to bear our persecutions with patience, in such a way that even some of our enemies have been forced to yield to the power of the truth. Dear brethren, I would like to write more, but will forbear for the present. Several of the dear brethren have asked for my views through the SIGNS OF THE TIMES. I take this method of informing them that I hope they may not think me indifferent to their requests; but I am blind, and cannot write for myself, and can seldom get any one to write for me. But my heart's desire and prayer to God is, that I may render all the service I can to his dear people; for if I am not a poor, mistaken creature, I love God's dear people. May the God of all grace and consolation keep his people from every false way, and preserve us all by his grace, is the prayer of your unworthy brother,

ASA BOYDSTON.

THE CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 13, 1853.

CIRCULAR LETTERS.

The Elders and messengers composing the South Louisiana Primitive Baptist Association, convened with the Little Hope Church, Vernon Par., La., on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th, 1852, address this Circular Letter to the churches whom they represent.

DEAR BRETHREN:—As it is a custom to connect with our associational proceedings, annually, a Circular Letter, we propose to offer a few thoughts upon the order of Christ's kingdom, to which we claim and hope we stand related.

There are two things to be considered. First, the rank or class of the kingdom; second, the rule of the kingdom. Then let us say to you that Jesus is the King, and is of heavenly origin, and therefore has an eternal existence, and was set up from everlasting, from the beginning or ever the earth was, (Prov. viii. 23,) as the King and Representative of of the kingdom, which is composed of King and subjects; and therefore Jesus stands as the eternal life of the subjects of his kingdom, who are described in the word of truth as his people, his children, his church and his bride, together with many other names. As a people, we find them related to Adam, the head and representative of an earthly family; and therefore with the earthly head, they fell into sin and death; for Paul says, "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. Then we find the subjects of Christ's kingdom under the dominion of sin, and therefore by nature are children of wrath even as others.—Eph. ii. 3. But thanks be unto our King, there was a remedy at hand; a Savior was provided, in whom our salvation was secured; we being, according to the covenant principles, ordained to eternal life by Jesus Christ, in whom we were personally and definitely elected, and predestinated unto the adoption of children.—Eph. i. 4, 5; 2 Thess. ii. 13. So then, let us think of the great love and tender mercy of our King, who in answer to the righteous demands of law and justice died for us; for he was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him.—2 Cor. v. 21. And thus being redeemed by the righteous life and agonizing death of Christ, we stand as subjects of justification, of which we are made partakers in his resurrection; and in the order of time we (the legal heirs of his kingdom) are called by the wonderful workings of his Spirit, by which we are made partakers of the knowledge of salvation. Thus we are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, (1 Peter i. 23,) and made fit subjects for Christ's visible kingdom, which is by him set up in the world, but is not of the world, (John xviii. 36;) and thus she stands in her rank, the church of the First Born, which are written in heaven, (Heb. xii. 23,)

and is the subject of the rule delivered by Christ, her King, which rule is full and complete in all its parts; and we will say that the rule is the Holy Scriptures, which guides her in the way of all truth.

So then, as we think we have said enough to give you an idea of the rank or class of the kingdom, we will call your attention to the second part of our subject, which is the rule of gospel order, and is established alone in the kingdom of Christ. And here we would remark that the church of Jesus is fully prepared to judge all matters that may come before her, and has the right to receive or reject any applicant for membership; also to remove from her ranks any member that walks disorderly; for Jesus said, "Ye shall know them by their fruits."—Matt. vii. 6.

Now let us examine the rule; and we see at once that fruit is required to gain admittance into the visible kingdom of Christ; for says the word, "Bring forth, therefore, fruits meet for repentance."—Matt. iii. 8. And again, Philip said to the Eunuch, "If thou believest with all thy heart, thou mayest;" whereupon the Eunuch answered and said, "I believe that Jesus Christ is the Son of God;" and the result was that they went down into the water, both Philip and the Eunuch, and he baptized him.—Acts viii. 37, 38. Here we have a gospel example, and we see that fruit was a testimony of a relationship, and began christian fellowship, and baptism followed as a church ordinance, by which the subject was initiated into the kingdom of Christ, and thereby is allowed to partake of all the enjoyments of the kingdom, and also is become amenable to the order of Christ as established in her. Then let us search the word of truth, and we will see that fruit is required of each member of Christ's visible kingdom, which tends to the speaking forth of the praise of Christ our King. So let us exhort you in the name our King to lay aside every weight, and run with patience the race that is set before us, (Heb. xii. 1,) that our fruit may be such as is required by our King, viz., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; for against such there is no law.—Gal. v. 22, 23.

We now call your attention to the rule of gospel dealing, and first we will take up private or individual offenses, which are only such as concern the offended and offender. Though the case may be known to others, yet no one else is injured. In treating this case we refer you at once to Matt. xviii. 15-17; and let us reason together. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." Mark you, it says, go alone. This, we would say, means to go in love to your brother, having his welfare at heart, and not his ruin. "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."

(Here the case of private or individual trespass is carried out according to the rule of Christ's kingdom.) And if he does not repent, (that is, if he shall neglect to hear them,) the offence is now against the church; therefore tell it unto her; and if he neglect to hear the church, he has now added sin to sin; therefore "let him be unto thee as an heathen man and a publican;" (that is, exclude him.) The question may arise, "What am I to do when I am offended, and the case is only known to myself and the offender, and the charge is denied by the accused?" to which we answer, Rebuke him, but proceed no further; for it would be out of the reach of the church, from the fact that you can prove nothing by the helps that would establish the charge, but would only perform labor to be turned upon your own head; for the helps could only testify that there was a contradiction between you, and therefore, according to common usage, the church would have to exclude you both; and according to the law of Moses, (the spirit of which is still in force,) you would be found to be a false witness, and therefore be excluded yourself; for saith the law, "Ye shall do unto him as he had thought to do unto his brother."—Deut. xix. 15-21. But say you, "Is it my duty to sit in conference or communion with the disorderly member?" We answer, of course it is. You should attend your meetings and fill your seat at the Lord's table as often as circumstances will permit; for the communion is with Christ, our King, who himself communed with a traitor.—Matt. xxvi. 23; Luke xxii. 21. Let us now say to you by way admonition, discharge your duty, and wait the Lord's time, who himself knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.—2 Peter ii. 9.

We will now try to take up public offenses, which are those sins that concern the church, being of such a nature as to demand public dealing, in order that the sins may rest on the head of the transgressor, and the church be free from charge. Let us remember that there is a sin that is not unto death, and there is a sin that is unto death.—1 John v. 16, 17. Now let us gather from the word of truth the true meaning, and rightly apply it. We will say that a member may be guilty of crime in various ways, and yet not be a subject of death. For instance, he may become lukewarm or fall into error; that is, do wrong, or depart from the faith, or act in such a way as to grieve the brethren, but not so as to destroy christian love or confidence. In this case he is a subject of dealing, and should be admonished by the church; and if he does not repent, (that is, if he does not forsake his error, and as a penitent, ask the pardon of the church,) he should be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 5. That is, he should be excluded.

We have come to the close of our

remarks, viz., The sin unto death, which is of so heinous a nature as to destroy christian love and confidence. Remember that you shall know them by their fruits, which are the unfruitful works of darkness.—Eph. v. 11. And when one who is called a brother is guilty of unbecoming practices, namely, a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or extortioner, with such, the command is, not to keep company nor to eat.—1 Cor. v. 11. Again, “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, revellings, and such like; of the which I now tell you, that they which do such things shall not inherit the kingdom of God.”—Gal. v. 18-21. And now, brethren, with these Scriptures before us, together with the general tenor of the holy writ, we are not loth to say to you that they that do such things are sinners unto death, and are not worthy of a place in the visible kingdom of Christ. Therefore when such things are rumored against any member, the church should take the matter in hand forthwith, and make diligent inquisition, (Deut. xiii. 12-14,) and if after investigation is had, she finds the guilt is established, she should put away from her that wicked person, (1 Cor. v. 13,) for his acts prove him to be a wolf in sheep’s clothing, who is classed with vile hypocrites, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.—Phil. iii. 19.

Beloved brethren, hoping we have been understood in the foregoing remarks, we will say in conclusion, Let the word of truth be unto you the man of your counsel; for Jesus has given it to be your rule of faith and practice; therefore let your rulings be in strict accordance therewith, that the justice of God may be glorified, and his sovereign mercy reign in dignified honor, the church having her subjects at her feet, but let her never try to place her mercy at the feet of the transgressor. We close our epistle, praying that the grace of the Lord Jesus Christ, and the communion of the Holy Ghost, be with you all. Amen.

W. M. PERKINS, Mod.

I. S. MEADORS, Clerk.

The ministers and messengers composing the Bethel Association of Primitive Baptists, now in session with Big Creek Church, Iron Co., Missouri, September 23d, 24th and 25th, 1882, sendeth christian salutation.

THROUGH the abounding mercy and love of our great Jehovah, who is the same yesterday, to-day and forever, we are again favored with the privilege of meeting as an association, under our own vine and fig-tree, as our fathers met sixty-one years ago. We are still contending for the same faith, are established upon the same Rock, Christ, and have no confidence in the flesh. Our faith and hope is in God alone. Dear brethren, we will

call your attention to the inspired language of the apostle Paul, in his letter to the Roman brethren, vi. 3-5, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” The learned Adam Clark, in commenting upon this passage of Scripture, said it referred to the ancient mode of baptism, which was by immersion. Here Paul treats of the nature of baptism, in plain terms. It is a burial. How are the saints buried with Christ? By baptism. In what have they risen with Christ, in baptism? W. Wall says, “We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for two latter proofs, which seem to me to put it out of question. One is that Paul does twice, in an allusive way of speaking, call baptism a burial; the other is, the custom of the christians in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion.”—Definition of the History of Infant Baptism, page 131. It is well known the Waldenses always practiced immersion. The “Congregational Journal,” speaking of the Waldenses, says, “They preserved alive the teachings of the primitive church.” President Edwards says, “Some of the Popish writers own that they (the Waldenses) never submitted to the church of Rome.” One says, “The heresy of the Waldenses is the oldest heresy in the world.”—History of the Reformation, page 3, part ii. 1. Beza says, “As for the Waldenses, I may be permitted to call them the seed of the primitive and purer church.” President Shannon, of the College of Louisiana, says, “While I filled professorship of ancient languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle and wash, in their various modifications occur in the English Bible, with the corresponding term in the Greek of the New Testament and the Septuagint. Dip, I found in twenty-one passages. In all of these, except one, *bapto* or *baptizo* was found in the Greek. The one exception is in Gen. xxxvii. 31, where Joseph’s brethren took his coat and dipped (*emolunan*, smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or daubing; and the Septuagint so expressed it. Sprinkle, in some of the forms, I found in twenty-seven passages. In not a single instance is *bapto* or *baptizo* used in the Greek. I found pour in no less than one hundred and nineteen instances, but in not even one of them did I meet with *bapto* or *baptizo* used in the Greek. I

found wash in thirty-two cases, when reference was made, not to the whole person, but to a part; as the eyes, the face, the hands, the feet. In none of these was *bapto* or *baptizo* found, but *nipito*, invariably.” What was the commission of Christ? To baptize believers only. What was the mode? Immersion. The places selected, and going down into the water, and coming up out of the water, proves that there was no other mode practised for two centuries, and very few sprinkled by any professed christians, till the thirteenth century. There is no authority from God, the law-giver, to change the mode. Under the old covenant, God said, “Ye shall not add unto the word which I command you, neither shall you diminish aught from it.”—Deut. iv. 2. Under the new covenant, Christ said there was to be nothing added to, or taken from it.—See Rev. xxii. 18-19. The inspired Solomon wrote, “I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.”—Ecclesiastes iii. 14. I affirm that in God’s church, what he has not commanded is strictly forbidden. “There is one body [the church, Christ’s body] and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism.”—Eph. iv. 4, 5. “For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one.”—1 John v. 7, 8. It takes these three to constitute one baptism. Christ was immersed in water; immersed by the Spirit.—See Matt. iii. 16, 17. After Christ was baptized by John, he said that he had a baptism to be baptized with; alluding to his death. There is none receive that one baptism Paul speaks of, but the elect of God, who are baptized like Christ, (for he and they are one) by water, blood and the Spirit. “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.” Christ commanded his apostles, “Go ye [not send others] into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” “To obey is better than sacrifice, and to hearken, than the fat of rams.” They obeyed, and went forth everywhere, the Lord working with them, and confirming the word. That was the secret of their success: the Lord worked with them. Paul might plant, and Apollos water, but who gave the increase? God. When Christ sent the seventy, he sent them two and two into every city (or church) whither he himself went. We think that Christ is the Preacher that Paul alludes to in Romans x., that no one can hear without. And the twelve and the seventy could not have preached the gospel if Christ had not sent them and gone with them. And there is no preacher now who can preach the gospel unless Christ sends them and

goes with them. On the day of Pentecost, Peter preached Christ, that same Jesus whom they had crucified. When they heard this they were pricked in their heart, and said, Men and brethren, what shall we do? Peter said unto them, “Repent, and be baptized, every one of you, [that were pricked in their heart,] in the name of Jesus Christ, for the remission of sins.”—Acts ii. 36-38. “Then they that gladly received his word were baptized.”—Acts ii. 41. “But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”—See Acts viii. 26-40; Acts xvi. 15. Some contend that water baptism is not binding, because Paul said that Christ sent him not to baptize, but to preach the gospel. He explains why he did not baptize. “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. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name.”—1 Cor. i. 12-16. Why speak of being buried in baptism, if all that was done was the scattering of a few drops of water on, or the touch of wet fingers to, the face? Why speak of being buried, and rising in baptism with Christ, if there were nothing in the mode which shadowed forth a burial and resurrection? In sprinkling, what resemblance is there of the burial and resurrection of Christ? To bury, the object is wholly covered out of sight. To plant, the grain or object is covered. To bury or plant, what folly it is to sprinkle a little earth over the object, and call it buried or planted.

The limits of a Circular forbid further testimony “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.”

J. P. McNAIL, Mod.

WILLIAM J. BAKER, Clerk.

MINUTES

OR

ASSOCIATIONS AND OTHER MEETINGS.

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

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

DOUBTS.

"I HAVE been very much comforted at times by the SIGNS, but O the darkness that so often surrounds me! Yes, it is that kind that can be felt. I sometimes feel so low down, that I doubt the reality of true religion, and think that the Infidels may know as much as any of us, and may be right. Tell me, dear brother, did you ever know of one you regarded as a child of God, who had such thoughts? I surely do not wish to deceive any one, or be mistaken myself. I surely am a poor, ignorant one.

Your unknown friend, and I hope brother,
M. B. W."

REPLY.

It is one peculiar characteristic of the real children of God that the very ground of their hope is attacked by the evil spirit of unbelief; and at times they are so severely tried, that if they were not kept by the power of God they would be driven to despair. Natural reason can never understand why they for whom Jesus gave himself a ransom, should yet be called to have tribulation in the world. The Captain of their salvation having already triumphed over every enemy, it is beyond the comprehension of finite minds that there is still a weary, ceaseless warfare for his followers to encounter while sojourning on earth. This can be understood only by faith, which looks not at things which are seen, and are temporal, but at things which "Eye hath not seen, nor ear heard, neither have entered into the heart of man," which are eternal.—2 Cor. iv. 18. The natural mind of the saints is ever seeking to look at these things which have been revealed to their faith, and because it cannot see them, it denies their reality. This is the controversy which can never finally cease until they are delivered from the bondage of corruption to which they are subjected while remaining in the body of this death. Hence, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. If our natural heart could comprehend the testimony given to faith, there could be no conflict, and consequently no tribulation, no burden, and no groaning. So, those whose confidence is in themselves and their own works, know nothing of these sore troubles of the children of God. They have all the religion they earn by their imagined good works; and they are doubtless sincere in attributing the gloomy trials of the saints to their neglect of duty. They cannot know anything of the plague of an evil heart of unbelief, and that law of sin in their members; because there is but that one principle within them, which is in its element in sin, and has no desire for righteousness. Therefore, "They are not in trouble as other men; neither are they plagued like other men."—Psa. lxxiii. 5. Such characters are not "poor

and needy," having the means under their own control whereby they can at will produce all the righteousness they feel to need; and indeed they imagine they have so great an abundance, that they often have strong desires to give to those whom they consider needy a portion of their religion, and so help the Lord to save sinners. Those who feel thus fully supplied, cannot be called destitute. But the precious words of gospel consolation do not speak to them. Not a word of promise has the Lord spoken to any but the poor, the destitute, and the afflicted. "In the world ye shall have tribulation," was the promise to the very same disciples to whom the Lord had spoken the comforting words by which in him they might have peace. And they only to whom he has spoken these words of peace can know anything of their preciousness, since no others feel their need of comfort. "They that be whole need not a physician, but they that are sick." So, the comforting gospel of the grace of God is to them that perish foolishness, but unto us which are saved it is the power of God.—1 Cor. i. 18. But without knowing our need of that grace, we could never appreciate its inestimable value. The very experience of poverty and pollution by which we learn our own utter helplessness, is essentially needful for us, that we may know the exceeding riches of that divine grace in which alone we find deliverance from sin and pollution. For this reason the love of our gracious Redeemer has given to his chosen ones the heritage of tribulation in the world, that they "may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS, being made conformable unto his death."—Phil. iii. 10. As the children cannot mourn while the Bridegroom is with them, he hides himself from their view, that they may know this inestimable fellowship of suffering with him, which is the assuring earnest of their joint inheritance with him in that eternal glory which he had with the Father before the world was. When enabled by faith to see this wonderful truth, they may well choose the fellowship of the affliction which the people of God endure, rather than to enjoy the pleasures of sin for a season. This privilege of suffering is infinitely above the highest joys of earth; not alone for the assurance of the joy to come, but for the present experience of the sustaining power of the dear Captain of our salvation, through whose all-conquering grace they receive the victory in every conflict. If they could always see this assurance of triumph, they could have no conflict; but while our risen Lord has the victory in the right hand of his own almighty power, it is only revealed to his redeemed followers after they have tasted the bitter cup of his sufferings. So, the Lord calls his bride, not from the quiet house of rest and comfort, but "from the lions' dens, from the mountains of the leopards."—Cant. iv. 8. Only when she has been made to tremble by the awful roaring of the lions of the con-

demnation of divine justice, and the spotted leopards of her own filthy rags of self-righteousness have filled her heart with dismay, the voice of her Beloved, who has vanquished those leopards, and shut the mouths of those lions, is heard sweetly commanding with power, "Come with me."

While basking in the clear light of the presence of the Lord, and feeding upon his precious words of assurance, the saints can have no doubts; but this perpetual experience would not be for their good in teaching them the faithfulness of their Lord, who keeps them in all their ways, and delivers them out of all their distresses. They must be in tribulation, in order to experience the manifestation of the love and power of their strong Redeemer. Thus they are qualified as witnesses. It was after the sorrows of death compassed him, and the pains of hell gat hold upon him, and he found trouble and sorrow, that the psalmist could testify, "The Lord preserveth the simple: I was brought low, and he helped me."—Psa. cxvi. 6. If he had never been brought low, he could never have sung thus sweetly of the goodness of the Lord. So, all the dear saints must in suffering learn the power of God in their own deliverance; then they are competent witnesses to his unchanging faithfulness and power, for they can by personal experience testify of its manifestation in their own cases. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" but without the darkness, there is no fellowship of the peculiar sufferings of Jesus in the dark garden of Gethsemane. As our perfect Example learned obedience by the things which he suffered, so in following him we must also learn the same lesson by the same severe experience. But there can be no suffering while the presence of our Lord is manifestly with us; therefore he makes darkness, and with us it is night. Then all the terrible beasts of the forest, the doubts and fears which come from our carnal mind, creep forth in all their frightful hideousness, and we are sorely alarmed by them. The dreadful questions are presented, Is that Redeemer in whom I have trusted, indeed the Holy One of Israel? Can such unspeakable favor be manifested to one so sinful, rebellious and vile as I know myself to be? None but they who feel the exceeding sinfulness of their own hearts, have any such trouble as is suggested in these inquiries. While the self-reliant Pharisee trusts in his own righteousness and despises others, and the conceited infidel rests in his fancied wisdom, it is only the consciously destitute one who is taught of God, who feels the cruel power of doubts and fears assailing his trembling hope. The cry to the Lord for deliverance arises not from the pride of self-confidence, but from the utter destitution of necessity. It is not a mere form of words repeated as a duty, but the prayer of faith goes up to God from a felt sense of helpless dependence. In developing this feel-

ing, fears and doubts have far more to do than does assurance and confidence. While walking on the waters to go to Jesus, it is not recorded that Peter called upon the name of the Lord; but when sinking in the troubled waters, and convinced that he had no power to help himself, he cried, "Lord, save me!" Could he have experienced that great deliverance without the necessity which extorted that despairing cry? Yet even in saving him, Jesus said unto him, "O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 30, 31. As in this instance, Peter's doubt was the occasion for the manifestation of the present power of the Lord in his deliverance, so in the case of each of his redeemed ones, he is their present help in time of trouble. Without the trial of their faith by doubts, how could they be qualified by personal knowledge to testify to the unwavering faithfulness of his love in their own deliverance?

As to being brought so low as to "doubt the reality of true religion," our own experience agrees with that of our unknown correspondent; and many whom we assuredly regard as children of God, have been tried with that dreadful suggestion. We have no question that John the Baptist was a true child of God, yet he sent two of his disciples from the low prison with the anxious inquiry to Jesus, "Art thou he that should come, or do we look for another?" Did not this question include the doubt of the reality of true religion, of which our brother complains? Observe particularly the reply of the Lord. He does not say, "Tell John I am he that should come, and reprove him severely for doubting the clear evidence he has had;" but with love and pity he says, "Go and shew John AGAIN those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."—Matt. xi. 4-6. By these trying doubts our Lord separates his sheep from the goats.—Matt. xxv. 32. When he pours out the bountiful provisions in the light of prosperity, many will follow him for the enjoyment of that bounty; but "when tribulation or persecution ariseth because of the word, by and by" such as have not root in themselves are offended.—Matt. xiii. 21. But he that is blessed is manifestly divided from such by that necessity which prompts the cry, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69. Severe as this trial may be to the tempted child of God, it must develop the incontrovertible evidence of his true character, since that evidence is manifest in his absolute destitution of any refuge except in the strong tower of the name of the Lord. Others may rest in their own righteousness or fancied religion, but these have no refuge but in the

sovereign grace of their almighty Redeemer. Such helpless ones are manifestly blessed, in that they are not offended in that Jesus who is their only hope of salvation.

The subtle tempter strives to beguile the tried children with the suggestion that the very doubts with which he annoys them are indications of the falsity of their hope; and reason readily agrees with the temptation, while conscious unworthiness confirms the cruel decision, and the poor trembler is "ready to perish" in the raging tempest of doubts and fears. In the gloomy prison of unbelief, it appears that he doubts the very truth of God's unchanging love. But even in the depths of distress he still is firm in his trust in the Lord. If this were not true, how could he cry to the Lord in his last extremity, as did Jonah from the bottoms of the mountains, and out of the belly of hell, and the psalmist out of the depths? That cry, wrung from the agony of hopeless distress, attests the existence of belief that God is, and that he is a rewarder of them that diligently seek him. Without this belief none can come unto God. Thus the very extremity of his destitution and pollution testifies to the truth and genuineness of his hope; and the consciousness of just condemnation is the evidence of the seal of the Holy Spirit, by which is given the assurance that the blood of Jesus Christ has washed away all the sins of those who have that witness in themselves. The hypocrite knows that he is trying to appear in a false character; there is no room for doubt with him. The deceived individual is blinded by the device of Satan, and he is not tried by doubts, which would expose the deception, and so defeat the object of Satan in deceiving him. The true children of God alone are tempted with doubts, that they may be followers of their Lord, who was tempted in all points like as we are, yet without sin. And "In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 18. Thus the very doubts of which the saints complain, are evidences of the fact that they are indeed followers of the Lord whom they love.

CHANGE OF ADDRESS.

ELDER J. H. Wallingford, having changed his address from Orangeburg to Chester, Mason County, Ky., requests his correspondents to address him at the latter place.

THE EVERLASTING TASK FOR ARMINIANS,

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

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

DECEMBER 21, 1882, by Elder T. M. Poulson, Mr. James H. Killman and Miss Georgia A. White, both of Accomac County, Va.

BY the same, Dec. 27, 1882, at the house of the bride, in Snow Hill, Md., Mr. Ayers Mason and Mrs. Lydia Kearne, both of Worcester County, Md.

BY the same, at the house of the bride's parents, Jan. 10, 1883, Mr. Edward H. Warren and Miss Julia C. Parsons, both of Wicomico Co., Md.

OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN:—It is my solemn duty to announce to you and to the household of faith that another true and tried saint, a mother in Israel, is gone to her reward on high. Aunt Maria L. Montgomery, widow of Deacon David F. Montgomery, fell asleep in Jesus, Dec. 2, 1882, at her eldest daughter's, in Morgan Co., Ga., aged 78 years, 7 months and 17 days.

Uncle and aunt in their old age, after having made, by industry and economy, an ample fortune, and their children being all married, broke up house keeping and lived with their children, staying with each of them by turns. After uncle's death, aunt continued so to live, considering the house of her youngest daughter as home. Aunt had just returned from a visit to one of her sons, some forty miles distant, in good health and unusual cheerfulness. Like a ministering angel of mercy, as she truly was, she stopped on the way home to remain at her daughter's, until that daughter could visit her daughter-in-law, many miles distant. On the evening of Dec. 2, about 4 o'clock, while sewing and watching an infant great-grandchild, with no other one then in the house, she became unconscious, and so remained for five hours, when death came to release her from her prison of clay. Her children being scattered and the attack so sudden, it was impossible for but few of them to see her any more in life. It was, and still is, a terrible shock to all her loving and devoted children, who anticipated all her wants, sparing no pains to smooth her passage to the tomb. She was all that a faithful and devoted mother could be, whether watching over their infant steps, or giving them wise counsels and material aid, as her children had families of their own. Her fingers were busy and her mind active in looking out for their prosperity.

Uncle and aunt came to this neighborhood some sixty years ago. Their prime of life, old age and death occurred here; here their labors of love were dispensed with no stinted hands; here they are enshrined in the hearts of all. Uncle went on before her some six years ago. Aunt was baptized by Elder Joel Colley, some fifty-four years ago into the church at Harris' Spring; remained a true and firm believer ever after in that church; was sound in the faith, unswerving in principle, and unspotted in character. It is eminently true of her that she fought the good faith, has finished her course, has kept the faith, and is this day, without a doubt, wearing that crown of righteousness which her Lord gave her. Her remains were carried, before interment, to the church where her membership was, and after a suitable funeral discourse by her aged former pastor, the friend of her childhood, Elder Isaac Hamby, assisted in the ceremonies by the present pastor, Elder John G. Eubanks, she was laid by the side of the sleeping dust of her noble, worthy husband. They were one in life and one in death. The unusually large concourse of people present at her funeral, attested, in some degree, their appreciation of the sleeping one.

To her lonely and grief-stricken children, who feel that they are orphans indeed, (four lovely daughters and three noble sons.) all present at her funeral, I can only say, follow her examples, walk in her footsteps, imitate her virtues, and let the thought that others are sorrowing deeply with you, but above all that she is now forever at rest, reconcile you to his will who does all things well.

Aunt was the last one of a large family of brothers and sisters. Suitable notices of her death were published in our county papers;

perhaps this is enough for your columns without inserting theirs.

In love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Dec. 23, 1882.

Elder Benjamin Pitcher died in Scranton, Pa., Dec. 23, 1882, at the residence of his son-in-law, H. H. Peck, and was buried near his former home in Susquehanna Co., Pa. He had but a limited acquaintance in this city, having lived here but three months before his death, so that he could be properly cared for during what proved to be his last illness. He was extensively known in Susquehanna County and Luzerne, and in many places in New York and New Jersey. Elder Pitcher was born in Catton, near Norwich, England, January 9, 1801. He belonged to the denomination of Old School Baptists. He commenced the ministry at the early age of twenty years, and his first efforts were in the pulpit once occupied by John Bunyan. He afterwards became the pastor of the Baptist Church in Norwich, which pulpit he occupied until he resigned, to sail for America, in 1831. He was then called to preach in the city of New York, and remained there until 1839, when he came to this state. In 1843 he removed to Orange Co., N. Y., where his son, C. R. Pitcher, of this city, was born. He supplied several churches there, until 1857, when he removed to Susquehanna Co., Pa., where he remained until a comparatively short time before his death. As was the custom in earlier years and during his residence in Susquehanna Co., he supplied several churches in north-eastern Pennsylvania, including the Old School Baptist Church of Abington, which pulpit he occupied during a period of over forty years, and his pastoral relations with that church were only dissolved by the hand of God at his death, as he occupied his pulpit until within the last few months. He was the father of eleven children, who all grew to be men and women, and are now residing in various states of the Union. He was twice married, had thirty-eight grandchildren and twelve great-grandchildren. His name has been perpetuated through four living generations. His library contains some valuable and rare volumes; among others is an original copy of the Bible translated by Theodore Beza and printed 1598; also a complete Concordance of the Bible by Alexander Cruden, printed in 1738. During his life he traveled thousands of miles, preaching through the middle and southern states. The chief legacy he leaves his children is a pure and unspotted reputation, a noble, self-sacrificing character, and a laudable ambition, for the propagation of the christian religion, which is surely wealth enough. May all emulate this example, that they, like him, in the hour of death may say, "Most home." These were his last words.

SCRANTON, Pa., Jan. 4, 1883.

DEAR BRETHREN BEEBE:—It becomes our painful duty to record the death of another faithful mother in Israel. Our beloved sister, Elizabeth P. Landis, departed from this to a perfect life, September 23, 1882, at the residence of her son-in-law, Hardin Cass, near Elk City, Kansas, while there on a visit; her home being with her daughter, Mrs. A. H. Lucas, near Mt. Pulaski, Ill. The deceased was born in Dayton, Ohio, in 1823; was baptized by her uncle, Stephen Gard; the same year moved to Indiana, and united with Salem Church, near Indianapolis; in 1852 moved to Illinois, and united with the Lake Fork Church, near Mt. Pulaski, in 1855, of which she remained a consistent member till her Master removed her to the church triumphant. Sister Landis was one who was faithful in all things, earnestly contending for the faith. She was always at her meeting, if possible, letting nothing but providence keep her away; manifesting that love for her brethren, and concern for them and the truth, which characterized the true follower of the meek and lowly Lamb. Being of that kind nature that relieves human suffering whenever possible, she spent a great deal of her time with the sick, and with helping bands and cheering words did much of that work which shows the christian's faith. Being married young, she raised a large

family of children, and gave them a good education, nine of whom survive her, and are an honor to her memory. Though we deeply feel our loss, we know it is her eternal gain, and so must say, "Thy will be done." We deeply sympathize with the sorrowing family, and commend them to God and the word of his grace for comfort. She was laid peacefully to rest by sorrowing friends in Mt. Pulaski Cemetery, after being brought by railroad from Kansas.

Yours in christian love.

JAMES H. RING.

DIED—December 24, in Hector, Schuyler Co., N. Y., brother Squire Robinson. Brother Robinson was born in Dutchess Co., N. Y., in 1808, and was married to Polly A. Lake, about the year 1840, or 1841, with whom he lived till about six years ago, when she died, leaving him sad and lonely. He leaves one son, with other relatives and the church to mourn their loss; but we mourn not as those who have no hope; for in his nineteenth year he received a hope that God for Christ's sake forgave his sins, which hope has been an anchor of his soul for fifty-five years. He united with the Baptists about that time, which was before the division. After the division he went with the Old School, with whom he walked a worthy and consistent member until the summons came, "Come home." For a number of years he has been a member of the church at Bardett, Schuyler Co., N. Y., firmly established in the doctrine of free and sovereign grace, and ever ready to give a reason of the hope that was within him, with meekness and fear; but he has gone to rest.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find
Within the paradise of God."

Brother Robinson died suddenly of heart disease. He went out of doors in the evening, and in a few minutes after, his son found him dead near the house. May God bless the afflicted family with the spirit of reconciliation. The writer tried to speak on the occasion of the funeral to a very attentive congregation.

M. VAIL.

DIED—At his residence in Virginia, Mr. Alfred A. Corbin, aged 57 years. A long and painful illness with consumption preceded his death, which he bore with patience and resignation to the divine will, characteristic of those in whom grace reigns. It was my privilege to baptize brother Corbin in the fellowship of the Broad Run Church, in August, 1876. Since that time he has been a consistent member of the church, always in his place in her assemblies, unless providentially hindered. I visited him several times during his last sickness, and found him strong in faith, rejoicing in hope, and willing and anxious to depart. Nine children have been removed from him and his afflicted companion, by death, and now upon her comes the most crushing blow of all. Still God is good to her. He has left five dutiful and affectionate children to be a comfort to her; and above all, I believe she has a good hope through grace, which is the only anchor by which the tempest-tossed soul can outride the storms of affliction and distress. Brother Corbin was a kind, affectionate and faithful husband and father, and in his family and in the church he will be sadly missed. May the God of Israel be the widow's God and husband, and the Father of the fatherless, is the sincere desire of yours affectionately,

J. N. BADGER.

DIED—Near Pine Bluff, Ark., Dec. 4, 1882, Benjamin E. Morris, aged 72 years on the 23d of August preceding. Brother Morris was born in Pike County, Miss., and was married in Carrol Co., Miss., to Anna McCrary, in February, 1837; joined the Baptist Church some few years before he was married; was baptized by his father, Elder Nathan Morris, and lived an acceptable and highly esteemed member of the church during the remainder of his life, having been ordained a Deacon soon after his marriage, and was well regarded as an officer in the church. He was a well informed disciplinarian, a kind and loving brother, an affectionate husband and in

dulgent father, an obliging neighbor and a worthy citizen. He died in the faith in which he had lived, and we believe he is gone to glory, justified in the righteousness of Jesus. He left children and grandchildren, and numerous friends and brethren to mourn their loss. May God sanctify the bereavement to the good of the sorrowing ones, and to his name be the praise.

ALSO,

DIED—On Nov. 15, 1882, sister **Anna Morris**, wife of the above mentioned brother, aged 66 years, having lived with her husband from early life. She was a kind, affectionate wife and mother, a beloved sister and an obliging neighbor. She had a place in the affections of a large circle of friends, brethren and sisters. May the Lord resign us all to the sad dispensation, and to his name be the praise.

(*Zion's Landmark, Gospel Messenger, Primitive Pathway and Messenger of Peace*, please copy.

A. TOMLIN.

LACY, Ark.

DIED—Near Stayton, Marion County, Ore., Oct. 11, 1882, my dear mother, **M. Matilda Martin**, aged 46 years, 5 months and 8 days. Her disease was very complicated, as her heart, liver and kidneys all appeared more or less affected, much of the time. The subject of this notice was a respected member of the Old School Baptist Church for over eighteen years. During the last three years, her sufferings at times were very great and she was much troubled in fear that she was not patient enough. While suffering intense anguish, we have often heard her murmur, "How long, O Lord, must I suffer here?" Then she would fall to chiding herself for growing impatient. Her faith was unshaken to the last, and her hope was bright at times. Three days before her death, her right side was paralyzed, rendering her speechless. She was the mother of thirteen children; five boys and two girls still survive her, who, with their father, mourn her loss as a dear companion and mother. But, God be praised, they mourn not as those who have no hope.

Yours in hope of eternal life,

MARY E. BOYD.

HAVING seen no notice in the SIGNS of the death of **Mrs. Almira Stanton**, it may not be improper for me to send you a brief obituary, as she was for a long time a subscriber for the SIGNS. She was born July 21, 1796, and died in peace and in the hope of the gospel, on the 25th day of May, 1882, aged 85 years, 10 months and 4 days. She has long been a connecting link of two centuries, and for sixty years a member of the Baptist Church, and a woman of a strong, intelligent mind, and a great reader, even in the last year of her life. She was the mother of eight children, two of whom preceded her to the spirit land. Her husband died Sept. 5, 1855, since which time her oldest son lived with her until her death. Her memory was uncommonly good for one of her age, and she retained her senses till the last.

ASA STANTON.

OWEGO, Tioga Co., N. Y.

Sophia A. Beard, wife of C. J. Beard, was burned to death by her clothing taking fire, on Feb. 27, 1882. She was 64 years of age, and had been a member of the Old School Baptist Church for fifty years.

RECEIVED FOR THE CHURCH HISTORY.

W B McAdams 4, Jas M Elder 2, Jas A McCord 2, M R Lawshe 2, J F Newton 2, J E Wilkins 2, A R Squire 2.25, Joseph N Kemper 2, John Barton 2, D A Owen 4, H H Rush 2, Sarah Hawk 2, M H Kuykendall 2, William Wethers Lamonte 2.—Total \$32.25.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., FEBRUARY 1, 1883. NO. 3.

POETRY.

THE BIRTH OF CHRIST.

ALL hail the day of wonders, that gave the
Savior birth!
All hail, ye mighty angels, who brought the
news to earth!
In highest strains of glory let praise to God
resound;
Salvation for his people, and peace on earth
abound.
Dawn of immortal glory, the twilight is be-
gun,
And darkness soon shall vanish before the
rising Sun;
All hail the name of Jesus! a Savior to re-
deem,
And all the mighty glories of God are found
in him.
Foretold by all the prophets since time its
course began,
He comes now to accomplish redemption's
wondrous plan;
Ordained before creation, and bound by cov-
enant love,
He comes to raise his people to endless joys
above.
Condemned as lawful captives, and fast in
prison bound,
No one on earth discovered, and none in
heaven found;
No angel, man or seraph, nor all of them
combined,
Could rescue them from bondage, or any ran-
som find.
Whilst all was wrapped in darkness, and sin
and death assail,
And Satan seems to triumph and o'er them
to prevail,
See Judah's mighty Lion comes forth to meet
the foe,
And rescue his dear people from sorrow, pain
and woe.
Before him Satan's kingdom shall totter to
the ground,
And he shall save his people wherever they
are found;
His life he gives a ransom the law to satisfy,
And o'er the grave he triumphs, and is en-
throned on high.
He holds supreme dominion o'er heaven,
earth and hell,
And all divine perfections in him forever
dwell;
And by his Spirit's power he calls from na-
ture's night,
His ransomed sons and daughters to dwell
with him in light.
Let angels fall before him, and ransomed sin-
ners join,
To swell the heavenly anthem in symphonies
divine:
All hail, thou blessed Jesus! the sinner's only
Friend,
To speak thy boundless praises the song shall
never end.

J. N. VANMETER.

MACOMB, Ill.

CORRESPONDENCE.

THE RESURRECTION.

(Concluded from page 15.)

"FOR this we say unto you by the
word of the Lord." The inspired
writer speaks in no vague, uncertain
manner, but in unequivocal words;
therefore it is not recorded, "I con-
clude that this may be so, as I have
reasoned from cause to effect." But
he tells us, reader, that he says so
"by the word of the Lord;" conse-
quently it must take place. Notice
how inspired prophets spake, and see
if what they uttered was not spoken
in harmony with the divine "shall."
"I have sworn by myself, the word
is gone out of my mouth [though re-
corded in the prophecy of Isaiah] in
righteousness, and shall not return,
That unto me every knee shall bow,
every tongue shall swear." "But the
Lord said unto me, Say not, I am a
child; for thou shalt go to all that I
shall send thee, and whatsoever I
command thee thou shalt speak. Be
not afraid of their faces; for I am
with thee to deliver thee, saith the
Lord. Then the Lord put forth his
hand, and touched my mouth; and
the Lord said unto me, Behold, I
have put my words in thy mouth."
How important that we notice, reader,
that it was not the cogitation of the
prophet's own carnal thoughts, nor
the "re-echo" of his own imagina-
tion, but the Lord's words that he
was to deliver, regardless of the
frowns of men; and he was not to
fear their faces. Upon another occa-
sion, "The voice said, Cry. And he
said, What shall I cry? All flesh is
grass, and all the goodness thereof
is as the flower of the field: the
grass withereth, the flower fadeth;
because the Spirit of the Lord blow-
eth upon it: surely the people is
grass. The grass withereth, the
flower fadeth; but the word of our
God shall stand forever."

Every position assumed by mortal
man, concerning any branch of gos-
pel truth, that has not a "thus saith
the Lord" to sustain it, is nothing
but a dream of the carnal mind, and
instead of comforting and edifying
the dear children of God, has a ten-
dency to perplex and distress them.
Read carefully the twenty-third chap-
ter of Jeremiah, and see the terrible
rebuke given by Jehovah to the
dreaming prophets; and he says,
"The prophet that hath a dream, let
him tell a dream; and he that hath
my word, let him speak my word
faithfully. [Not malevolently, not
maliciously, but in faithfulness.]
What is the chaff to the wheat? saith
the Lord." In the Old Testament,

the same word used in English for
dream, or dreams, as the case may
be, shows that mortals had true
dreams, or those in which God deliv-
ered a message, and also their own
carnal dreams; but the connection
shows which they are, whether true
or false dreams. "Then Amaziah,
the priest of Beth-el, sent to Jero-
boam, king of Israel, saying, Amos
hath conspired against thee in the
midst of the house of Israel; the
land is not able to bear all his words."
Now let us hear Amos reply: "Then
answered Amos, and said to Amaziah,
I was no prophet, neither was I a
prophet's son; but I was a herdman
and a gatherer of sycamore fruit,
[one amongst the humblest occupa-
tions at that time in Israel]. And
the Lord took me as I followed the
flock, and the Lord said unto me,
Go, prophesy unto my people Israel."

The quotations from the Old Testa-
ment, and remarks in connection
therewith, have been somewhat pro-
longed, in order to show that the pro-
phets spake in harmony with God's
will, and according to his word given
them; because it must be shown that
the inspired apostles, after the ascen-
sion of Christ, spake in perfect har-
mony with the divine will, and ac-
cording to the word of the Lord; for
said the apostle, "And I, brethren,
when I came to you, came not with
excellency of speech or of wisdom,
declaring unto you the testimony of
God." Therefore it should be dis-
tinctly borne in mind, as we consider
this glorious doctrine of the "resur-
rection of the dead," that it is not
Paul's testimony, as a man, but the
testimony of God by him, for the
strengthening and comforting of
Zion's pilgrims in this vale of sorrow.
"Testimony," in the above passage,
is a very strong word indeed, for it is
from *marturion*, and signifies not only
testimony, but witness; and no man
can be a witness, in truth, to what he
has not seen or heard. And the apos-
tle John settles that matter in the
following cogent declarations: "That
which we have seen and heard, de-
clare 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." But
the apostle Paul continues by declar-
ing, "For I determined not to know
anything among you, save Jesus
Christ, and him crucified. And I
was with you in weakness, and in
fear, and in much trembling. 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." Here the
apostle tells us that his preaching
was in demonstration of the Spirit
and power, and informs us why it
was so: that the faith of God's chil-
dren should not stand in the wisdom
of men, but in God's power. At the
risk of being a little lengthy, the
word "power" must be particularly
noticed here, because an awful mag-
nitude of meaning is involved in it,
as here used; for it is from *dynamis*,
signifying, in English, not simply
power, as used in common parlance,
but ability; therefore it is God's
ability that their faith should stand
in, and not man's wisdom, which is
foolishness with God. And, while
the word "power" has its different
meanings in the Scriptures, yet it is
recorded seventy-seven times in the
New Testament, from the same orig-
inal word, involving precisely the
same meaning; and it is remarkable
that the word "able" is found in the
same "family" of words, in the orig-
inal, as *power*, being derived from the
same original root; and when ap-
plied, as it is in many places in the
Scriptures, to Jehovah, means his
omnipotence, or unlimited power.
Said the apostle, "Not that we are
sufficient of ourselves to think any-
thing as of ourselves; but our suffi-
ciency is of God; who also hath
made us able ministers of the new
testament; not of the letter, but of
the spirit; for the letter killeth, but
spirit giveth life." Therefore Paul
acknowledges that he and his breth-
ren, in the ministry, were entirely
dependent upon God for every right
thought in spiritual matters.

"That we which are alive and re-
main unto the coming of the Lord
shall not prevent them which are
asleep." The apostle speaks now, by
the word of the Lord, in the first
person, plural number and present
tense, showing conclusively that he
thus spake because Christ was in him
the hope of glory; and although
thousands of our literal years might
yet have to pass away before the
final end of time, that would be true
of the church, or the members still
remaining upon the earth. And it
requires a fruitful imagination and
great ingenuity to make this apply to
the destruction of the Jews as a na-
tion, because it does not mean that;
for the apostle is not treating upon
that subject. The original word ren-
dered "alive" in this connection, al-
though from the word *zao*, means the
literally living; yet, in other places,
the word "life" means spiritual life,
as in John vi. 53, as well as other
passages containing the same force.
Paul said, "For me to live is Christ,

and to die is gain." Could Christ in him, the hope of glory, or spiritual life, die? No; but he continues by solemnly affirming, "But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you." The apostle then had a life in the flesh, and was literally alive, as a remnant of the church will be at the time designated in the text. To John it was said by the Redeemer, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Did Deity die? Who dare indulge such a thought? A body did die that had been literally alive, but now is alive to die no more, for death had no more dominion over him. "Remain unto the coming of the Lord." Does not the Lord come many times to his dear children while here in the flesh, and comfort them on their pilgrimage journey through this vale of tears? Certainly he does, and that glorious truth is freely and joyfully admitted; but a finality is declared here by the apostle. Time had a beginning, and will have an end; therefore it is a creature, however much mortals may cavil about it. "Shall not prevent them which are asleep." The word "prevent" is now used, like many other words, in a very different sense from its original meaning; for in this day it is used in the sense of stop, or hinder; but that is not its meaning in this text, for here it means shall not go before, or be in advance of them that sleep. Our English word "prevent" is from *prae*, before, and *venio*, to come; but the original word, as recorded in the New Testament, has its just meaning, for it is from *phthano*, clearly showing, with the negative prefixed, that nothing can go before, and that the sleeping dead and literally living shall be changed in a moment, in the twinkling of an eye. And in the Old Testament Scriptures it is more specific, if possible, than in the New Testament; for it is from *qadam*, signifying to be, or put before; and the negative not prefixed, settles the matter. As we dwell upon this important clause, is our faith in the wisdom of men, or does it stand in the power of God? The unlimited power of Jehovah will accomplish his purpose, and his purpose is in exact harmony with his promises; therefore everything will transpire harmoniously, and redound to the honor and glory of God.

"For the Lord himself shall descend from heaven with a shout." If there be any such thing as personality expressed by any term, the compound personal pronoun, "himself," declares it. At the ascension of Christ, "And while they [the apostles] looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come

in like manner as ye have seen him go into heaven." It is not possible for words to express anything more definitely than is declared by the "two men" concerning the coming or descending of the Savior from heaven; and in the epistle to the Hebrews is recorded a remarkably wonderful statement: "And as it is appointed unto men once to die, [literally, the death of the body,] but after this the judgment, [krisis, decision, sentence, probate of the will,] so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Does he not appear unto his members without sin? and does he not appear when he comes in death and takes his loved ones home? Such questions have already been answered in the affirmative; but in this the contrast is of great moment, for it says "the second time," not many times; for the first time he appeared under the law "as a root out of dry ground, * * * a man of sorrows and acquainted with grief," bearing the sins of his people. The sentiment that is abroad now in the earth, that the present state of things will continue forever, that there will always be followers of Christ here on earth in the flesh, began to manifest itself early in the gospel dispensation, for certain characters said "that the resurrection is past already;" and Peter, by inspiration of God, portrays in language of awful moment the scenes transpiring now in our own land, for said he, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Who, that will sincerely, calmly and candidly view the scoffing atheism of the present hour, dare say that there is not just that state of things to-day? But he shall descend "with a shout;" and it certainly will be the Victor's shout, for then his mediation will have ceased. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, [the verb is in the present tense, therefore not treating upon our death in trespasses and sins,] even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then (cometh) the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." When the apostle penned those wonderful declarations, setting forth such momentous things, so far as it regarded time and the manifestation of God's purpose, they were still in

the future, if terms have any meaning; and they also show the end of the mediation of Christ, for then the entire body of Christ would be developed and the mystery finished.

But he shall descend "with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." The Archangel's voice is the voice of the chief messenger, and certainly can apply to no other than the glorious Mediator himself in this place, for no other one than our Lord descends with that voice, and the original word, *archangelos*, messenger, certainly shows it to be so; and in Jude it is recorded, "Michael the Archangel, when contending with the devil," &c; and the English of Michael is "Who is like God?" There are other places in the Old and New Testaments where the name is found with precisely the same meaning. Does any other being but the glorified Mediator have the trump of God? No. Mark, it reads, with the trump of God; therefore that trump is joined or united to and with the Archangel's voice. At the bidding of our God, the fish had to deliver up Jonah; for "the Lord spake unto the fish, and it vomited out Jonah upon the dry land." In the moment our text speaks of, the Archangel's voice and the trump of God will be heard in the "great deep," "shall rend the rocks, and open adamantine locks," shall be heard in the lonely desert; yea, everywhere, not only on, but in the earth, the footstool of our God. John, while in the Spirit, beheld, and lo, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 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." Many dear brethren contend that this all takes place during the gospel day, and not at the closing of the Mediator's reign; but the writer of this article does not feel to discuss that matter with his dear brethren, for the quotation is made to corroborate the awful truth that no place or position will exempt any from hearing the trump of God. "And the dead in Christ shall rise first." The affirmative positively shows there is a negative, viz., the dead out of Christ, according to the following declarations: "Marvel not at this; for the hour is coming, in the which all that are in the graves [*mnemeion*, plural, from *mnema*, singular, the place in which literally dead bodies are deposited, and recorded eight times in the New Testament] shall hear his voice, and shall come forth; they that have done good, [first in the divine order of arrangement,] unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." While the words *krima* and *krisis* are both rendered "judgment," and frequently mean in the Scripture condemnation only, here in this quotation the word *krisis* not only means

condemnation, but separation, and separation from what? From holiness and the joys of immortal blessedness; and surely there is condemnation of the most awful magnitude where there is such separation. Said the dear Redeemer, "And these shall go away into everlasting punishment; but the righteous into life eternal." Many of the dear children of God think this applies exclusively to the Jews, and so do all who teach the heresy of universal salvation; but can language express a stronger antithesis? Life eternal is placed in direct contrast with everlasting punishment; and, admitting what many dear brethren contend for, will the death of the body change the momentous truth? Certainly not. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Whether we apply these declarations to this life or not, they show a finality. Does the expression, "everlasting fire," imply only for a short duration? Everlasting fire, in this awful declaration, is not from *hadēs*, but from the words *aionios*, having no termination, and *pur*, fire. Hence, fire without termination; but not literal fire, for that is an entirely different matter. In James, third chapter and sixth verse, the fire is described; and the term eternal is from the same original word that everlasting is.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The word "then," though in modern language an adverb of time, shows that all will be at the same moment, and no difference; and the literally living will be changed in a moment, in the twinkling of an eye, and it will be the same kind of change that Enoch and Elijah had. "And Enoch walked with God, and he was not; for God took him." "And it came to pass, as they still went on, and talked, that, behold (there appeared) a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." In the translation of Enoch and Elijah, were their bodies left here on earth, and something else taken? God forbid that any of us who love the truth should inculcate the thought that those two saints were not really translated, for to indulge such reflections is to doubt the power of God; and such carnal reasoning is positively against any just view of the attributes of Jehovah, and positively irreconcilable with the character of the supreme Being. But perhaps some dear brother will say, Why be so particular about those two ancient servants of God? for all who love the truth of holy writ believe that they were translated. Very excellent; and here is a great doctrinal point we dare not pass. Will Enoch and Elijah be exceptions in this glorious doctrine of the resurrection? Certainly not; and if their bodies were so precious as to be translated, will any bodies of the saints for whom Jesus died be lost?

No, never! But some dear one may say, I cannot comprehend how it can be. My dear brother or sister, it is not a matter for you, or me, or any one else, to comprehend; for if we have living faith, it stands in the wisdom of God. Can you comprehend how it was "a chariot of fire, and horses of fire," that took Elijah, and the whirlwind was the power that took him "into heaven?" O no, say you. Well, then the truth of the resurrection of the saints we shall have to receive as an incomprehensible matter to our finite minds. "Shall be caught up together with them in [not into] the clouds." In thus being caught up, they are separated from earth; and the word "together" is one of very strong force here, for it does not mean a promiscuous assembly, or a bringing into contact substances which have no affinity, but a likeness and fitness in every respect; for our word is from *hama*, which means fitness in every respect. Therefore Enoch and Elijah will be just like them, and they will be exactly like the two translated servants of God. And will not be caught up *into* the clouds, but *in* the clouds. What clouds? such as we see almost daily passing through the heaven literally? Certainly not; for they are material clouds, and the resurrection is not a material one, but a spiritual rising up. But if we turn to Hebrews, twelfth chapter, first and second verses, we have the clouds described; and in that place it is from *nephos*, witness. "To meet the Lord in the air." Does this simply mean the air that we mortals inhale and exhale? Certainly it has a deeper meaning than that, for that state of spiritual existence, in which the church then shall be, is clearly, to the faith of believers, designated; for immortal and glorified saints will not then need the polluted atmosphere that surrounds this earth, the footstool of our God, but that spiritual air or atmosphere, thus to speak, in which no impurity, no cause of disease, can ever pollute it, but pure and holy, being heaven itself. "And so shall we ever be with the Lord." These last quoted words show positively duration without end; therefore the church in her immortal state will know no fleshly ties, no remorse for the past, no anxiety about the future, no weariness in praising her dear Redeemer, but one eternal now of perfect joy and bliss.

"Wherefore comfort one another with these words." The word "wherefore," for which reasons, is a connecting link, uniting the preceding declarations with the succeeding words. Can these words of the inspired Judge be of any comfort to the Sadducee or the Materialist? No; neither can they be any comfort to the children of God when they are in a frame of mind to cavil with the doctrine of the resurrection. But to that one, who is of a meek and lowly spirit, and trembleth at the word of the Lord, these words are at times full of marrow and fatness, therefore very comforting. There is a spirit in gospel truth, which gives to our God bound-

less power and infinite wisdom, and when we are clothed with a childlike spirit and reverential awe, we dare not question the ability of our God to accomplish his will; and when in that humble frame of mind, we do not feel to force an interpretation of any portion of Scripture to suit some fanciful theory of ours. Brethren and sisters, may our God keep us in this day from cherishing neology, and advocating rationalism instead of revelation.

"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."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 4, 1883.

FAIRFAX STATION, Va., Dec. 21, 1882.

ELDER CHICK:—DEAR BROTHER IN HOPE—As a door of utterance did not seem to be fully opened to me at the time the dear little band of believers received me as one of their number, I have felt, and do yet feel it a duty as well as a privilege to try to speak more fully of the dealings of the Lord with me, if so be that he will guide my pen at this time; for I have learned by experience that without him I can do nothing.

When I first commenced going among the children of God, I thought them selfish, having their religion to themselves, and showing the sinner no chance, as though they did not want others to come in with them. Little did I know that they received all who came to them, desiring a home with them, and giving evidence of being born of God. The first gospel sermon that I ever really listened to, I think, was in September, 1874. Elder J. L. Purington used the text in Rev. xxii. 17. I could not see anything so hard in what he preached; and the oftener I heard him, the better I liked him, especially after I made his acquaintance, and he told me of his preaching in Washington, D. C., that being my home. I went to hear you, and was introduced to you by a dear soul who has since departed. I felt the same drawing to you as I did to Elder Purington, and O how good and devoted to each other you all seemed to me. I attended all your meetings in and around Washington, and still felt that I was in the way, and was occupying a seat that others, more fit, should have occupied. But I had no desire to go anywhere else, and would look forward to the fourth Sunday in each month as anxiously as if I were really interested; but the Lord is my Judge. I had the privilege of reading the SIGNS OF THE TIMES, and in them my own feelings, better than I could express them myself; for I am not gifted in speaking or writing, and I lament that I cannot express what at times I feel. I could not stay away from meeting, but felt wretched and miserable, and thought no one else was like me. My feelings were then, I supposed, those of a poor "outcast." I searched the Scriptures

daily, but they seemed a perfect blank, for I could not understand their sacred teaching. The poet gives expression of my condition just then:

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

Indeed the whole hymn tells what my feelings were, and I must refer you to it, as I am not gifted in expression. I remember one Sunday I went to meeting, feeling very much cast down. I thought I had better stay at home; but go I must and did. You came and read the words, "Offer unto God thanksgiving, and pay thy vows unto the Most High. And call upon him in the day of trouble; I will deliver thee, and thou shalt glorify me."—Psa. l. 14, 15. O! I felt if I could call upon him in the right way, what a glorious promise there was that he would deliver me, and I should glorify him. While you were preaching, I felt too unworthy to sit in the same room with such dear, good people. I wanted to be out of sight and hidden from view; and yet I wanted to hear every word of the sermon, for it seemed that every word preached was to me personally. The dear ones would often ask me such questions as these: "What is it that keeps you from being one of us?" while another said she did not know what better evidence I wanted. (This was in answer to my speaking of having no evidence of an acceptance with God in Christ, and still I knew I loved the saints of God.) And another said, "You are telling your experience now." O, thought I, if they could see me as I truly am, they would never ask me such questions; and when I would get by myself I would feel sorry I had said anything, for fear I had unthoughtedly misrepresented my true situation as a sinner, and was deceived throughout. O! if I were only good enough to be a child of God! And could it be possible I ever should be? I was so miserable that I was glad when night came, for all day my sins, as mountains were ever in view. I tried to pray, but what was the burden of it? Lord, be merciful to me a sinner! Yet I did feel that in banishing me from his presence, God would be just and right. I knew I was undeserving of his mercies and blessing; and yet many sweet promises would come to my mind; but I could not think they were for me, but for the children of God. While reading, one day, my eyes fell on the words, "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. And to tell you my feelings with regard to the text cited, I will give it to you as it appeared to open to me. Every one in Christ who died in Adam, shall be made alive in Christ, not one is left out or remains dead. Just so all spiritual Israel shall be saved. O! thought I, am I of that number? If so, I, even I, shall be saved. I remember being present on a communion season, and I looked upon the loaf before the saints, in remembrance of the Lord's broken body, and I felt that he came down

to do the will of the Father, and that will was to make atonement for them that were given him. I did feel that the unregenerate could not love the children of God, for the truth they (the children) advocate. Yet I felt that if I could but just touch the hem of the Lord's garments, I would be made whole; but I was too helpless to go to him. The poor impotent man at the pool illustrated my case—neither sitting nor standing, but lying down. I could not help myself into the cleansing fount; I could not come forth without help; and help seemed very far away. I felt to know that in my flesh there was no good thing. I remember on one occasion, while visiting some Old Baptists in Virginia, the husband and wife proposed going to Mount Zion on the fourth Sunday, and Saturday preceding. While preaching on Saturday, Elder Badger explained "prayer," as I had never heard before, but greatly to my satisfaction. On Sunday he was not feeling very well. He used as a text the words, "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."—1 Cor. iii. 12, 13. My soul! I think I never heard such a powerful sermon in my life. The dear man opened his mouth, and the Lord filled it. I felt like every word he spoke came right home to me. I wondered how in the world the man knew my thoughts so well. After hearing that sermon I was satisfied that all I could do, by way of working for salvation, amounted to nothing. I believe I had more than a crumb that day, for I did eat the children's bread; and when I parted with them, O how I wanted to call them brethren and sisters! I felt completely drawn to them, especially to the Elder. While attending the Corresponding Meeting of Virginia, held with the church at Bethlehem, I felt the force of these words, which gave me some comfort, "We know that we have passed from death unto life, because we love the brethren." For if I knew my own heart, I did love them. I felt to know that Jesus, the blessed Redeemer, died to save sinners; and with Paul I could say, "I am chief," and "By the grace of God I am what I am." And whether saved or deceived, I can say with one of old, "Whereas I was blind, I now can see." And the things I once loved, now I hate; and those things I once hated, now I love. Now with the poet I can sing,

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

After I returned to my home in Washington, I received a letter from a dear friend in Virginia, who cited me to this Scripture, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. 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. 24, 25. I felt those words of Jesus, and I could believe what he said, and my whole desire was to be more like him. O how I did crave to be meek, humble and submissive to his will; but I was full of doubt, and felt afraid I had no reason to hope; and yet like Nathanael, under the fig-tree, I was desiring to eat and drink deep of that righteousness which is by faith. While there, in this needy condition, Jesus passed by; and yet I did not know him in his glorious character as a Mediator and Savior; but I felt to desire him above all else, and like Mary at the tomb, call on one whom I might say was only a keeper or dresser of the garden, and who says, "Why weepest thou?" I would say, "They have taken away my Lord." My sins and disobedience have caused him to remove from my sight. My cry was, "Lord, I do believe, help thou mine unbelief." Just here I felt calm, and that feeling of dread and unrest seemed to be gone, and to this day it seems a mystery to me how it was. Often have I wished I could tell the time and place that my burdened heart was relieved; but to wait for a brighter evidence I felt would be the course to pursue, so I settled down in this conclusion. I often thought of Peter's vision of a sheet let down from heaven by the four corners, wherein were all manner of four-footed beasts and creeping things. Each son and daughter of Zion must needs see this sheet of salvation, and in a hungry manner slay these wild beasts and creeping things, and feed upon them; for this is a command from heaven; yet I was waiting, as I said before, for a brighter evidence, the desired repast, and felt at times to have fallen into such a trance, or an uneasy frame of mind, neither asleep nor awake; not even able to hope, seeing all manner of wild beasts in this heart of mine; not a thing clean in myself at all; thoughts creeping in; things too mean and loathsome to think of; and yet I could not keep them out; but I was still waiting for something to satisfy my hungry soul, a brighter evidence of a work of grace in this heart of mine. What roaring lions and deceitful bears and creeping wolves infest this den, and what a cage of unclean birds my heart is! "Desperately wicked, and who can know it?" But wherever the lambs of God are found to rove, there the wolf shall also dwell; but the sight of such beasts causes me to exceedingly fear and tremble, lest after all I shall never enjoy the presence of Jesus around the throne of eternal glory. My heart, with the poet, is ever inquiring,

"When thou, my righteous Judge, shalt come,
To take thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

I remember visiting one of the dear saints (a member of the church at

Shiloh,) in her last sickness, and on my journey there my way was at a point in view of the river; and as I looked on the placid waters my mind went back to Philip and to the eunuch, and to the words, "Here is water, what doth hinder?" The answer came sweetly, "If thou believest, thou mayest." I would go into the house, and the dear soul would talk so beautifully; and one day she said to me, "Sallie, how long are you going with the Old Baptists, and still remain outside?" She said she would love to see the day that she could call me sister. That dear soul never lived to see the day, but was called home to a brighter one. Not long after, I was invited to one of their social meetings. I went, but as I said in the start, I could say but little; my mouth seemed to be shut; and how and why the dear children ever took me into their fellowship, I cannot see; but they did, and in much fear and trembling I was buried in baptism by you, dear brother, on the fourth Sunday in May, 1880. I felt happy that the dear Lord had given me strength to obey his commands, for he said, "If ye love me, keep my commandments." I surely did feast on fat things that day—a day with me long to be remembered. You preached and talked so comfortably, and when dear Elder Beebe took me by the hand and said, "Don't think the warfare is ended, my sister," I was pressed for utterance and could not speak, when a dear sister standing by, who was before me in the conflict, answering said, "The conflict is just commenced;" and indeed I have found it true; for well does the poet describe the conflict after being freed from the yoke of bondage. He says,

"When all this is done, and his heart is assured
Of the total remission of sins,
When his pardon is signed and his peace is secured,
From that moment his conflict begins."

I have had many ups and downs since that day. It seems there is almost always a cloud over my mind's sky, and I often feel that I have no evidence of an acceptance in Christ. The poet again is a mouth-piece for me just here.

"When I experience call to mind,
My understanding is so blind;
I am so vile, so prone to sin,
I fear I am not born again."

And I feel to know what the apostle meant when he used the words, "When I would do good, evil is present with me," and the things I would not do, them I do. Prone to do evil as the sparks fly upwards. Still the language of Ruth is my heartfelt desire, and I will quote it all, for I love to meditate upon it: "Entreat me not to leave 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 I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

Now, dear brother, I have tried in my weak way, but with the ability the Lord gave, I hope, to tell you something of the way I hope the dear

Lord has led me, and I fear I have been tedious; but you must, and will, I have no doubt, make due allowance for a stammering tongue and the way I have in getting at what I have to say, as I cannot say it in any other tongue. I know it will tax your patience to read it, but I have written as a relief to my mind, and to you, because I felt you to be the proper one; and as I close, I feel to say, I am the least of all in our heavenly Father's kingdom, if one at all. With love to all the household of faith, I subscribe myself, your unworthy little sister,

SALLIE E. KIDWELL.

P. S.—Now, after saying so much, I feel that I have left something out, if I do not speak of the time I had a name among the Missionary Baptists. Some years since, I attended a protracted meeting, and to follow the fashion, (as you know such doings are fashionable,) I went forward to be prayed for, two or three nights, when it was said I had religion. I did not feel any difference, but I went before that church and was asked some questions; and when I was put under water I came near being drowned. It was a very cold day in February. The man had carried seven persons into the river; I was the eighth and last. He was nearly frozen, and lost his hold, and nothing short of the hand of providence saved me from a watery grave; but my time for that had not come. I really think now that it was a perfect mockery—no religion about it; but I have no doubt but there are some among them who possess that pure and undefiled religion of the heart; but to speak for myself, I had none; and as to those referred to, I know they are in the wrong place; but they are coming out of Babylon as the Lord leads, and in no other way; and by that way I hope I was led. While there, the religion that I had was to do all I could to please the preacher, and be present at all the meetings; and being very fond of singing, I thought I was doing right, for I knew no better. My sorrow now is that I stayed with them so long; but as I said before, I had to stay there, like all others, until the day of the Lord, before which time none can come forth. And thus I hope I was brought out at a time appointed of the Lord. I did not go among the children of God many times before I could see a marked difference between being fed with the bread of eternal truth, and feeding on swine's food. I felt to be a prodigal indeed; for after I had wasted all my substance in riotous living, I felt a desire to arise and go to my Father and confess that I had sinned, and that I was no more worthy to be called his child, and could only ask to be made as a hired servant; but, dear brother, he has never placed me in any other relation than his child, and now gives me to eat and drink at his table with his beloved family; and their joys are mine, and their sorrows I abundantly share.

S. E. K.

GEORGETOWN, Ky., Dec. 25, 1882.

DEAR BRETHREN BEEBE:—I inclose a letter, recounting some of the dealings of the Lord with our dear sister, Sallie Corban. It was written at the request of sister Bessie Durand, and I submit it to your judgment for publication, believing that it will be of interest to many of the household of faith, especially to those whose privilege it is to know our sister.

Your brother in the bonds and afflictions, together with the joys of the gospel of Jesus Christ,

J. TAYLOR MOORE.

PONTIAC, Ill., Nov. 18, 1882.

MY PRECIOUS BROTHER MOORE—BELOVED IN THE LORD:—Dear Eva and I were, a few mornings ago, the happy recipients of a sweet epistle of love penned by your hand. It was laden with good news, and was like rivers of water in a dry place, of which we drank freely, and it was sweet to our taste. I once heard brother Wm. L. Beebe describe the city of God, and it was so grand, so lovely, so beautiful, that I have never forgotten it. I know he said that the city was well watered; that in the midst was a pure river of water running, and a vein leading to every street, so that every soul could get a drink; but just imagine how thirsty a soul would get if it were outside of the city, and had neither food nor drink. It seems as though we have wandered away, have sat down by the rivers of Babylon, and weep when we remember Zion, and have hanged our harps upon the willows in the midst thereof.

I rejoiced to hear from sister Annie Porter, that brother Utz has taken up his cross and chosen to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. We do miss our dear, good meetings at Sardis, more especially the dear ones who meet there to praise and adore the ever-blessed Redeemer for his goodness and mercy forever. I said to Eva on Sunday morning, "Let us go to meeting today." She answered quickly, "I would, if it were at Sardis."

Sister Bessie Durand requested me to write some of my christian experience for the SIGNS. I have ever felt unworthy and very incompetent to write anything that would be of interest or comfort for the perusal of the dear saints; however if the Lord will enable me, I will try to communicate some of the dear Redeemer's dealings with my poor soul in years that are past, though cherished days; and if when I have told you, you decide that it would not be judicious to send it, please commit it to the flames, and pardon me.

In the fall of 1876, I believe the all-wise God put a warm desire in my heart to be a christian. I had often thought that I would get religion some day, when I had enjoyed myself as much as I wanted; but now there was a great desire for it, and how to get it was the trouble with me. I felt that I must have a new heart, and it was my whole thought.

The desire grew stronger daily, until it was with groanings which could not be uttered. My precious brother, one whom I loved as dear as my own life, was sick, and near unto death, as I could plainly see, and would soon be taken from me. I mourned all the day. How could I bear such a trouble? I was presumptuous enough to say one day to my God, "If you will but spare my brother, I will live a different life, even the life of a christian." I was ignorant enough of God's ways to think I could influence him in that way. I began to read the New Testament, but it was so mysterious that I would sometimes lay it aside; then the thought would rush into my mind, That book tells of what you are seeking. All at once Jesus seemed to attract my attention. I read of many wonderful and marvelous things that he had performed while here, but he was now gone. He made the blind to see, the lame to walk, and by the power of his voice he brought the dead forth. O how I wished that those days had been mine; for if I had but touched the hem of his garment, my sin would have gone out. I envied Mary and Martha their day, for I would have begged for him; but he was now gone. Jesus was gone, and so was my precious one. You see I had no hope beyond the grave. Death was the king of terrors to my soul, and the grave was so cruel, it had hidden from my view all that made earth a pleasure to me, and the remnant of my days would only be dark and gloomy. A voice said at the grave, "He shall rise again; that will be at the termination of all things;" for in this life was my only hope. That night I dreamed that a beautiful light broke forth in the room, and stopped over my father's and mother's feet and reached to heaven. The departed one said, "Sallie, that is the Sun of Righteousness." A short time after this, I walked out into our lot. I had hold of the gate, and had a view of my heart, and it was so sinful, deceptive and vile, that I hurried from the place. How awful it was to be such a sinner! Now the desire was strong for true holiness. O, what shall I do? Again, in our garden, my vile, wicked heart was shown me. I felt that the ground would open and swallow me up. I started again, but just then the great God of earth and heaven gave me a view of himself, and he was so far above everything under the sun, and so perfectly holy and pure, I could not stand in his presence. I felt that I should die with guilt and shame. The thought rushed in my mind that I had promised that holy Being that if he would do thus and so, then I would do better. It seemed to me an unpardonable sin. I was surely the chief of sinners. O Lord, have mercy! have mercy! was my cry. I was walking through the yard one day, and by an eye of faith, for the first time, I beheld the Savior of sinners, and felt that his goodness and mercy was extended toward me, a poor worm of the dust. He appeared as a Friend,

and one that sticketh closer than a brother. I now felt that my dear brother was with Jesus, with his head reclining on his breast, and was sleeping the sweet sleep of death; that Jesus had taken him from all sin, sorrow and pain, and had given him that which I never could. He was free from all harm, and had nothing to do but to sing praises to the Lamb of God forever. Just then an innumerable host of angels appeared marching around the throne of the Lamb, singing praises for his loving-kindness to men. O what sweet peace filled my breast! O sacred rest! I awoke next morning repeating these words, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I felt that he was my Friend, and that I could trust and love him with a love that I had never before known. My whole heart was new, and I had an indwelling spirit that would praise him forever. For days there seemed to be an angel hovering over me, and whispering sweetly the praises of God. I felt daily as though I was being fed with the bread of heaven, and drink of that water, of which if a man drink, he will not thirst again. I felt that God's love was descending upon me, while mine was ascending for his goodness and mercy to a poor sinner. I could not mourn nor shed tears. The grave then, which had been such a terror, was opened at my feet, and I looked into it. (I saw this, as I hope, by an eye of faith.) It appeared as my grave; but those terrors were gone. I felt that I could suffer patiently, die, and be buried in that grave, which looked as though it would have me, and fear no evil. I could think of it in no way but as a sweet resting place, where the weary cease from trouble. I really believed that I could bear all things for Christ's sake. I was astonished at my peaceful frame of mind. I went to see a lady friend, and while there I told her how happy I felt, and what a sweet rest I was enjoying, and how precious the name of Jesus was to me. She answered, "Sallie, you talk like a christian." I was very sorry, in a few moments, that I had said anything. The thought rushed into my mind, "You have made her believe that you are a christian." That was too much for me; for although I felt that my mind dwelt not on things which I had once loved, the company I always enjoyed and loved were no more my company, the thought of being a christian had not occurred to me. I feared I had deceived her. But she talked very sweetly and comfortingly. It saddened my heart to see her rejoice, for I did not want to be deceitful in this matter. I went home, and it seemed for days and weeks that the angel was hovering over me, feeding me with bread from heaven, and whispering comforting words of love and truth, which were sweeter than honey to my lips. My associates would say, "You are so changed; you are so still; what is the matter with you?" I could not enjoy their company, for they did not talk of my sweet Friend,

Jesus, nor praise and extol his name, and speak of the glorious truth recorded in the book of life. I heard a voice, a very sacred voice, many times; sometimes afar off, and again near by. It appeared to me that it was the sound of the gospel of Jesus Christ. It was such a glorious sound, a joyful sound. I heard this so often, that I remember one night it rang so distinctly in my ears that I became alarmed. I thought perhaps I had thought of these things so much, that I imagined some things, and that I had better rid my mind of them if possible. I got up, (for it was late in the night,) went to my mother's room, stirred up the fire, got me a book, and thought I would read it. But the voice followed me. I felt then that I must hear the gospel, if it was preached on earth, and I had no doubt but what somebody preached it. I borrowed books from different denominations, and heard several preachers, but none of them gave God all the glory, nor said that he alone was holy, nor gave me that which my soul thirsted for, until I heard Elder T. P. Dudley at Sardis. I heard that he was coming to preach Elder Lassing's funeral. I was very impatient for the time to come. I went at the appointed time, with my dear mother, but did not tell her how anxious I was. I had not been seated long until I felt that every word was meat and drink. It was the everlasting gospel which the angel had preached; and if I had given vent to my feelings, I would have cried out,

"What a heaven below,
My Redeemer to know."

He read this hymn, which touched my heart, and which made me know that I had found a people that had seen by an eye of faith what I hoped the Lord had revealed to poor, unworthy me. There was such a love sprang up in my heart for those dear people. The verse ran thus:

"Methinks I see him now at rest,
In the bright mansions love ordained;
His head reclines on Jesus' breast;
No more by sin and sorrow pained."

I can never tell how dear the Old Baptists felt to me. It was so sweet and consoling to hear the watchman crying unto the church of God, that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sins; that he would feed his flock like a shepherd, and gather the lambs with his arm, and carry them in his bosom. How different the teaching of the watchmen of Zion, to those of Babylon, who have done so much hard work for poor souls. How comforting is the thought that my Beloved said on the cross, "It is finished." I was ashamed to know that I, a poor worm, a vile one, too, had thought I could do anything that would cause him to turn to me; but I felt that he could ever turn me. "Turn me, O God, and I shall be turned." Nothing but his grace ever caused me to love him and his dear people. Often when contemplating this wondrous rest and love, a voice would say, "If ye love me, keep my commandments." And to perform the duty of being led

into the liquid grave, and being buried beneath the yielding wave, became a wonderful desire. About this time my brother paid us a visit, who lived in Illinois, and with whom I am now residing. He was very desirous that I should go home with him. When the visit was first contemplated, I felt that I could not go. To leave my dear mother, and other saints whom I had loved so much to hear talk of God's goodness and mercy, was sad to think of. However, I reconsidered the matter. I had so many doubts and fears, of this matter that I made up my mind to go, thinking if I was mistaken, and that the Lord had not dealt with me as I hoped, that a new country and new faces would banish the thought forever from my mind. After I came here, I went to meeting frequently, but was deprived of seeing or hearing an Old School Baptist. I was taking a walk one day, being alone, and was thinking of the dearly beloved in Kentucky, and of how glad I would be to meet with them, when the same voice came to me with great force, "If you love me keep my commandments." O how I longed to get back! I felt that I must obey. I went to see my aunt who lived about thirty miles from Pontiac, she and her daughter both being Old Baptists. I do not think that any one ever enjoyed a visit more than I did that one. They conversed so sweetly on the things that I so much desired to hear, that it seemed that I had gotten to "the banqueting house, and his banner over me was love." We joined in singing many hymns of love and praise to God's holy name. They talked often of my Beloved, my Friend, who was so dear to me. I returned to my brother's, who had made me as comfortable as a man could, which is all good and necessary to our temporal wants, and for which I hope I felt grateful; but my thoughts were ever turning homeward, and in a few weeks I went home, and I hope it was the Lord's work, that never let my rest until I went to the church, and in a weak and trembling way told them what the great Redeemer had done for my soul. I was received by the church at Sardis, and baptized by our beloved, departed, though not forgotten, brother and pastor, W. T. Winston. Since that time I hope that I have been enabled many times, by the grace of God to look away from earth, to the shining courts of glory, and have enjoyed much spiritual comfort and consolation in Zion. Yet my unworthiness and my deceitful and wicked heart, often makes me feel that I surely am not a child of God; but again a bright hope will spring up in my heart which I would not exchange for all this world affords.

Now, brother Moore, do you think there is anything in these poorly scribbled lines that would interest, much less comfort, our much loved sister Bessie, whose language flows like a beautiful river, and upon which thousands of souls have fed? I leave this to your better judgment. Nothing would grieve my heart more than

to know that my name had appeared unprofitably in our loved paper. Eva joins me in much love to yourself and beloved family.

SALLIE J. CORBIN.

STATE ROAD, Del., Jan. 5, 1883.

DEAR BROTHERS BEEBE:—When I saw your reply to "Honest Inquirer," in your issue of December 15th, I felt like adding something to your remarks on one of the passages referred to. The passage is, "Go ye into all the world," &c.—Mark xvi. 15. I was pleased with what you said on that, and on all the other points, and heartily indorse the editorial entire; still you were necessarily brief, having so many passages to explain and objections to answer in a single editorial. I do not know but there may be many "Honest Inquirers" about the country, who have been perplexed, if not misled, in regard to the application of this passage by the use made of it by some who *wrest* this, as they do other Scriptures, from its legitimate signification. I feel disposed to take all proper pains to enlighten the minds of all inquirers after truth, and to remove all stumbling-blocks out of their way. But for those who regard every one that goes out from the Theological Seminary as a gospel minister, and every discourse they read off as a gospel message, and Missionary Boards as competent authority to direct men where and when to preach, I shall hardly expect to enlighten them, or in any other way profit them.

Among the first things that come up for consideration in regard to preaching the gospel, is what the gospel really is; what does the term imply? This must be understood before we can know what it is to preach it to anybody. The first account we have of gospel and gospel preaching is when the Lord himself is said to have preached to Abraham. This preaching was proclaiming to Abraham a fact that was a fact before, and would have been and remained a fact if it had not been preached. The announcement is made to Abraham that the Lord would bless him, and he should be a blessing, and that in his seed all the families of the earth should be blessed.—Gen. xii. 3. This announcement or proclamation could not have been made unless it was first true, an existing fact. And although it might be made in the hearing of others, it could not be preached to others as it was to Abraham, because it would not have been true of others, or applicable to them. Abraham was not consulted about it, nor were any terms or conditions proposed or imposed. Abraham believed in the Lord, but he did not believe until the promise came to him. And the preaching of it did not make it so, neither did Abraham's belief make it any more true than it was before; but its being preached to him brought him the blessed knowledge and assurance, and his believing it and rejoicing in it bore witness of him, and so it was counted to him for righteousness.

The Redeemer testified of him that he saw his day and was glad. The gospel is a witness, and is preached for a witness; but a witness of what? Why, a witness of Christ; a witness of the blessing that comes on Abraham's seed through Jesus Christ; a witness with the experience of all those who are taught of God, and so are prepared to believe in Christ. This testimony goes into all the various exercises, hungerings, thirstings, sorrows and distresses of one born of the Spirit, and passed from death unto life. It identifies the contrite spirit, the consciousness of guilt and just condemnation, and the consequent cry for mercy of one upon whom the blessing of grace has come. It bears witness with their experience that they are children, and if children, then heirs. This witness comes to all who have experienced a work of grace, and in whom its truth has been fulfilled. He receives the testimony. He cannot well help it. But it cannot come as a witness to those who know nothing of such exercises, and in whom the word has no place. A witness can only deal with existing facts. If there is no case on hand, or no facts have occurred, there can be nothing proclaimed, and can therefore be no witness. The facts must exist; and a man must himself have a personal knowledge of them, before he can be a witness. This gospel is called "The gospel of the grace of God." The word "gospel," implying a message, or tidings, the proclamation of it is the proclaiming the word of his grace. "The grace of God which bringeth salvation" to a sinner, is a work of the Spirit of God upon the sinner's heart, to which the word comes as a testimony to be believed and received as a ground of faith and hope. Hence, he that receiveth the testimony hath set to his seal that God is true. The truth of the word comes home to the experience as the seal does to its impress.

Now, as to the commission to the apostles to go and preach this gospel, we are told that they went, "the Lord working with them, confirming the word," &c. The Lord declares that his ways are equal, and he says, "I sent you to reap," &c. They could not reap wheat for the Lord's garner unless there were fields ready for the harvest. A man to declare this word of God's grace, must know something experimentally about it. He must be able to speak that he does know, and testify what he has seen and felt. Shall we dare to impeach the wisdom and faithfulness of the Lord of the harvest in regard to the location of the fields, the plenteousness of the harvest, and the number of laborers needed? "He that teacheth man knowledge, shall not he know?" Or will man presume to provide laborers for him, and designate their fields of labor? If God does not know, who is he that will instruct him? Or who will perfect what he has left incomplete? The saints are said to be redeemed out of every kindred, and nation, and tongue, and people; and so the commission extends to all nations. If the Spirit of the Lord

directed Philip, when the Ethiopian needed instruction, to bear the gospel message to him, and Peter to go to Cornelius to find a man that feared God with all his house, men prepared of God to hear and believe his word, why should we not confide in this divine direction, and recognize the authority by which it is appointed?

This passage has been construed and tortured so long and so much by those who have been engaged in Missionary operations, that it is possible that the plain sense of so plain a passage of Scripture might escape the attention of even conscientious readers. Suppose, for example, some one, admitted to be a gospel preacher, sent of God to preach his word; does he go into all the world any more if he should go to Africa or to Japan, than to the United States? And who has the authority or the wisdom to dictate to or direct the ministers of Christ where they should go? If they go, as providence opens the way before them, everywhere preaching the word, this is certainly in accordance with the original commission. And each one is doing his part toward going and preaching in all the world, in whatever portion his field of labor may be. For myself, I am aware that I am counted among them that are stigmatized as Antimission, opposed to the spread of the gospel, &c; and that, too, by those who stay with their families in comfortable homes in the city, who are amply supported by oppressive salaries, and whose appointments are within fifteen minutes' walk of their own doors. I have been in the hands of the churches, trying to serve them, recognizing their right to my services, and their authority in the matter, for more than twenty-seven years. My appointments have averaged more than one hundred to each year, and my traveling to and from preaching appointments some twenty-five hundred miles per year, amounting in all to over sixty-thousand miles. I left my native state, and the home of my childhood, in obedience to the voice of the churches. A voice seemed to speak to me like that which called Paul and Silas into Macedonia, and I was not disobedient to it. I have never yet questioned the authority of him that spake, nor the correctness of my understanding of his will. I am acquainted with quite a number of preachers that I do not doubt have been called and sent forth by the Lord of the harvest. Some of them have remained in the same community in which they were born, always finding a needs be for all their labor. Others have removed to distant localities, in obedience to the voice of the Spirit in the churches. But they are never bought and sold, and their labors have not been a commodity in the market, neither has silver been reckoned as the price thereof. The Master sent them to feed his lambs and his sheep; but who shall tell them the locality where there is most feeding to do? I have some experience in these things, and I have found no guide but the voice of the Shepherd, and the bleating of the lambs

round about the stall. The apostle charged the Elders to feed the church of God, and those who handle the bread of life have no trouble to find the hungry. We think we want more good preachers right here. Should some Missionary Board send some of us away? And to where shall we be sent? A great and effectual door is open to us all, and we have more than we can all do to attend to the lost sheep of the house of Israel. We are satisfied that we shall not have gone over the cities of Israel till the Son of man be come. Will all "Honest Inquirers" please consider whether the Master ever appealed to the Jews, or the Scribes and Pharisees, to help him try to send his gospel, and to build up his kingdom? Did he ever plead with the multitude to make up a salary for his disciples, so that they could go out and preach? It seems almost wicked and blasphemous to think of such a thing. The truth is, the whole theory, against which the divine testimony is thus arrayed, is that the work is in the hands of men, and so men organize for the purpose of preparing men to preach, marking out the territory assigned to them, and fixing the amount of their compensation. These salaries are often princely, and are collected off of people who have no discipline over the preacher, nor any interest whatever in his preaching. Methinks that honest inquiries touching these subjects must lead to honest convictions. The Righteous Branch that grew up in the house of David, will build the temple of the Lord. His train shall fill it. He shall bear the glory. He gives to the churches' pastors after his own heart, and the churches have no trouble to find them out. They give themselves no trouble as to their field of labor. The harvest is plenteous, and their gift makes room for them.

In conclusion, if "Honest Inquirer," or any other honest inquirers, are really looking for gospel preachers and gospel preaching, for gospel subjects, and for that kingdom into which these subjects are gathered, which is righteousness, peace, and joy in the Holy Ghost, he and they will have to look elsewhere for them than to the results of the efforts and labors of the Missionary Boards of modern times.

Yours to serve,

E. RITTENHOUSE.

TRIVOLI, Peoria Co., Ill., Dec. 13, 1882.

DEAR BROTHERS:—Through the mercy of God our unprofitable lives are still spared, and surely goodness and mercy have followed us all our days. We have been preserved through many dangers, seen and unseen, to have a name and place among the children of our God. Having a remittance to make, I thought I would write you a little more. On my recent visit east, in company with my daughter, I formed many pleasant acquaintances with brethren and sisters, and also visited quite a large number of my relatives, who are readers of your paper; and as many of them asked me to write to

them, if this shall meet their eyes they will consider it as written to them, and I hope to hear from them through the same medium, or privately.

We left home on the 12th of September, and arrived home again on the 5th of December. We enjoyed good health all the time. And now I feel like writing of some of the deep waters and sore trials which I have passed through during the past two years, and of the goodness and mercy of God to me. In the first place I will say to you, Elder Beebe, that the last article that appeared in your paper from me, I said I would withhold my name for the present. That was, I think, in the number for the 15th of June last. In it I requested your views in regard to king Saul and Balaam, as to whether they were subjects of grace, for they acknowledged that they had sinned. I stated that I had had a name among the Baptists for twenty years; but I could not think that a child of God could become so dead and dark as I was. Though I had a name in the church, I felt that I was only a Judas, and was suffered to be there for a purpose. It was no comfort to me to attend meeting, and I only went through respect. I shunned to read the Bible, as it seemed more of a torment than a comfort. Many times I would think I would abruptly leave the church and tell them to erase my name. Then I would think I would just go on quietly, in the bitterness of my soul, for my time would not be long; and whether I belonged to the church or not, it would not change my final destiny, for that was sealed. There was a time when I had hoped that the Lord had taken me up out of the awful pit, as I felt to be sinking to endless woe, where hope nor mercy could never come. But at a time unexpected, I was delivered by a mighty hand, as I thought, and enabled to praise God. Sorrow and sighing had fled, and joy filled my soul. It was then a heaven below, to know my Redeemer. But in those two years of darkness, I cast this all away. I thought of Balaam's vision, and asked many for their views in regard to him. Many thought he could not have been a child of God; but I thought if indeed he was not, then I was not; and I still believe so; for surely he prophesied truth, and it was revealed to him so beautifully that Israel was the Lord's people, and that he was their salvation; also the coming of the Messiah. And he was firm in the truth that he could not speak to curse what God had blessed. But we find that he loved the wages of unrighteousness, like some who have been among us, whom we have esteemed for the truth's sake, and have believed them to be children of God; yet they have become offended, and have gone off. And as it was in olden times, so it is now; for when the children of God begin to marry the daughters of men, then come giants, men of renown. We dare not say that a child of God cannot be drawn off or led astray. Look at David, and also Solomon, of whom it

is written that outlandish women did cause him to sin. Surely it is of his mercy and grace that we are preserved. But I have departed from my subject.

I felt that I was a castaway, and the Lord's mercies seemed to be gone forever. I thought of the people of God whom I had loved, and had desired to meet with in days gone by. But now I felt that the evil spirit had come upon me, like as it had come upon Saul. I could not say that I loved the people of God, for I felt that I had been deceived in regard to my love, and was hard as the nether mill-stone. I even felt to doubt there being any reality in religion. The preaching came to me only in form, without spirit, and I felt, to sum it all up, that I had not the Spirit of Christ, and so was none of his. It is hard for one as ignorant as I am, to picture out my woeful feelings; but I remember a discourse preached by our dear Elder Ketchum, which seemed to describe my feelings; but it only gave me comfort for the time then present. It was like all other sermons to me, in that it fell upon the rock, or among stones, or thorns, and brought forth no fruit. But at an unexpected time, about one week before I left home, while at the Spoon River Association, I trust that the Lord once more gave me a touch, like as he did the blind man, so that I could see the way clearly. Then I realized that all the trial of my faith was for my good, and that the Lord was as much with me in the dark as in the light, though I knew it not. I believe the Lord in mercy prepared me for our contemplated visit among the brethren and friends in the east. The first meeting we attended was with the Harford Church, at their yearly meeting. I felt disappointed that Elders White and Jenkins were not there. There was but one visiting minister there, brother Fetter, but I indeed felt that the Lord was with him, and enabled him to comfort the poor and needy, as also did Elder Grafton. I felt to rejoice that the Lord had brought so many of the young to a knowledge of the truth, and enabled them to take up their cross and follow him; and I believe, from the pleasant acquaintance I have with them, that they are sound in the doctrine of salvation by grace. I had the privilege of hearing Elder Chick preach once, in Baltimore. I had long desired to see and hear him, and also to have the privilege of attending the Salisbury Association, and to meet you, dear Elder Beebe, and also hear you proclaim the truth. I thought of these words, when I saw the faces of so many whom I had so long desired to see and hear preach, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." It was a meeting I shall not soon forget; no, not while memory lasts. I felt indeed that religion was a reality. It was a sitting together in heavenly places in Christ. Indeed I felt to rejoice when I met you at the house of sister Parsons, with Elders Jenkins and Durand, and many others. I also felt comforted and

surprised at meeting sister Laws at the house of brother Mezick, and to learn that she had laid away the SIGNS of last June, which contained my doleful inquiry, darkness and doubts, as it suited her feelings. She said it gave her comfort, as she thought no one else could feel as she did; but each one knows alone the plague of their own heart, and the Lord knows them that are his.

E. D. VARNES.

TANGIER ISLAND, Va., Dec. 31, 1882.

ELDER WM. L. BEEBE—DEAR BROTHER:—If I may claim such near relationship. I have thought very many times of your asking me to write something for the SIGNS, when at the Salisbury Association. I should like to do so, but feel my weakness and inability very much. I fear to make the attempt. When I read our much loved and valuable family paper, it brings so much comfort and satisfaction to me, I feel that I should like to cast in my mite with others, thanking the Giver of all good for such a medium of correspondence. But sin is so mixed with all I do, I fear I cannot and do not thank him for any thing as I ought. I am such a weak, ignorant creature, I cannot stand one moment without being upheld by God's power, who is all love, all mercy, all compassion and tenderness. If I could praise him with befitting language, and love him with a pure heart, I should feel better satisfied. I am so much entangled with the things of this life, so ensnared with things around me, running in by and forbidden paths, my daily walk and conversation being so inconsistent with the name I bear, that it gives me mountains of trouble and annoyance. I hope my chief concern in this life is to live to the honor and glory of God's dear name. Not that I think a godly walk and conversation will procure for me eternal rest; but I hope the desire to live thus, comes through love, the love of God shed abroad in the heart. Not that I loved him first, but I love him because he first loved me, and gave his only begotten Son that I with many others might know him, whom to know is life eternal. His love for us is manifest, and it existed before time began, or ever the mountains were brought forth, or the hills formed. What an unsearchable mystery! that we poor mortals are creatures of his care. But where sin abounded, grace did much more abound. Very dear christian friends and saints of the Most High, right here I want to tell you the foundation of my hope. Jesus came into the world to save sinners; he came to call, not the righteous, but sinners, to repentance. Knowing so well that I am the vilest of the vile, I hope in his loving mercy and compassion, through grace I am saved. If it is in any other way, my hope is all a delusion, and I have no place to flee, no where to hide or to seek shelter. Elder Beebe, I know I am running this too far; but let me notice two or three other things briefly, and then I shall have done. First, I am so

glad to see and hear that the watchmen upon Zion's walls feel they cannot yield one point of the doctrine of God our Savior, cannot afford to make any compromise whatever with antichrist. Light hath no communion with darkness. I know (and to my shame) since I have been baptized and for years before, I was looking for some likeness or similarity between the doctrine of those I believed to be God's children, and the blind guides of other nations. I was so wedded to this world that I could not bear to be out of favor or unpopular with it. Since that time I have thought those thoughts were Babylonish garments. I have lost them; I do not know when or where; but they are gone, and I feel to thank the Lord for it. I love to hear sound doctrine; the stronger the better; the sincere milk of the word; though I fear very many times that loving the pride and popularity of the world is my most besetting sin. But the preaching of the truth as it is in Jesus is my joy and chief delight. If the eye of any should rest upon this, who is concerned about my health, I will say it is just about the same as it was last October, when I was at the Salisbury Association, where I enjoyed myself so much, especially the preaching of Elder Jenkins. Excuse me for being personal. I have not written anything I intended. It seems that I have copied or written down something from memory, but the language suited me so well, I could not help but write it, though from the manner in which I have placed it, I fear you will not be able to understand anything for confusion. In looking over what I have written, I see that I stopped talking to you exclusively, and went to talking to all of God's children. But I know your promise, that you will not allow anything to be published without your close scrutiny and judgment. I shall rest entirely upon your honesty and candor. May the almighty Father of heaven and earth keep each and all of his dear children as the apple of his eye, is the sincere desire of the least of all.

M. L. MOORE.

DEAR BRETHREN BEEBE:—While I am writing, I will pen a few lines for publication, as I believe that all of God's dear children love to hear of the prosperity of Zion. Stony Point Church was organized nearly four years ago, (seven members), in the midst of enemies, by the writer and Elder Robert Boydston. The writer was then chosen as their moderator. Almost everything in the country was opposed to our doctrine and the church, saying we were but a little handful of Beebeites, and would soon die out. But the grace of God enabled, unworthy me to preach his unsearchable riches, I trust, in the fear of God, and fearless of the contradiction of men. And the God of all grace has blessed my labors, and occasionally would add to the little church such as should be saved. And at our last three meetings, we have received six by expe-

rience and baptism, whom the Lord has taken out of the stock of nature, and made a willing people; and many others I believe will be added to our number. There is a mighty shaking among the dry bones. "O praise the Lord, all ye people." It is not by might nor by power but by my Spirit, saith the Lord. "If God be for us, who can be against us?" Dear brethren and sisters, pray for us, that God may still add to our number, for it is said, My people shall be a willing people in the day of my power. O pray for a poor worm of the dust, that God may enable me to preach the gospel, "The power of God unto salvation to every one that believeth," and that God by his Holy Spirit may give the people faith, without which no man can please God. Dear saints, pray to God, the Father of our Lord Jesus Christ, that he may keep us humble, and make us patient in tribulation, that we may be enabled by his Holy Spirit to earnestly contend for the faith and order of God's house, as it was once delivered to the saints. We have reason to thank our heavenly Father that he has enabled us to bear our persecutions with patience, in such a way that even some of our enemies have been forced to yield to the power of the truth. Dear brethren, I would like to write more, but will forbear for the present. Several of the dear brethren have asked for my views through the SIGNS OF THE TIMES. I take this method of informing them that I hope they may not think me indifferent to their requests; but I am blind, and cannot write for myself, and can seldom get any one to write for me. But my heart's desire and prayer to God is, that I may render all the service I can to his dear people; for if I am not a poor, mistaken creature, I love God's dear people.

May the God of all grace and consolation keep his people from every false way, and preserve us all by his grace, is the prayer of your unworthy brother,

ASA BOYDSTON.

THE CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,
SYLVESTER HASSELL.

WILSON, N. C., Jan. 13, 1883.

CIRCULAR LETTERS.

The Elders and messengers composing the South Louisiana Primitive Baptist Association, convened with the Little Hope Church, Vernon Par., La., on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th, 1882, address this Circular Letter to the churches whom they represent.

DEAR BRETHREN:—As it is a custom to connect with our associational proceedings, annually, a Circular Letter, we propose to offer a few thoughts upon the order of Christ's kingdom, to which we claim and hope we stand related.

There are two things to be considered. First, the rank or class of the kingdom; second, the rule of the kingdom. Then let us say to you that Jesus is the King, and is of heavenly origin, and therefore has an eternal existence, and was set up from everlasting, from the beginning or ever the earth was, (Prov. viii. 23,) as the King and Representative of the kingdom, which is composed of King and subjects; and therefore Jesus stands as the eternal life of the subjects of his kingdom, who are described in the word of truth as his people, his children, his church and his bride, together with many other names. As a people, we find them related to Adam, the head and representative of an earthly family; and therefore with the earthly head, they fell into sin and death; for Paul says, "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. Then we find the subjects of Christ's kingdom under the dominion of sin, and therefore by nature are children of wrath even as others.—Eph. ii. 3. But thanks be unto our King, there was a remedy at hand; a Savior was provided, in whom our salvation was secured; we being, according to the covenant principles, ordained to eternal life by Jesus Christ, in whom we were personally and definitely elected, and predestinated unto the adoption of children.—Eph. i. 4, 5; 2 Thess. ii. 13. So then, let us think of the great love and tender mercy of our King, who in answer to the righteous demands of law and justice died for us; for he was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him.—2 Cor. v. 21. And thus being redeemed by the righteous life and agonizing death of Christ, we stand as subjects of justification, of which we are made partakers in his resurrection; and in the order of time we (the legal heirs of his kingdom) are called by the wonderful workings of his Spirit, by which we are made partakers of the knowledge of salvation. Thus we are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, (1 Peter i. 23,) and made fit subjects for Christ's visible kingdom, which is by him set up in the world, but is not of the world, (John xviii. 36;) and thus she stands in her rank, the church of the First Born, which are written in heaven, (Heb. xii. 23,)

and is the subject of the rule delivered by Christ, her King, which rule is full and complete in all its parts; and we will say that the rule is the Holy Scriptures, which guides her in the way of all truth.

So then, as we think we have said enough to give you an idea of the rank or class of the kingdom, we will call your attention to the second part of our subject, which is the rule of gospel order, and is established alone in the kingdom of Christ. And here we would remark that the church of Jesus is fully prepared to judge all matters that may come before her, and has the right to receive or reject any applicant for membership; also to remove from her ranks any member that walks disorderly; for Jesus said, "Ye shall know them by their fruits."—Matt. vii. 6.

Now let us examine the rule; and we see at once that fruit is required to gain admittance into the visible kingdom of Christ; for says the word, "Bring forth, therefore, fruits meet for repentance."—Matt. iii. 8. And again, Philip said to the Eunuch, "If thou believest with all thy heart, thou mayest;" whereupon the Eunuch answered and said, "I believe that Jesus Christ is the Son of God;" and the result was that they went down into the water, both Philip and the Eunuch, and he baptized him.—Acts viii. 37, 38. Here we have a gospel example, and we see that fruit was a testimony of a relationship, and began christian fellowship, and baptism followed as a church ordinance, by which the subject was initiated into the kingdom of Christ, and thereby is allowed to partake of all the enjoyments of the kingdom, and also is become amenable to the order of Christ as established in her. Then let us search the word of truth, and we will see that fruit is required of each member of Christ's visible kingdom, which tends to the speaking forth of the praise of Christ our King. So let us exhort you in the name our King to lay aside every weight, and run with patience the race that is set before us, (Heb. xii. 1,) that our fruit may be such as is required by our King, viz., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; for against such there is no law.—Gal. v. 22, 23.

We now call your attention to the rule of gospel dealing, and first we will take up private or individual offenses, which are only such as concern the offended and offender. Though the case may be known to others, yet no one else is injured. In treating this case we refer you at once to Matt. xviii. 15-17; and let us reason together. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." Mark you, it says, go alone. This, we would say, means to go in love to your brother, having his welfare at heart, and not his ruin. "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."

(Here the case of private or individual trespass is carried out according to the rule of Christ's kingdom.) And if he does not repent, (that is, if he shall neglect to hear them,) the offence is now against the church; therefore tell it unto her; and if he neglect to hear the church, he has now added sin to sin; therefore "let him be unto thee as an heathen man and a publican;" (that is, exclude him.) The question may arise, "What am I to do when I am offended, and the case is only known to myself and the offender, and the charge is denied by the accused?" to which we answer, Rebuke him, but proceed no further; for it would be out of the reach of the church, from the fact that you can prove nothing by the helps that would establish the charge, but would only perform labor to be turned upon your own head; for the helps could only testify that there was a contradiction between you, and therefore, according to common usage, the church would have to exclude you both; and according to the law of Moses, (the spirit of which is still in force,) you would be found to be a false witness, and therefore be excluded yourself; for saith the law, "Ye shall do unto him as he had thought to do unto his brother."—Deut. xix. 15-21. But say you, "Is it my duty to sit in conference or communion with the disorderly member?" We answer, of course it is. You should attend your meetings and fill your seat at the Lord's table as often as circumstances will permit; for the communion is with Christ, our King, who himself communed with a traitor.—Matt. xxvi. 23; Luke xxii. 21. Let us now say to you by way admonition, discharge your duty, and wait the Lord's time, who himself knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.—2 Peter ii. 9.

We will now try to take up public offenses, which are those sins that concern the church, being of such a nature as to demand public dealing, in order that the sins may rest on the head of the transgressor, and the church be free from charge. Let us remember that there is a sin that is not unto death, and there is a sin that is unto death.—1 John v. 16, 17. Now let us gather from the word of truth the true meaning, and rightly apply it. We will say that a member may be guilty of crime in various ways, and yet not be a subject of death. For instance, he may become lukewarm or fall into error; that is, do wrong, or depart from the faith, or act in such a way as to grieve the brethren, but not so as to destroy christian love or confidence. In this case he is a subject of dealing, and should be admonished by the church; and if he does not repent, (that is, if he does not forsake his error, and as a penitent, ask the pardon of the church,) he should be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 5. That is, he should be excluded.

We have come to the close of our

remarks, viz., The sin unto death, which is of so heinous a nature as to destroy christian love and confidence. Remember that you shall know them by their fruits, which are the unfruitful works of darkness.—Eph. v. 11. And when one who is called a brother is guilty of unbecoming practices, namely, a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or extortioner, with such, the command is, not to keep company nor to eat.—1 Cor. v. 11. Again, “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, revellings, and such like; of the which I now tell you, that they which do such things shall not inherit the kingdom of God.”—Gal. v. 18-21. And now, brethren, with these Scriptures before us, together with the general tenor of the holy writ, we are not loth to say to you that they that do such things are sinners unto death, and are not worthy of a place in the visible kingdom of Christ. Therefore when such things are rumored against any member, the church should take the matter in hand forthwith, and make diligent inquisition, (Deut. xiii. 12-14,) and if after investigation is had, she finds the guilt is established, she should put away from her that wicked person, (1 Cor. v. 13,) for his acts prove him to be a wolf in sheep’s clothing, who is classed with vile hypocrites, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.—Phil. iii. 19.

Beloved brethren, hoping we have been understood in the foregoing remarks, we will say in conclusion, Let the word of truth be unto you the man of your counsel; for Jesus has given it to be your rule of faith and practice; therefore let your rulings be in strict accordance therewith, that the justice of God may be glorified, and his sovereign mercy reign in dignified honor, the church having her subjects at her feet, but let her never try to place her mercy at the feet of the transgressor. We close our epistle, praying that the grace of the Lord Jesus Christ, and the communion of the Holy Ghost, be with you all. Amen.

W. M. PERKINS, Mod.

I. S. MEADOURS, Clerk.

The ministers and messengers composing the Bethel Association of Primitive Baptists, now in session with Big Creek Church, Iron Co., Missouri, September 23d, 24th and 25th, 1882, sendeth christian salutation.

THROUGH the abounding mercy and love of our great Jehovah, who is the same yesterday, to-day and forever, we are again favored with the privilege of meeting as an association, under our own vine and fig-tree, as our fathers met sixty-one years ago. We are still contending for the same faith, are established upon the same Rock, Christ, and have no confidence in the flesh. Our faith and hope is in God alone. Dear brethren, we will

call your attention to the inspired language of the apostle Paul, in his letter to the Roman brethren, vi. 3-5, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” The learned Adam Clark, in commenting upon this passage of Scripture, said it referred to the ancient mode of baptism, which was by immersion. Here Paul treats of the nature of baptism, in plain terms. It is a burial. How are the saints buried with Christ? By baptism. In what have they risen with Christ, in baptism? W. Wall says, “We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for two latter proofs, which seem to me to put it out of question. One is that Paul does twice, in an allusive way of speaking, call baptism a burial; the other is, the custom of the christians in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion.”—Definition of the History of Infant Baptism, page 131. It is well known the Waldenses always practiced immersion. The “Congregational Journal,” speaking of the Waldenses, says, “They preserved alive the teachings of the primitive church.” President Edwards says, “Some of the Popish writers own that they (the Waldenses) never submitted to the church of Rome.” One says, “The heresy of the Waldenses is the oldest heresy in the world.”—History of the Reformation, page 3, part ii. 1. Beza says, “As for the Waldenses, I may be permitted to call them the seed of the primitive and purer church.” President Shannon, of the College of Louisiana, says, “While I filled professorship of ancient languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle and wash, in their various modifications occur in the English Bible, with the corresponding term in the Greek of the New Testament and the Septuagint. Dip, I found in twenty-one passages. In all of these, except one, *bapto* or *baptizo* was found in the Greek. The one exception is in Gen. xxxvii. 31, where Joseph’s brethren took his coat and dipped (*emolunan*, smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or daubing; and the Septuagint so expressed it. Sprinkle, in some of the forms, I found in twenty-seven passages. In not a single instance is *bapto* or *baptizo* used in the Greek. I found pour in no less than one hundred and nineteen instances, but in not even one of them did I meet with *bapto* or *baptizo* used in the Greek. I

found wash in thirty-two cases, when reference was made, not to the whole person, but to a part; as the eyes, the face, the hands, the feet. In none of these was *bapto* or *baptizo* found, but *nipto*, invariably.” What was the commission of Christ? To baptize believers only. What was the mode? Immersion. The places selected, and going down into the water, and coming up out of the water, proves that there was no other mode practised for two centuries, and very few sprinkled by any professed christians, till the thirteenth century. There is no authority from God, the law-giver, to change the mode. Under the old covenant, God said, “Ye shall not add unto the word which I command you, neither shall you diminish aught from it.”—Deut. iv. 2. Under the new covenant, Christ said there was to be nothing added to, or taken from it.—See Rev. xxii. 18-19. The inspired Solomon wrote, “I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.”—Ecclesiastes iii. 14. I affirm that in God’s church, what he has not commanded is strictly forbidden. “There is one body [the church, Christ’s body] and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism.”—Eph. iv. 4, 5. “For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one.”—1 John v. 7, 8. It takes these three to constitute one baptism. Christ was immersed in water; immersed by the Spirit.—See Matt. iii. 16, 17. After Christ was baptized by John, he said that he had a baptism to be baptized with; alluding to his death. There is none receive that one baptism Paul speaks of, but the elect of God, who are baptized like Christ, (for he and they are one) by water, blood and the Spirit. “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.” Christ commanded his apostles, “Go ye [not send others] into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” “To obey is better than sacrifice, and to hearken, than the fat of rams.” They obeyed, and went forth everywhere, the Lord working with them, and confirming the word. That was the secret of their success: the Lord worked with them. Paul might plant, and Apollos water, but who gave the increase? God. When Christ sent the seventy, he sent them two and two into every city (or church) whither he himself went. We think that Christ is the Preacher that Paul alludes to in Romans x., that no one can hear without. And the twelve and the seventy could not have preached the gospel if Christ had not sent them and gone with them. And there is no preacher now who can preach the gospel unless Christ sends them and

goes with them. On the day of Pentecost, Peter preached Christ, that same Jesus whom they had crucified. When they heard this they were pricked in their heart, and said, Men and brethren, what shall we do? Peter said unto them, “Repent, and be baptized, every one of you, [that were pricked in their heart,] in the name of Jesus Christ, for the remission of sins.”—Acts ii. 36-38. “Then they that gladly received his word were baptized.”—Acts ii. 41. “But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”—See Acts viii. 26-40; Acts xvi. 15. Some contend that water baptism is not binding, because Paul said that Christ sent him not to baptize, but to preach the gospel. He explains why he did not baptize. “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. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name.”—1 Cor. i. 12-16. Why speak of being buried in baptism, if all that was done was the scattering of a few drops of water on, or the touch of wet fingers to, the face? Why speak of being buried, and rising in baptism with Christ, if there were nothing in the mode which shadowed forth a burial and resurrection? In sprinkling, what resemblance is there of the burial and resurrection of Christ? To bury, the object is wholly covered out of sight. To plant, the grain or object is covered. To bury or plant, what folly it is to sprinkle a little earth over the object, and call it buried or planted.

The limits of a Circular forbid further testimony “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.”

J. P. MCNAIL, Mod.

WILLIAM J. BAKER, 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.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

DOUBTS.

"I HAVE been very much comforted at times by the SIGNS, but O the darkness that so often surrounds me! Yes, it is that kind that can be felt. I sometimes feel so low down, that I doubt the reality of true religion, and think that the Infidels may know as much as any of us, and may be right. Tell me, dear brother, did you ever know of one you regarded as a child of God, who had such thoughts? I surely do not wish to deceive any one, or be mistaken myself. I surely am a poor, ignorant one.

Your unknown friend, and I hope brother,
M. B. W."

REPLY.

It is one peculiar characteristic of the real children of God that the very ground of their hope is attacked by the evil spirit of unbelief; and at times they are so severely tried, that if they were not kept by the power of God they would be driven to despair. Natural reason can never understand why they for whom Jesus gave himself a ransom, should yet be called to have tribulation in the world. The Captain of their salvation having already triumphed over every enemy, it is beyond the comprehension of finite minds that there is still a weary, ceaseless warfare for his followers to encounter while sojourning on earth. This can be understood only by faith, which looks not at things which are seen, and are temporal, but at things which "Eye hath not seen, nor ear heard, neither have entered into the heart of man," which are eternal.—2 Cor. iv. 18. The natural mind of the saints is ever seeking to look at these things which have been revealed to their faith, and because it cannot see them, it denies their reality. This is the controversy which can never finally cease until they are delivered from the bondage of corruption to which they are subjected while remaining in the body of this death. Hence, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. If our natural heart could comprehend the testimony given to faith, there could be no conflict, and consequently no tribulation, no burden, and no groaning. So, those whose confidence is in themselves and their own works, know nothing of these sore troubles of the children of God. They have all the religion they earn by their imagined good works; and they are doubtless sincere in attributing the gloomy trials of the saints to their neglect of duty. They cannot know anything of the plague of an evil heart of unbelief, and that law of sin in their members; because there is but that one principle within them, which is in its element in sin, and has no desire for righteousness. Therefore, "They are not in trouble as other men; neither are they plagued like other men."—Psa. lxxiii. 5. Such characters are not "poor

and needy," having the means under their own control whereby they can at will produce all the righteousness they feel to need; and indeed they imagine they have so great an abundance, that they often have strong desires to give to those whom they consider needy a portion of their religion, and so help the Lord to save sinners. Those who feel, thus fully supplied, cannot be called destitute. But the precious words of gospel consolation do not speak to them. Not a word of promise has the Lord spoken to any but the poor, the destitute, and the afflicted. "In the world ye shall have tribulation," was the promise to the very same disciples to whom the Lord had spoken the comforting words by which in him they might have peace. And they only to whom he has spoken these words of peace can know anything of their preciousness, since no others feel their need of comfort. "They that be whole need not a physician, but they that are sick." So, the comforting gospel of the grace of God is to them that perish foolishness, but unto us which are saved it is the power of God.—1 Cor. i. 18. But without knowing our need of that grace, we could never appreciate its inestimable value. The very experience of poverty and pollution by which we learn our own utter helplessness, is essentially needful for us, that we may know the exceeding riches of that divine grace in which alone we find deliverance from sin and pollution. For this reason the love of our gracious Redeemer has given to his chosen ones the heritage of tribulation in the world, that they "may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS, being made conformable unto his death."—Phil. iii. 10. As the children cannot mourn while the Bridegroom is with them, he hides himself from their view, that they may know this inestimable fellowship of suffering with him, which is the assuring earnest of their joint inheritance with him in that eternal glory which he had with the Father before the world was. When enabled by faith to see this wonderful truth, they may well choose the fellowship of the affliction which the people of God endure, rather than to enjoy the pleasures of sin for a season. This privilege of suffering is infinitely above the highest joys of earth; not alone for the assurance of the joy to come, but for the present experience of the sustaining power of the dear Captain of our salvation, through whose all-conquering grace they receive the victory in every conflict. If they could always see this assurance of triumph, they could have no conflict; but while our risen Lord has the victory in the right hand of his own almighty power, it is only revealed to his redeemed followers after they have tasted the bitter cup of his sufferings. So, the Lord calls his bride, not from the quiet house of rest and comfort, but "from the lions' dens, from the mountains of the leopards."—Cant. iv. 8. Only when she has been made to tremble by the awful roaring of the lions of the con-

demnation of divine justice, and the spotted leopards of her own filthy rags of self-righteousness have filled her heart with dismay, the voice of her Beloved, who has vanquished those leopards, and shut the mouths of those lions, is heard sweetly commanding with power, "Come with me."

While basking in the clear light of the presence of the Lord, and feeding upon his precious words of assurance, the saints can have no doubts; but this perpetual experience would not be for their good in teaching them the faithfulness of their Lord, who keeps them in all their ways, and delivers them out of all their distresses. They must be in tribulation, in order to experience the manifestation of the love and power of their strong Redeemer. Thus they are qualified as witnesses. It was after the sorrows of death compassed him, and the pains of hell gat hold upon him, and he found trouble and sorrow, that the psalmist could testify, "The Lord preserveth the simple: I was brought low, and he helped me."—Psa. cxvi. 6. If he had never been brought low, he could never have sung thus sweetly of the goodness of the Lord. So, all the dear saints must in suffering learn the power of God in their own deliverance; then they are competent witnesses to his unchanging faithfulness and power, for they can by personal experience testify of its manifestation in their own cases. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" but without the darkness, there is no fellowship of the peculiar sufferings of Jesus in the dark garden of Gethsemane. As our perfect Example learned obedience by the things which he suffered, so in following him we must also learn the same lesson by the same severe experience. But there can be no suffering while the presence of our Lord is manifestly with us; therefore he makes darkness, and with us it is night. Then all the terrible beasts of the forest, the doubts and fears which come from our carnal mind, creep forth in all their frightful hideousness, and we are sorely alarmed by them. The dreadful questions are presented, Is that Redeemer in whom I have trusted, indeed the Holy One of Israel? Can such unspeakable favor be manifested to one so sinful, rebellious and vile as I know myself to be? None but they who feel the exceeding sinfulness of their own hearts, have any such trouble as is suggested in these inquiries. While the self-reliant Pharisee trusts in his own righteousness and despises others, and the conceited infidel rests in his fancied wisdom, it is only the consciously destitute one who is taught of God, who feels the cruel power of doubts and fears assailing his trembling hope. The cry to the Lord for deliverance arises not from the pride of self-confidence, but from the utter destitution of necessity. It is not a mere form of words repeated as a duty, but the prayer of faith goes up to God from a felt sense of helpless dependence. In developing this feel-

ing, fears and doubts have far more to do than does assurance and confidence. While walking on the waters to go to Jesus, it is not recorded that Peter called upon the name of the Lord; but when sinking in the troubled waters, and convinced that he had no power to help himself, he cried, "Lord, save me!" Could he have experienced that great deliverance without the necessity which extorted that despairing cry? Yet even in saving him, Jesus said unto him, "O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 30, 31. As in this instance, Peter's doubt was the occasion for the manifestation of the present power of the Lord in his deliverance, so in the case of each of his redeemed ones, he is their present help in time of trouble. Without the trial of their faith by doubts, how could they be qualified by personal knowledge to testify to the unwavering faithfulness of his love in their own deliverance?

As to being brought so low as to "doubt the reality of true religion," our own experience agrees with that of our unknown correspondent; and many whom we assuredly regard as children of God, have been tried with that dreadful suggestion. We have no question that John the Baptist was a true child of God, yet he sent two of his disciples from the low prison with the anxious inquiry to Jesus, "Art thou he that should come, or do we look for another?" Did not this question include the doubt of the reality of true religion, of which our brother complains? Observe particularly the reply of the Lord. He does not say, "Tell John I am he that should come, and reprove him severely for doubting the clear evidence he has had;" but with love and pity he says, "Go and shew John AGAIN those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."—Matt. xi. 4-6. By these trying doubts our Lord separates his sheep from the goats.—Matt. xxv. 32. When he pours out the bountiful provisions in the light of prosperity, many will follow him for the enjoyment of that bounty; but "when tribulation or persecution ariseth because of the word, by and by" such as have not root in themselves are offended.—Matt. xiii. 21. But he that is blessed is manifestly divided from such by that necessity which prompts the cry, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69. Severe as this trial may be to the tempted child of God, it must develop the incontrovertible evidence of his true character, since that evidence is manifest in his absolute destitution of any refuge except in the strong tower of the name of the Lord. Others may rest in their own righteousness or fancied religion, but these have no refuge but in the

sovereign grace of their almighty Redeemer. Such helpless ones are manifestly blessed, in that they are not offended in that Jesus who is their only hope of salvation.

The subtle tempter strives to beguile the tried children with the suggestion that the very doubts with which he annoys them are indications of the falsity of their hope; and reason readily agrees with the temptation, while conscious unworthiness confirms the cruel decision, and the poor trembler is "ready to perish" in the raging tempest of doubts and fears. In the gloomy prison of unbelief, it appears that he doubts the very truth of God's unchanging love. But even in the depths of distress he still is firm in his trust in the Lord. If this were not true, how could he cry to the Lord in his last extremity, as did Jonah from the bottoms of the mountains, and out of the belly of hell, and the psalmist out of the depths? That cry, wrung from the agony of hopeless distress, attests the existence of belief that God is, and that he is a rewarder of them that diligently seek him. Without this belief none can come unto God. Thus the very extremity of his destitution and pollution testifies to the truth and genuineness of his hope; and the consciousness of just condemnation is the evidence of the seal of the Holy Spirit, by which is given the assurance that the blood of Jesus Christ has washed away all the sins of those who have that witness in themselves. The hypocrite knows that he is trying to appear in a false character; there is no room for doubt with him. The deceived individual is blinded by the device of Satan, and he is not tried by doubts, which would expose the deception, and so defeat the object of Satan in deceiving him. The true children of God alone are tempted with doubts, that they may be followers of their Lord, who was tempted in all points like as we are, yet without sin. And "In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 18. Thus the very doubts of which the saints complain, are evidences of the fact that they are indeed followers of the Lord whom they love.

CHANGE OF ADDRESS.

ELDER J. H. Wallingford, having changed his address from Orangeburg to Chester, Mason County, Ky., requests his correspondents to address him at the latter place.

THE EVERLASTING TASK FOR ARMINIANS,

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

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

DECEMBER 21, 1882, by Elder T. M. Poulson, Mr. James H. Killman and Miss Georgia A. White, both of Accomac County, Va.

BY the same, Dec. 27, 1882, at the house of the bride, in Snow Hill, Md., Mr. Ayers Mason and Mrs. Lydia Kearne, both of Worcester County, Md.

By the same, at the house of the bride's parents, Jan. 10, 1883, Mr. Edward H. Warren and Miss Julia C. Parsons, both of Wicomico Co., Md.

OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN:—It is my solemn duty to announce to you and to the household of faith that another true and tried saint, a mother in Israel, is gone to her reward on high. Aunt Maria L. Montgomery, widow of Deacon David F. Montgomery, fell asleep in Jesus, Dec. 2, 1882, at her eldest daughter's, in Morgan Co., Ga., aged 78 years, 7 months and 17 days.

Uncle and aunt in their old age, after having made, by industry and economy, an ample fortune, and their children being all married, broke up house keeping and lived with their children, staying with each of them by turns. After uncle's death, aunt continued so to live, considering the house of her youngest daughter as home. Aunt had just returned from a visit to one of her sons, some forty miles distant, in good health and unusual cheerfulness. Like a ministering angel of mercy, as she truly was, she stopped on the way home to remain at her daughter's, until that daughter could visit her daughter-in-law, many miles distant. On the evening of Dec. 2, about 4 o'clock, while sewing and watching an infant great-grandchild, with no other one then in the house, she became unconscious, and so remained for five hours, when death came to release her from her prison of clay. Her children being scattered and the attack so sudden, it was impossible for but few of them to see her any more in life. It was, and still is, a terrible shock to all her loving and devoted children, who anticipated all her wants, sparing no pains to smooth her passage to the tomb. She was all that a faithful and devoted mother could be, whether watching over their infant steps, or giving them wise counsels and material aid, as her children had families of their own. Her fingers were busy and her mind active in looking out for their prosperity.

Uncle and aunt came to this neighborhood some sixty years ago. Their prime of life, old age and death occurred here; here their labors of love were dispensed with no stinted hands; here they are enshrined in the hearts of all. Uncle went on before her some six years ago. Aunt was baptized by Elder Joel Colley, some fifty-four years ago into the church at Harris' Spring; remained a true and firm believer ever after in that church; was sound in the faith, unswerving in principle, and unspotted in character. It is eminently true of her that she fought the good faith, has finished her course, has kept the faith, and is this day, without a doubt, wearing that crown of righteousness which her Lord gave her. Her remains were carried, before interment, to the church where her membership was, and after a suitable funeral discourse by her aged former pastor, the friend of her childhood, Elder Isaac Hamby, assisted in the ceremonies by the present pastor, Elder John G. Eubanks, she was laid by the side of the sleeping dust of her noble, worthy husband. They were one in life and one in death. The unusually large concourse of people present at her funeral, attested, in some degree, their appreciation of the sleeping one.

To her lonely and grief-stricken children, who feel that they are orphans indeed, (four lovely daughters and three noble sons,) all present at her funeral, I can only say, follow her examples, walk in her footsteps, imitate her virtues, and let the thought that others are sorrowing deeply with you, but above all that she is now forever at rest, reconcile you to his will who does all things well.

Aunt was the last one of a large family of brothers and sisters. Suitable notices of her death were published in our county papers;

perhaps this is enough for your columns without inserting theirs.

In love,
WM. S. MONTGOMERY.
SOCIAL CIRCLE, Ga., Dec. 23, 1882.

Elder Benjamin Pitcher died in Scranton, Pa., Dec. 23, 1882, at the residence of his son-in-law, H. H. Peck, and was buried near his former home in Susquehanna Co., Pa. He had but a limited acquaintance in this city, having lived here but three months before his death, so that he could be properly cared for during what proved to be his last illness. He was extensively known in Susquehanna County and Luzerne, and in many places in New York and New Jersey. Elder Pitcher was born in Catton, near Norwich, England, January 9, 1801. He belonged to the denomination of Old School Baptists. He commenced the ministry at the early age of twenty years, and his first efforts were in the pulpit once occupied by John Buuyan. He afterwards became the pastor of the Baptist Church in Norwich, which pulpit he occupied until he resigned, to sail for America, in 1831. He was then called to preach in the city of New York, and remained there until 1839, when he came to this state. In 1843 he removed to Orange Co., N. Y., where his son, C. R. Pitcher, of this city, was born. He supplied several churches there, until 1857, when he removed to Susquehanna Co., Pa., where he remained until a comparatively short time before his death. As was the custom in earlier years and during his residence in Susquehanna Co., he supplied several churches in north-eastern Pennsylvania, including the Old School Baptist Church of Abington, which pulpit he occupied during a period of over forty years, and his pastoral relations with that church were only dissolved by the hand of God at his death, as he occupied his pulpit until within the last few months. He was the father of eleven children, who all grew to be men and women, and are now residing in various states of the Union. He was twice married, had thirty-eight grandchildren and twelve great-grandchildren. His name has been perpetuated through four living generations. His library contains some valuable and rare volumes; among others is an original copy of the Bible translated by Theodore Beza and printed 1598; also a complete Concordance of the Bible by Alexander Cruden, printed in 1738. During his life he traveled thousands of miles, preaching through the middle and southern states. The chief legacy he leaves his children is a pure and unspotted reputation, a noble, self-sacrificing character, and a laudable ambition, for the propagation of the christian religion, which is surely wealth enough. May all emulate this example, that they, like him, in the hour of death may say, "Most home." These were his last words.

SCRANTON, Pa., Jan. 4, 1883.

DEAR BRETHREN BEEBE:—It becomes our painful duty to record the death of another faithful mother in Israel. Our beloved sister, Elizabeth P. Landis, departed from this to a perfect life, September 23, 1882, at the residence of her son-in-law, Hardin Cass, near Elk City, Kansas, while there on a visit; her home being with her daughter, Mrs. A. H. Lucas, near Mt. Pulaski, Ill. The deceased was born in Dayton, Ohio, in 1823; was baptized by her uncle, Stephen Gard; the same year moved to Indiana, and united with Salem Church, near Indianapolis; in 1852 moved to Illinois, and united with the Lake Fork Church, near Mt. Pulaski, in 1855, of which she remained a consistent member till her Master removed her to the church triumphant. Sister Landis was one who was faithful in all things, earnestly contending for the faith. She was always at her meeting, if possible, letting nothing but providence keep her away; manifesting that love for her brethren, and concern for them and for the truth, which characterized the true follower of the meek and lowly Lamb. Being of that kind nature that relieves human suffering whenever possible, she spent a great deal of her time with the sick, and with helping hands and cheering words did much of that work which shows the christian's faith. Being married young, she raised a large

family of children, and gave them a good education, nine of whom survive her, and are an honor to her memory. Though we deeply feel our loss, we know it is her eternal gain, and so must say, "Thy will be done." We deeply sympathize with the sorrowing family, and commend them to God and the word of his grace for comfort. She was laid peacefully to rest by sorrowing friends in Mt. Pulaski Cemetery, after being brought by railroad from Kansas.

Yours in christian love,
JAMES H. RING.

DIED—December 24, in Hector, Schuyler Co., N. Y., brother Squire Robinson. Brother Robinson was born in Dutchess Co., N. Y., in 1808, and was married to Polly A. Lake, about the year 1840, or 1841, with whom he lived till about six years ago, when she died, leaving him sad and lonely. He leaves one son, with other relatives and the church to mourn their loss; but we mourn not as those who have no hope; for in his nineteenth year he received a hope that God for Christ's sake forgave his sins, which hope has been an anchor of his soul for fifty-five years. He united with the Baptists about that time, which was before the division. After the division he went with the Old School, with whom he walked a worthy and consistent member until the summons came, "Come home." For a number of years he has been a member of the church at Bardett, Schuyler Co., N. Y., firmly established in the doctrine of free and sovereign grace, and ever ready to give a reason of the hope that was within him, with meekness and fear; but he has gone to rest.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find
Within the paradise of God."

Brother Robinson died suddenly of heart disease. He went out of doors in the evening, and in a few minutes after, his son found him dead near the house. May God bless the afflicted family with the spirit of reconciliation. The writer tried to speak on the occasion of the funeral to a very attentive congregation.

M. VAIL.

DIED—At his residence in Virginia, Mr. Alfred A. Corbin, aged 57 years. A long and painful illness with consumption preceded his death, which he bore with patience and resignation to the divine will, characteristic of those in whom grace reigns. It was my privilege to baptize brother Corbin in the fellowship of the Broad Run Church, in August, 1876. Since that time he has been a consistent member of the church, always in his place in her assemblies, unless providentially hindered. I visited him several times during his last sickness, and found him strong in faith, rejoicing in hope, and willing and anxious to depart. Nine children have been removed from him and his afflicted companion, by death, and now upon her comes the most crushing blow of all. Still God is good to her. He has left five dutiful and affectionate children to be a comfort to her; and above all, I believe she has a good hope through grace, which is the only anchor by which the tempest-tossed soul can outride the storms of affliction and distress. Brother Corbin was a kind, affectionate and faithful husband and father, and in his family and in the church he will be sadly missed. May the God of Israel be the widow's God and husband, and the Father of the fatherless, in the sincere desire of yours affectionately,
J. N. BADGER.

DIED—Near Pine Bluff, Ark., Dec. 4, 1882, Benjamin E. Morris, aged 72 years on the 23d of August preceding. Brother Morris was born in Pike County, Miss., and was married in Carrol Co., Miss., to Anna McCrary, in February, 1837; joined the Baptist Church some few years before he was married; was baptized by his father, Elder Nathan Morris, and lived an acceptable and highly esteemed member of the church during the remainder of his life, having been ordained a Deacon soon after his marriage, and was well regarded as an officer in the church. He was a well informed disciplinarian, a kind and loving brother, an affectionate husband an in

dulgent father, an obliging neighbor and a worthy citizen. He died in the faith in which he had lived, and we believe he is gone to glory, justified in the righteousness of Jesus. He left children and grandchildren, and numerous friends and brethren to mourn their loss. May God sanctify the bereavement to the good of the sorrowing ones, and to his name be the praise.

ALSO,

DIED—On Nov. 15, 1882, sister Anna Morris, wife of the above mentioned brother, aged 66 years, having lived with her husband from early life. She was a kind, affectionate wife and mother, a beloved sister and an obliging neighbor. She had a place in the affections of a large circle of friends, brethren and sisters. May the Lord resign us all to the sad dispensation, and to his name be the praise.

(Zion's Landmark, Gospel Messenger, Primitive Pathway and Messenger of Peace, please copy.

LACY, Ark.

A. TOMLIN.

DIED—Near Stayton, Marion County, Ore., Oct. 11, 1882, my dear mother, M. Matilda Martin, aged 46 years, 5 months and 8 days. Her disease was very complicated, as her heart, liver and kidneys all appeared more or less affected, much of the time. The subject of this notice was a respected member of the Old School Baptist Church for over eighteen years. During the last three years, her sufferings at times were very great and she was much troubled in fear that she was not patient enough. While suffering intense anguish, we have often heard her murmur, "How long, O Lord, must I suffer here?" Then she would fall to chiding herself for growing impatient. Her faith was unshaken to the last, and her hope was bright at times. Three days before her death, her right side was paralyzed, rendering her speechless. She was the mother of thirteen children; five boys and two girls still survive her, who, with their father, mourn her loss as a dear companion and mother. But, God be praised, they mourn not as those who have no hope.

MARY E. BOYD.

HAVING seen no notice in the SIGNS of the death of Mrs. Almira Stanton, it may not be improper for me to send you a brief obituary, as she was for a long time a subscriber for the SIGNS. She was born July 21, 1796, and died in peace and in the hope of the gospel, on the 25th day of May, 1882, aged 85 years, 10 months and 4 days. She has long been a connecting link of two centuries, and for sixty years a member of the Baptist Church, and a woman of a strong, intelligent mind, and a great reader, even in the last year of her life. She was the mother of eight children, two of whom preceded her to the spirit land. Her husband died Sept. 5, 1855, since which time her oldest son lived with her until her death. Her memory was uncommonly good for one of her age, and she retained her senses till the last.

ASA STANTON.

OWEGO, Tioga Co., N. Y.

Sophia A. Beard, wife of C. J. Beard, was burned to death by her clothing taking fire, on Feb. 27, 1882. She was 64 years of age, and had been a member of the Old School Baptist Church for fifty years.

RECEIVED FOR THE CHURCH HISTORY.

W B McAdams 4, Jas M Elder 2, Jas A McCord 2, M R Lawshe 2, J F Newton 2, J R Wilkins 2, A R Squire 2.25, Joseph N Kemper 2, John Barton 2, D A Owen 4, H H Rush 2, Sarah Hawk 2, M H Kuykendall 2, William Wethers Lamonte 2.—Total \$32.25.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED

THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE'S SONS,

To whom all communications should 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. 51.

MIDDLETOWN, N. Y., FEBRUARY 15, 1883.

NO. 4.

CORRESPONDENCE.

"WILL Elder W. J. Prington please give his views on the following Scripture declaration? 'And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.'—Genesis vi. 3.

LEE HANCKS."

REPLY.

I would say to the brethren and friends who have during the past year asked me to give my views on certain portions of Scripture, that my not replying has not been caused by a spirit of indifference, but absence from home and being sick have been two reasons; and another strong reason has been that some of the Scripture declarations are to me ponderous and obscure. And although something might be written, in and of itself true, yet not touch the spirit of the text; but all such forced interpretations are but darkening counsel "by words without knowledge." Gladly would I comply with the requests of all my brethren and friends; but some questions have been propounded to the writer of this brief reply, that the angels in heaven cannot answer, but much less finite mortals, who are limited in all their perceptions, and are dependent upon God for all blessings, both temporal and spiritual. But the Scripture to which brother Hancks has kindly called my attention, has been reflected upon by me at times for a number of years, therefore it is not in that respect entirely a new subject; and what views are given must be tested by the Scriptures of divine truth, and if in conflict with the unerring standard, should be rejected. This declaration of Jehovah was made previous to the flood; for "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." Doubtless my brother desires particularly some explanation upon the words, "My Spirit shall not always strive with man." As we approach this subject, brother Hancks, and as we wish to examine it together, it seems necessary that we distinctly understand that the word "strive," in the Bible, has its different meanings. In this text it signifies restrain, keep back, &c., for here it is from the Hebrew *dun*; and it also signifies in other places, to plead, contend, fight, dispute, &c.

In the fifth verse of the same chapter in which our brother's text is recorded, are found the words of our God showing the total depravity of man, and then, as now, when the restraint is taken off, that Satanic spirit is exhibited; but our God re-

strains all which does not work for his glory, for "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." This last quotation shows that our God always restrains the wrath which would not praise him; and this ought to settle the matter with all believers, that wicked men and devils can go no further in their abominable deeds than God permits. Could Joseph's brothers kill him? No. Could Pharaoh capture the fleeing Israelites, and take them again into Egyptian bondage? No. Could Baalam curse Israel? No; for he said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Did the enemies of Christ brake the legs of the immaculate body that hung on the cross? No. A host more of proofs might be adduced from the Scriptures to show God's restraining power over the wickedness of fallen, depraved man, but enough has been adduced to corroborate that glorious truth. In that early age of the world, before the flood, so great was the wickedness of man that "God said unto Noah, [Noe, rest, repose, consolation, all of which pointed to Christ and the church, or his body,] The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." It would seem from the connection that the one "hundred and twenty years," the number of man's days, before "the fountains of the great deep" were broken up, was the time occupied in making the ark; but be that as it may, the Savior, speaking doubtless of the destruction of Jerusalem, said, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be."

The Spirit of God ceased to strive with the ante-diluvians, and all, except Noah and his family, were swept away by the flood, for "the world (of mankind) that then was, being overflowed with water, perished;" but, as has been already stated, the remnant, even Noah and his family, pointed directly to the doctrine of God's election. More than six hundred of our literal years after the flood, God's chosen people, Israel, were delivered from Egyptian bondage, and they were led to the sea; and when there seemed no way of escape, at the

command of God, "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 the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." "The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." When our God troubles his enemies, it is a kind of trouble which they cannot trifle with; and upon another occasion it was said, "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." While this last quotation from the second Psalm had direct reference to the coming of the Messiah in the flesh, yet it was the same God of love to his chosen, hundreds of years before the advent of Christ, and the same terrible God to his enemies; and what vexing when God troubled the Egyptians by taking off their chariot wheels, that they drave them heavily. How terrible the laugh and derision of Jehovah, when he was about to destroy his enemies; and horror took hold upon the Egyptians when they "said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." The finality was, that at the bidding of Israel's God "the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." If we carefully read the fifteenth chapter of Exodus, we find there recorded the wonderful song of deliverance, and couched in language awfully sublime. And in their long journey through that terrible wilderness, the Lord provided for their wants, although they showed such rebellion against him; and after the wilderness sojourn, they were taken into the land of Canaan. Said the Lord to them, by Joshua his servant, "And I have given you a land for which ye did not labor, and cities which ye built not, and ye shall dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat."

It would seem that a nation that

had seen such displays of almighty power in their behalf, had experienced such deliverances by the power of their God, and for whom such miracles had been wrought, could not have gone into such idolatry, and ignored the commands of their Leader and Deliverer; but "Jeshurun waxed fat and kicked." They set aside, by their traditions, the law which God had given them; they wanted a king to be like the nations, put into office priests counter to the command of God, built altars of hewn stone, and, in fact, as a people, except the few God-fearing amongst them, heeded not the reproofs of God. Therefore his Spirit did not restrain or strive with them any longer than to fulfill his purpose; but their wickedness was none the less culpable on that account.

In prophecy it was said, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." We have the testimony of an inspired apostle, showing us that the "rebellious people" were the Jews, who had been so wonderfully blessed by their God; for Paul says, "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." That "all day long" was the legal dispensation, but the time drew near when his Spirit would no longer strive with them; but his restraint would be taken off, and then their destruction certainly would come. Immanuel, while in the flesh, told the Jews the doom which awaited them, as a nation; but they did not believe him. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this day, the things (which belong) unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." In the twenty-third chapter of Matthew the Savior designates the Jews seven times as hypocrites and once as vipers, then closes with that awful lamentation, "O Jerusalem, Jerusalem, (thou) that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is

left unto you desolate." When the Lord left that Jewish house desolate, there was no more stretching out his protecting hand, no more restraining their wickedness, no more striving with that ungodly nation; and their enemies, the Romans, came, and terrible was the slaughter, for more than one million perished during that siege, and a large part of that vast number by their own hands. How terrible when a people, or a nation, fill up the "cup of their abominations," and our God withdraws his restraint; for in all ages, and among all nations, the elements of destruction are in themselves, and when "let loose," what carnage and bloody scenes have always followed. And the same elements are to-day in all the nations of the earth, kept down or hidden by the restraining power of our God, but are there like a smouldering volcano, under a very thin crust, so to speak; but the Lord God omnipotent reigns, and his purpose will certainly be fulfilled.

Now, brother Hancks, as we have shown from Scripture testimony two important epochs when our God withdrew his restraint, let us take a view of our country and people, and see if we can discover anything clearly indicating that the restraint is being taken off from us as a people. In the year 1435 a child was born in the city of Genoa, Italy, and named Christopher Columbus, or in Italian, Columbo, and, in the purpose of God, he was to discover this continent; but he was thwarted in his efforts "to sail" until the time appointed by our God, and that time was the third of August, 1492. In the purpose of God, the Gentiles were to be protected here in visibly organized churches, and have the privilege of worshiping God according to the teaching of the Spirit, as they understood the matter. A little more than one hundred years ago, as a people, we were but "an infant" in numbers, wealth, and scientific knowledge, but now have become "a giant" in numbers, wealth, and science; and with our growth, crime of every grade has kept equal pace with our growth as a people. Are the morals of the people more pure to-day than fifty years ago? Is the religion of our Lord and Savior Jesus Christ regarded more now than it was at that time? We must answer emphatically, No! We will now consult the New Testament, and see if this time is not therein graphically described. Said the apostle Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Said the apostle Peter, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the prom-

ise of his coming? for since the fathers fell asleep, all things continue as (they were) from the beginning of the creation." A certain unjust judge, who neither feared God nor regarded man, fearing the trouble the widow might cause him, in her desire to be avenged of her adversary, concluded to grant her request; from which circumstance "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?"

The quotations made clearly point out a time when but little restraint will be manifested amongst men, and a period when there will be little genuine faith on the earth. Now openly avowed infidelity is lauded by thousands upon thousands; scoffing atheism no longer hides its hateful head, but "struts" about, openly defying the advocates of Bible truth; and alas! the love of many, who once appeared very anxious for the prosperity of the church, seems to have waxed cold, and a spirit of indifference is manifested; and it seems that "truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." While such was the case amongst the Jews, how is it in this highly favored land to-day? Murders, thefts, defalcations, base betrayals, and such a love of money with the people, with few exceptions, that all manner of dishonesty is resorted to in order to accumulate wealth; the widow and the orphan are not spared, when the avaricious have an opportunity to take the advantage of them. Another very numerous class, who seem determined to shun any kind of honest employment, advocating agrarianism, are ready to shed blood to accomplish their fiendish purposes; and, in fact, the very conventionalities of society seem to be giving away before the flood of fanaticism now sweeping over our land. My dear brother, do you not see that our God, in his dark and inscrutable purpose, is taking away his restraint from us, as a so-called Republic? and do you not see what rapid strides are being made in iniquity? But as we wish, before leaving this, to look at the condition of our churches, we will say but little more concerning us as a people; for if it be that "history repeats itself," and time continues, we shall become an Aristocracy. Then the masses will attempt to throw off the "galling yoke," which will bring on a state of anarchy, and the sequel will be an Absolute Monarchy; and the little remnant of God's dear children then on the earth will, in their deep sorrow, cry out, "Come quickly, Lord Jesus," for then their final deliverance will be near. The professedly religious world is treating the New Testament record just as the Jews, as a nation, did the ritual God gave them before their destruction; for there never has been

any time in this land that the letter of the word was treated with more disregard and contempt than now, and any carnal theory that sets aside the doctrine of inspiration, by which the Scriptures were written, is received by the multitude with approbation. But said the apostle, "Let no man deceive you by any means: for that day shall not come, [the supplement here is correct, as it is taken from the preceding verse,] except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. * * * For the mystery of iniquity doth already work [then in the apostle's day]: only he who now letteth (will let), until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (even him,) whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." When such a time has come, the Spirit of our God strives no more with the ungodly, but then their destruction is sure.

Now, my dear brother, let us carefully, sincerely and prayerfully, if it be God's will, examine the condition of many churches holding to the truth of God in their "Articles of Faith" and by their profession, and see if we can discover anything resembling "the Laodicean state." In such a condition, a luke-warmness, neither cold nor hot, is always manifested. The awful declaration made to that church in Asia was, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Is not such a state of things now to be seen in many churches? and are not many members amongst them "weak and sickly?" and do not "many sleep?" Surely such is now the case. And is there not a coldness and great indifference in spiritual things? is there not a visible decline? is there not a want of affection to God, to the ordinances of Christ? Certainly it is so; and in many cases iniquity abounds, the first love has been left. How often now members are absent from the stated meetings of the church on the first day of the week, (called Sunday,) and when questioned about the matter, the answer is, "O, I could not leave home on that day, for friends came from a distance to see me;" or else, "I had to see a man, who would be home on that day, concerning some business matters." Now, do such trifling excuses have

any warrant in the New Testament? No; but said Paul, "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." There are providential hindrances, such as sickness and death, which cannot be prevented. There is also a spirit, manifested by some of the sickly and weak, saying, "Prophecy or speak unto us smooth things," so that no offense to the enemies of the truth may be given; for if it be otherwise, our congregation will diminish, and we shall not receive any "outside help." But have not such forgotten what Paul said? "Am I therefore become your enemy, because I tell you the truth?" Also, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." When that spirit shows itself, it is evident that the restraining fear of God is measurably removed; but the answer is, we desire the truth preached, but let it always be in the affirmative, or the good things belonging to the church, and say nothing about the negative, or false things. Is there any such instruction in the epistles? No. O, we want the truth experimentally set forth, but we would rather not have much doctrine. Most marvelous! who can separate doctrine and experience? They are cognate; they always are together. We mean that we do not care to hear much about the predestination of all things, eternal, personal, unconditional election, particular atonement, the warfare between the flesh and the Spirit, and the like things. Well, there can be no surer proof that persons are sickly and weak in spiritual things, than when they desire those cardinal principles, which are the real glory of the Bible, the very ground of a sinner's hope, the real source of a believer's joys, kept back for fear of offending the enemies of God and his truth; and we may rest assured that when persons who hate the doctrine of God our Savior, as taught in the Scriptures, can praise a so-called sermon, that there was some lack of coming out clearly and boldly in defending the truth. We can also see in some instances to-day, a clear and unmistakable proof of the truth of the following declarations: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Whenever one is so sickly that dollars and cents are of more moment to him than the well-being of the church, such one is in a very luke-warm state; and when a church is under the control of such a spirit, the restraining power of God, for some wise purpose, is withdrawn measurably for the time. Then when such a worldly spirit actuates the children of God, they appear very unwilling to accept the gifts which God has given, unless such can be selected as suit their carnal fancy; and it is not, Do such ones preach the truth? but, "Do they have a

pleasing address? does Elder A. have a commanding appearance? All such questions mean, We want something to attract numbers; we desire a sort of personal "magnetism," so that the worldly minded may assemble with us. But we should remember that "broken bread" fed the multitude. How sickly and weak a church must be, and how little restraint, when such a spirit actuates them. In the church at Ephesus (desire) there were things our Lord approved, but also those that were condemned, for he said, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

My dear brother, this subject is one of awful moment at the present time, but doubtless enough has been said to show that for some wise purpose our God is permitting many of his dear children to manifest a fleshly spirit, and barrenness and leanness of soul is the result; and as his Spirit did not always strive with the antediluvians, nor with the Jewish nation, neither will it always with us as a people, nor with his church in her luke-warm state. Are there not many to-day, like the prophet Isaiah, who feel to ask, as they see the rapid increase of crime, and the low, sickly and weak state of many of our churches, "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance." May the language of the inspired psalmist, my dear brother, be in your heart and mine, and the lovers of truth in this day of idealism, folly and delusion, which says, "Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."

Affectionately yours,
WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 15, 1883.

"And immediately the ship was at the land whither they went."—John vi. 21.

The disciples had just witnessed the wonderful power of Jesus displayed in feeding a great multitude with five barley loaves and two small fishes. They had themselves been partakers of the blessing, and had been favored to wait upon the multitude with it. It must have been a time of sweet surprise and joy to them as they saw the manner in which the hungry men and women and children were satisfied, and as they received the refreshing food for themselves. With what feelings of love and wonder and holy admiration they must have gazed upon that Jesus who had called them to follow him, and with whom now they had been from day to day. How many times he had surprised them by wonderful miracles; but they could never learn to expect such exhibitions of power and kindness and love, but continued to be astonished by them.

And never, perhaps, had they been more amazed, and never had their hearts been more drawn out to him in unspeakable yearning of adoration and love, than here, as they saw in this lonely place the multitude sitting quietly upon the green grass, and receiving from his gracious hands the bread supplied by his creative power for their time of need.

So the ministers of the gospel are often surprised in the same way. They have come into a lonely place in their soul's experience. There seems to be no exercise of faith within them. They are not doubting the truth, nor the power of Jesus. They believe that Jesus is with them, but they cannot see or feel his power or grace. They see themselves merely as poor, weak men, and they have no present experience of any power but their own, which they know to be utter weakness. Their belief in Jesus seems to be a cold and barren belief. Their remembrance of his past favors and miracles in their behalf seems a cold and lifeless remembrance. The multitude is before them, and they feel that these people are hungry for the bread of life. They are so exercised about them that they feel a desire and a petition to the Lord in their behalf, that he would send them where they may get something to eat, not thinking that they have themselves anything adequate to supply their wants. Then comes the command, "Give ye them to eat." It seems to be felt all through the soul. It pervades our very being. "Give ye them to eat." There is something very peculiar about this experience of the command. It takes such a hold of us that we cannot get away from it; and yet, instead of making us feel able to give them anything that will be of any value to them, it seems to make us see with absolute distinctness our utter inability to do so. It is true that we are made now to see and to acknowledge that there is something here. There are five loaves and two small fishes in the hands of a lad. But the very sight of that small quantity causes us to see more strikingly how vain and even presumptuous it would be in us to undertake to feed the multitude. We have had a few tokens of favor from God, and have seen a little sweetness in the word, whose taste we cannot forget; but how dare we think of such a thing as trying to feed the Lord's people? No, we cannot. We still hear the command, "Give ye them to eat;" but we are ready to answer, "We cannot. We have a little, but what will that be among so many?" It is barely enough for ourselves. It would only be mocking their hunger by a display of our own meagreness and lack. Nevertheless the command does not release us. "Make the people sit down on the grass," says the Savior. Call them together. Stand up. But remember, it is not in your own name that you stand, but in Jesus' name. Have you forgotten what has been taught you in your experience? Have you forgotten the years of the right hand of the Most

High. Do you not remember that the supply comes always from Jesus? "Go stand in the temple, and speak unto the people all the words of this life," said the angel to the disciples, when he had brought them out of prison.—Acts v. 20. The question which Jesus asked, "Whence shall we buy bread, that these may eat?" was only to prove you, and to make you realize your inability and lack of all wisdom. Now you are constrained to stand in his name, and shall be made a joyful witness of his power and grace and faithfulness.

What a surprise sometimes awaits the poor, trembling servant of God. Coming almost or entirely empty handed, as it seems to him, before the people, in a moment he sees them feeding and rejoicing. His own soul is gloriously replenished with the bread of life, and his hands are full. He gives it out with gladness, and as the hungry ones eat and bless the Lord, his hands are yet full, and the abundance is increased. The very heavens are opened. He sees the blessed Savior in his power and glory, and his astonished soul is full of praise and thanksgiving to him. He looks upon him with unspeakable wonder and adoration, and such love fills his heart as mortal tongues can never express. Such seasons of refreshing from the presence of the Lord are few, but what preacher of the gospel has not experienced them in some measure?

But now the scene is changed. Jesus has gone away, and the disciples have gone down into the sea in a ship. "And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew." Thus it is often with the Lord's ministers after such a season of liberty and of sacred and blessed nearness to Jesus. They go down again into the depths, realizing perhaps more than ever the depravity of their own hearts, and feeling the sore temptation of the enemy. "They do business in great waters." They see the wonders of the Lord in the deep. The storm and the waves are against them. They are again at work, "toiling in rowing," trying to bring themselves out of trouble. They were in the midst of the sea, (Matt. xiv. 24,) tossed with waves, when Jesus came toward them, walking upon the sea. They were afraid. At such a time the soul mistakes the presence of Jesus in the word for an accusing spirit. When a portion of the word comes to us in such a night of storm and trouble, we often take it as condemning us. It may be a most precious promise, and yet we cannot think of it as ours, but take it as more clearly showing our lost condition. The very Jesus who had been so near us, and in whom we felt such trust and confidence, now affrights us; and we never can recognize him until his own blessed voice tells us, "It is I; be not afraid." Then we know him, and joyfully receive him.

And now what a miracle is again wrought in our experience. "Immediately the ship was at the land

whither they went." In the midst of the sea a moment before, with small prospect of ever getting to land, and now they are there. We hear of no more rowing, of no long journey before reaching the shore; but at once they are there. Does not this express the experience of the saints, that whenever the Savior appears they are at once out of all their trouble, and resting in him? His presence is heaven to them. It needs but to hear his voice saying, "It is I; be not afraid," and to feel his blessed presence, and at once the winds and waves of trouble are still, and immediately they are at the land whither they would go.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 30, 1882.

CRAWFORDSVILLE, Ind., Jan. 3, 1883.

DEAR BRETHREN EDITORS:—A good while ago a beloved sister, of Ohio, requested me to write for the SIGNS upon the words of Christ, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 15. Asking the dear sister to excuse the long delay, as I have been doubtful about the meaning of the text, I will now try to comply with her kind and repeated request, humbly seeking divine light and guidance, for I still greatly fear that I may not understand the meaning of this text; and that the spiritual-minded and esteemed sister could, perhaps, instruct me. The chapter in which this text is, should be read and considered together. In it our Lord spake to the multitude, and to his disciples, much concerning the scribes and Pharisees, exposing their hypocrisy, and instructing and warning the people against them. He taught them that "The scribes and Pharisees sit in Moses' seat." They claimed to be disciples of Moses; therefore they taught every proselyte that he must keep all the law of Moses, or he could not be saved. While every Jew and Jewish proselyte was a debtor to keep the whole law, yet by the deeds of the law no one could be saved; and Moses himself never taught salvation by the law, but testified of Jesus as the Messiah. Jesus therefore said of the scribes and Pharisees, "For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."—Verse 4. Those burdens they bound upon the proselyte, and upon every disciple of theirs, by whom they loved to be called "Rabbi," and over whom they tyrannized as hard masters. And so Jesus exposed them, and said to the people, "But do not ye after their works; for they say and do not." Therefore they are both hypocrites and blind guides, and this character and name the Savior gave them; for they deceived, blinded and misled the people whom they proselyted. And for this Jesus denounced against them the judgment of God, saying, "But woe unto you,

scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in."—Verse 13. Now this verse will serve to explain the fifteenth, while it will explain this. And it may be that I have forgotten the verse, and that it was the thirteenth upon which our sister wanted me to write. So I will consider them together, as similar in meaning, or as teaching the same general truth. For the truth here taught by the dear and wise Master is, that so far from those very zealous and seemingly righteous teachers of the Jews' religion bringing their proselytes into the kingdom of heaven, and saving them, as they doubtless claimed, they shut up the kingdom of God against men, whom they so grossly deluded, and led them farther away into darkness, destruction and death. And, so far from all their means, converting power and proselytism, making their proselyte a child of God and an heir of the kingdom of heaven, they made him two-fold worse than he was before, or two-fold more the child of hell, or of damnation, than themselves. For they themselves were Jews, and therefore children and heirs of that first kingdom of heaven, which God gave to the children of Israel; but their deceived and blinded Gentile proselytes were neither Jews nor Christians, and neither children of the legal nor of the gospel kingdom. And therefore they were, as thus proselyted, farther away from the kingdom of heaven, the true kingdom of God, which they were seeking to enter, than they were in nature before they made any profession of godliness. For those blind guides taught them to trust, not in Christ, the only Savior, but in their own means and works, to save them. And so, by being thus converted to the Jews' religion, and doing the things contained in the law of Moses, and observing the traditions of the elders, those proselytes vainly supposed they were thus made the people of God and children of the kingdom of heaven; while, in truth, as Jesus said, their masters had shut up the kingdom of heaven against them, and they had gone farther than ever away from it, toward hell and destruction. For they must first be turned about, retrace every step they have falsely taken, renounce and come away from all this false religion and worship, and be born again, before they can see the kingdom of God. But all this every man-made proselyte is doubly ignorant of; for he, the while, believes he is serving and pleasing God, and on his way to heaven, not knowing that the end of the way that seems right to him is death and hell. And in this sense he is two fold worse than if he were not thus blinded and deluded. This is the nature and tendency of all false religion. Jesus said to such false worshippers, "That the publicans and the harlots go into the kingdom of God before you."—Matt. xxi. 31. Now let us make a general applica-

tion of this truth to our own time, and O how full of startling and terrible meaning it is! For such religious teachers and masters as those exposed by the divine Teacher abound on every hand, and they indeed compass sea and land to make one proselyte, or to proselyte all nations to their one religious system of means and works for salvation. And certainly they claim that they are thus saving those whom they proselyte, and bringing them into the kingdom of God and heaven, as children of the kingdom. But the infallible word of Jesus in the text shows what a fearful delusion this is, and declares that this class of religious leaders, though so sanctimonious and zealous, have not entered into the kingdom of God themselves, but are the children of hell, or death, and are shutting up the kingdom of heaven against those who are seeking to enter it by their means. For Christ is the only Door into the kingdom of God, and no man, Jew or Gentile, cometh unto the Father but by him. But this class of seemingly pious worshippers, and certainly zealous teachers and masters, persuade their proselytes to believe that by keeping the commandments of God, and their own traditions, they thereby became children of his kingdom, and shall be saved. But eternal redemption by the blood of Jesus, and salvation by his life, as ministered by the Holy Spirit to every one born again, are rejected by this system of proselytism, and neither is experienced nor known by such people. Therefore the true kingdom of heaven, the blessed kingdom of Jesus the very Christ or Messiah, is shut up against them, and they are farther from it than the heathen and ungodly. By the pen of Isaiah, the Lord said, "In vain they do worship me, teaching for doctrines the commandments of men." Therefore all their religion, so-called, and all which they have taught their proselytes to believe and trust in for salvation, stands between them and the kingdom of Christ the Savior, as great mountains and a great gulf; and they must be brought back and delivered from all this, before they can enter into the kingdom of heaven as a little child, and be saved.

Hoping I am thus in the kingdom, yours in love,

D. BARTLEY.

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

By request of friends, I attempt in my weakness to give my views on the above scripture, for the consideration of our beloved editors of the SIGNS OF THE TIMES, and if published, for the perusal of its readers.

I think it would be safe to say that the first clause of this text, (of which we are especially called upon for our views,) is quoted as much, if not more, than any other scripture by the children of grace, especially after years of experience. It seems there is a fitness in the expression here used, which reaches the sentiments formed by divine revelation; and if that

sentiment was not meddled with by designing men, who would lead the children of God into captivity again, by their craftiness, teaching them that this scripture only refers to some good thing, the sentiment that gives the aching heart comfort when encountering the evil things, would not be called in question. But since that is one of the all things which work together for their good, the children by it learn, after they have been caused to suffer from the slavish fears it brings upon them, that they have been distrustful of their ever loving Redeemer, who has kept them as the apple of his eye. Then they are enabled to sing, in spite of such teaching,

"Though I have him oft forgot,
His loving-kindness changes not."

The question is, Do, or do not, all things work together for good to them that love God? It is taught that the all things referred to is limited. We admit that. Paul addressed this epistle to all that be in Rome." His epistle was limited, and the people to whom it was addressed was limited also; for he goes on to say, "To all that be in Rome, beloved of God, called to be saints." So are the all things in our text limited to the things that come in contact with the people to whom it is addressed, which is, "to them that love God, to them who are the called according to his purpose." But if we take from what Paul actually wrote, and reduce those addressed, we do violence to the truth. Likewise, if we teach that the children of God are not benefited by some of his dealings, and they receive it as a truth, the effect is that they become distrustful of God's work, and go to work for themselves. The most bewitching argument produced to entangle the saints is that God, being holy, has nothing to do with the devil or his works, and that the saints have to battle with him by their own watchfulness, and run their chances of being overthrown by him; that the "all things" spoken of do not include any of his works; that the devil is not a created, but a self-existent being. I would say to the trembling soul that has been tortured by such teaching, if this is true, you need not fear him, for he is neither in heaven nor earth; he is neither a visible nor an invisible creature; for God has created all such.—Col. i. 16. And if he is created, is it not for a purpose? Certainly, if God is infinite in wisdom, he could not make a mistake, and bring something into existence that he could not or even would not have any control over. Jesus says, "All power is given unto me in heaven and in earth." So there is no power but of God: even the powers that be are ordained of God. God had power by the Spirit to drive his own beloved Son into the wilderness, there to be tempted of the devil forty days. How could this have been done if there had been no devil? Jesus was tempted in all things that his people are; therefore he is able to succor them that are tempted; and in these things they have fellowship with him in his suf-

ferings. It is not necessary to say that suffering does not work together for good, because you are chosen in the furnace of affliction. But Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." It is a glorious thing to be reconciled to God and to his dispensations. It is only a selfish love of pleasure that causes his children to murmur at them. And when we contemplate the blessing and mercy of God, even in our worst affliction, we are ashamed of our murmurings, and we pray for resignation. Sometimes God gives us to see what Paul did when he used this language, "Whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Then we can say, "All things work together for our good." For all things are ours by gift, and that, too, from the loving Father's hand; not from an enemy. A child seldom thinks that the rod works for them much good, while they are being chastised; but afterwards they can see that love attended every stroke; for whom the Lord loveth, he chasteneth. Remember, the rod that inflicts the wound is in the Father's hand. So are all things that wound the saints, whether it be sin, or the devil, or death, or the grave; and any of these would be like a lifeless rod if the Father did not wield them; for he wounds and he heals; he kills and he makes alive. He has control of the rod; it cannot give one more stroke than he designs for it to give. O death, where is thy sting? O grave, where is thy victory? The sting of death, which is sin, is put away by the glorious atonement on calvary. Jesus conquered the devil, death, hell and the grave. They are in the hands of God, as the heathen nations were, when the Lord visited the children of Israel by their sword. So plead with the Father, who loves you, instead of making a league with hell; for God has said he will make void such leagues. Remember, your life is hid with Christ in God; and since he has conquered the last enemy, and is set down on the right hand of power and glory, how can your life be reached by any of these things that war against you. That battle was fought, you will remember, when the devil and his angels fought, and Michael and his angels fought, and Michael prevailed through the blood of the Lamb. But the battle'din rings in the ears of the saints during their natural life, causing constant anxiety, and the messengers are running with tidings in their mouths. Some are crying that the victory is not won, and are ordering the saints to the front, to fight; for they say that all things have not worked together for good. And others, like the apostles and their glorious Captain, are crying, "It is finished." The victory is won. Those things that so much frighten them, are only to give them a taste of the cup which their Savior drank to the very dregs.

But though the cup is bitter, it cannot hurt them, for God has given it. God has created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and he has created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.—Isa. lii. 16, 17. These all things that work together for good to them that love God were not so arranged as a reward for that love of God, for that love originated from the nature of the creature spoken of, who was predestinated to be conformed to the image of his Son. The characters were foreknown and predestinated. The conforming, which is love to God, as one of its characteristics, was predestinated also; and the working together for good is the heritage appointed to them that bear the mark of love. These very same characters are called according to his purpose, justified and glorified. What shall we then say? If God be for us, who can be against us? After Paul had considered all these things, he said that he was persuaded that there is nothing able to separate us from the love of God which is in Christ Jesus our Lord. The reason why I have used the words, "nothing able," is because Paul has innumeraled everything. Then he said, "In all these things we are more than conquerors through him that loved us." But the Lord said, "I will refine them as silver is refined, and will try them as gold is tried. They shall call upon my name, and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. For he [the Lord] is like a refiner's fire, and like fuller's soap," which distinguishes between the pure material and the dross or filth. The fire which the gold passes through, works for its good. This purifying process does not extract any of the pure material, but the worthless; and the reason why it was encumbered with the dross is because it was connected with the earth; and nothing can separate them but an element that will consume the more perishable substance. No doubt the three Hebrew children were convinced of the fact when they saw how the fire consumed their accusers, and had not left its smell on their garments. Also, see the trial of Daniel and his accusers. There is no element or power in this world that can ever injure the heaven-born soul; it only furnishes the fuel that makes the fire hot enough to try the gold, which trial only makes its luster shine the brighter. So we know, says Paul, that all things work together for good to them that love God, to them who are the called according to his purpose.

Written in love to the household of faith.
URIAH TRUMBO.

ALBION, Ind., Jan. 13, 1883.

HONEY GROVE, Texas, Dec. 10, 1882.

W. S. MONTGOMERY—DEAR BROTHER:—I would like your views, through the SIGNS, on Jude 6, and 2 Peter ii. 4. The Arminians claim this as a strong point for apostasy. By giving your views you will oblige a young brother. As ever,

J. W. MEADE.

REPLY.

The passage in Peter is, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." In Jude, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

Dear brethren Beebe, while I feel a desire to serve any of my young brethren, still I know my own incapacity to do so as I would wish. I cannot say that I have no views on the above, yet they may not accord with those of able brethren whose views are clear on the passages. After I have given mine, should they be incorrect, it would be a kindness in any of them to correct me, and let the household of faith have the benefit of their views.

I think I know something of what it does not mean. It certainly does not mean that angels in the heavens of eternal rest, ministering there around God's throne, doing his will, fell from that state of happiness and of glory, and are now in hell, that place prepared for the devil and his angels. If that be true, then upon that parity of reasoning, why may not heaven be depopulated, not only of angels but of the spirits of just men made perfect? The Scriptures teach (but I shall not quote them now to prove this), that nothing unholy or unclean, no sin or temptation, can enter there. If these are admitted as truths, then how can the angels there sin, when no sin attached to them, and nothing sinful could find an entrance there? God has prepared a place for his chosen ones; they are to be with him in glory. He has also prepared a place for the devil and his angels. Now it is just as reasonable and as scriptural to suppose that the devils in hell could leave their own habitation, the place prepared for them, and take their place in heaven, as it is to suppose that the angels in heaven, occupying the place which God has prepared for them, would leave their own places and take their places with the devil and his angels. If such could be true, then the poor, troubled child of God could have no hope in life or death. Here, while groaning under the weight of sin and tempted and tried, sorely afflicted, longing for deliverance, for peace and rest with God forever, his hope cheers him on, buoys him up, that "I shall be satisfied when I awake in his likeness." All I desire or hope for here, I shall find there. If in this life only he had hope in God, he would of all men be most miserable. There is not one thought in all this vale of tears more consoling than the entire and absolute certainty of the full fruition of endless joys to each

and all the heirs of promise. The hint, or the most distant idea, that the blood of Jesus cleanses from all sin, that it procures a temporary place in heaven, that we shall certainly go there, but may after all fall and be cast into hell, would crush and overwhelm in despair every child of God, and would prove that God himself is not of one mind, but is as subject to change and mutation as poor, sinful man himself. So much on the negative. Now I desire to present some of my own views on the positive, or what I think is meant by the passages already quoted; and I shall consider both of the passages as having the same meaning, not intending to dwell particularly on each expression. The term "angel" is often applied to the ministers of the gospel. I think that is the meaning here. The term "heaven" often means the gospel church in time. I shall so use it now. The term "hell" means confusion, a place of punishment, either in time or afterwards; in time being cast out of the church, or falling from heaven. It is worthy of remark that both passages are preceded and followed by denunciations against false prophets and false teachers, showing their vile, deceitful and covetous works and character upon others. Both passages, too, occur in a chain of reasoning, of strong arguments, and those passages are but links in these chains. God's awful judgments which he inflicts upon the disobedient and rebellious, are collated, and brought one after another in fearful array, not only to show his displeasure to open and glaring wickedness, but even to its punishment in Israel, his own chosen, peculiar people; thus showing that it is a fearful and awful thing to transgress; that punishment is certain to follow; that there is no escape. Every transgression and disobedience is sure to be met by the justice of God, even if that calls for the overthrow of devoted cities, or the destruction of the world by the flood. There is no escape. As angels are thought to be of a higher order of beings, or to fill more exalted stations, the common inference might be that they cannot sin, or if they did, they might do it with impunity. To dispel that idea, it is said, "For if God spared not the angels that sinned;" and goes on to assign to them punishment commensurate with their crimes. How common is the idea among men that ministers are a superior order of beings; that they are not sinful and depraved in their natures as we are; that they are entitled to much more forbearance and leniency in the church, and that they have more rights and privileges than others. And yet how often have we seen them manifest the greatest weakness, and sometimes plunged into the grossest disorders, falling from heaven (the church) down to hell, outcasts, in confusion. The truth is, when we forget the precious gifts which God has given them for our good and comfort, and his glory, and begin to flatter and extol them, worship the creature more than the Cre-

ator, then indeed are we exciting them to rebellion, to become heady and high-minded, intolerent to their weaker brethren, and then they are ready to lord it over their brethren. As the stewards of God, they are worthy of great honor for the gifts bestowed; but in the house of God, or heaven, they have not a single right more than the least one of all. Their gifts may be most excellent, but their privileges are not increased. They are as much the subjects of discipline in the church, and should be as ready to abide by the decision of their brethren as the weakest saint of all. Even in all their official duties they are strictly amenable to the brethren; and it is impossible for them to act well in their places without its having a good influence in the churches. But there is another view to take of the angels which fell. In the old Jewish heavens, or the legal covenant, which was full of conditions, but which had no eternal rest for the obedient, nor eternal punishment for the disobedient, examples are abundant of their departures and transgressions, and of God's fearful punishment of them for so acting. Peter mentions their fall in the wilderness, in the same connection of the angels that sinned. For their many transgressions they were often taken into captivity. The favored, chosen people of God, angels in the old Jewish heavens, were brought into cruel bondage, cast down into hell, and there reserved to suffer for their sins. But they were Israelites, even when in bondage; and if they died there, they were still Israelites. The Jews, when our blessed Savior made his advent, and of whose descent he was, regarded themselves as better than the rest of mankind, were full of bigotry, and boasted of their nation. Their scribes, Pharisees and hypocrites rejected the Savior, arrogating to themselves all the holiness and righteousness extant in the land. Still, what nation or people ever had such fearful judgments pronounced upon them? And they endured the wrath even to the uttermost; their cities being destroyed, their nation being scattered, and they became a hiss and by-word. The elements melted into fervent heat, their heavens rolled together as a scroll, and they all passed away. In this sense the angels left their first estate, and were cast down to hell.

But as I have given the leading ideas on my mind as to the meaning of those passages, to comply with the wish of my young brother, I will now leave the subject, with a few reflections. The passages quoted should be a fearful warning to us in a disciplinary sense; we should be led to examine ourselves closely by the infallible guide of truth. Not that we are in any danger of final apostasy, if we are the children of the living God; but we are in danger, when led by our carnal minds, of falling into condemnation, and bringing strife and confusion into the church. A name and place among the saints, is the highest, most exalted, and is heaven. To forfeit that, by our departure and

fall, and be a castaway, is an intolerable hell to a child of God. If we think we have any strength of our own, we are in danger. If we think we can stand, let us take heed. Let us be found in our lot and place, doing our whole duty as far as we are able, and watch over each other for good.

I repeat, should any brother have clearer and more enlarged views on the subject, and feels impressed to give them, I would be glad if he would do so. The editors, I trust, will not publish this if they think the cause of truth is not maintained. With that view, I submit it.

In tender love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Jan. 12, 1883.

SADIEVILLE, Ky., Dec. 24, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I am at home to-day, in consequence of the illness of my wife, who for several days has been suffering from the effects of a deep cold, I have concluded to commit a few reflections to writing, and send them to you to be disposed of as may seem best.

The heirs of promise often speak of their hope, and the solemn inquiry is frequently suggested, "Is mine a good hope through grace, or is it the hypocrite's hope, which is to perish?" It is written, Psalm cxix. 49, "Remember the word unto thy servant, upon which thou hast caused me to hope." The word referred to must have been a word of promise; and the substance of the psalmist's desire must have been embraced in it. "My soul fainteth for thy salvation; but I hope in thy word."—Psalm cxix. 81. This hope is said to be given to its possessor, (2 Thes. ii. 16), and has for its foundation the promise of God, who cannot lie, and for its object, salvation from sin and death, through the resurrection from the dead. It was for this hope's sake that Paul was accused of the Jews.—Acts xxvi. 7. The good hope through grace looks to the word of promise for its beginning, and forward to the resurrection for its fulfillment. The word of this promise is very ancient. "In hope," said Paul, "of eternal life, which God, that cannot lie, promised before the world began." And this, with all other promises, is in Christ. There were some in apostolic times who said the resurrection was past; others, that there was no resurrection of the dead. If either of these could be believed, it certainly would rob the child of God of the last ray of hope. In the experience of the subjects of the good hope, there is a sad consciousness of an imperfection which nothing save a resurrection from the dead can remedy. The word referred to in a preceding part of this letter, upon which God causes the heirs of promise to hope, is "the word of faith," which he puts in their heart and mouth.—Rom. x. 8. As victims of a sickness unto death, they had spent all their living upon physicians, yet the disease remained, and seemed to grow worse; and all hope based upon human instrumentalities was

effectually cut off. Such doctors can do no good, can give no help to one who is without strength, and truly they are ready to perish. Can such a one ever forget the time when they heard the still "small voice" within, "I am the way and the truth and the life; no man cometh unto the Father but by me?" "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life." It is the work of the Holy Spirit to take and show unto the heirs of promise the things of God and of Christ. The promise of eternal life is now manifestly confirmed in the life, death, resurrection and ascension of Jesus. Complete obedience is rendered to the law, transgression is finished, an end made of sin, death abolished, and everlasting righteousness brought in; and that hope which is based upon the promise of God, and confirmed by Christ, is a good hope, and is an anchor of the soul, and is sure and steadfast. It is written, Rom. xv. 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." The Father of mercies and God of all consolation has wrought this hope wherever it abides; and until it shall be fulfilled in glory, he has revealed his name as a stronghold to the faith of his elect. Its character as an anchor implies that its possessor is to be often "tossed with tempest;" for it is through much tribulation that they must enter his kingdom. Would to God that I could write something for the comfort of the prisoners of hope; but I cannot. May they realize the presence of our God, who comforteth them that are cast down. This hastily written letter is submitted to you, dear brethren; dispose of it as you think will best subserve the cause of truth and righteousness.

Your sincere friend and brother,
J. M. THEOBALD.

NEW YORK CITY, Jan. 16, 1883.

DEAR SISTER EMORY:—You will not expect another letter from me so soon, but I feel inclined to write you at this time. I have been quite sick with a cold for the past two weeks, and last Sunday I was not able to fill my place at Thirty-sixth Street. Elder Bundy was there, and I learn that he spoke to the comfort of many. God has favored me most wonderfully, since I came into the church, with the privilege of meeting almost invariably with the brethren at our appointed meetings. Still I fear that I murmur and feel that it is hard to be obliged to stay at home when he lays his hand on me. I desire to be an obedient and submissive child. I know it is all for my good, and I have felt that these seasons of physical suffering are the times when my great Physician pours the oil of consolation into my sin-sick heart. Last Thursday night I enjoyed a season which was very precious at the time, and it still leaves a peaceful reflection. I was not expecting nor even

asking for "a sip of his love," but suddenly I reviewed my baptism. It had never before returned to my mind with all the surroundings; but the very air and sun, and the new mown grass, seemed to be fresh again. The hymn, and the venerable head and form of our dearly loved Elder Beebe, all came to my view. Brother Hecker's shining countenance, and brother Schade's peaceful expression, again kindled the flame of christian love in my heart. And when sister Masten was coming up out of the water, I thought, Blessed ordinance! Beautiful figure of the resurrection of Christ! I came last, but now I can only rejoice that it was my privilege to follow where my Lord had led. I could not give you even a faint idea of the peace and beauty I enjoyed for perhaps an hour. It was only a little season, but so sweet, and I found my heart thanking God for giving me such a fresh and impressive view of that occasion. Some particulars had entirely left my memory; but now they seem very important; and I think I realized that my joy and the settled rest and peace which I had that day experienced, were far greater than I then understood. As I am permitted now and again to look back to some of my earlier exercises, and to trace the crooked paths through which I have wandered, I feel to exclaim, All the way the Lord has led me, and I know that his kingdom ruleth over all. And I feel that every trial, both temporal and spiritual, have been necessary for my special growth. I dare not say that I have suffered, for I often feel that my real suffering is yet to come. All that I have counted trials seem trifling, compared with what many dear ones endure. And then, when I get one glimpse in the garden, and see there my precious Jesus, suffering the tortures of wicked men, mocked, spit upon, and sweating, as it were, great drops of blood, and even made to feel that his Father had forsaken him, and in agony crying out for his presence, (and this for the sake of his bride, the church), O what have I known of anguish? How do my few hours of so-called trials compare with this? But we must be partakers of his sufferings, if we are counted worthy to share his glory. And I rejoice to-night that I have had some seasons when I did feel assured that I know how my Savior suffered as he cried, "My God, my God, why hast thou forsaken me?" Nothing is more desolate to a child of God, than to feel the absence of his Father. But we are so prone to call our little perplexities of every day life, trials, when really they are only pertaining to temporal things; and if there is any lesson to be derived from them, it may be to teach us that there is nothing permanent here, but everything is vanity and vexation of spirit. It does cause me to mourn that I so often forget the "Lover of my soul," and follow at so great a distance, and neglect or lightly esteem my many privileges. I know my Savior sometimes turns and looks on

me, and then, like Peter, I am made to weep bitterly. And then, perhaps, he draws near to me, or causes me to touch the hem of his garments. In either case, I am made whole. But I soon get into by-paths, and need calling again.

WEDNESDAY EVENING.

I WAS interrupted just when I was enjoying my mind in writing, and now as I take my pen again, I find that a different train of thought presents itself. I have seldom enjoyed any one number of the SIGNS as I have the last, (January 15th). Elder Purington writes most beautifully on the subject of the Resurrection. I have read it several times, and each time I felt that I would be glad to tell him how precious it seems to me. If time and space would admit, I would like to point out to you the different quotations which have seemed specially satisfactory to me; but I should sum it all up in this one expression, It is all right. All sound the same note. It is certainly a harmonious song which is sung by the children of the New Jerusalem. All power is with God. The creature is nothing but weakness, and can only claim sin as its own possession. If there is any good in us, it is implanted by the Spirit, and not of the will of the flesh; for we know that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This last clause has rested with some weight on my mind, in months past, "neither indeed can be." But I must not dwell on it now. You will bear with my digressions. As I read the communications of the dear brethren and sisters scattered all over the land, I feel that our number is not small, but is indeed an innumerable company; and I feel that they all speak the same language, for all of them have been taught to declare that salvation is of God. Very few of them have I known in the flesh, still I feel that we are one in spirit, being united to Christ our living Head. Some have traveled so closely in my path that I feel that we are yoke-fellows. Brother Keene's writings are very interesting to me. Since I first heard of him through brother Wm. L. Beebe, I have had a longing desire to meet him and to talk of our wilderness journey. His trials are for his good, and we feel confident that he will not be tried above that he is able to bear. Another feature of the many writers I notice, which is, there are no "little gifts." They are surely favored sons and daughters. Their pens are guided by a clear, strong and eloquent mind, and they all have such a deep understanding of the word. I often read certain Bible expressions which I had never known or heard, and while I am made to feel my own lack of knowledge in this respect, I resolve to be more diligent in my search for the treasures of the word; and perhaps I do try. But that book is not like a school-book which can be known by applying the natural attention. If the Lord shuts up the understanding, it will only be a sealed book to us. Did you ever

have any trouble, my sister, because you thought of, and desired so little to read the precious word? This has troubled me greatly at times. I go to it, and think I will read it as a duty; but I dare not open the book. Fear takes hold of me, and I fear the judgment of that God who knows the very thoughts of the heart, and who cannot be mocked. Once I did not know this fear; I could read the Bible at any time, and though I did not at all times enjoy the reading of it, yet I felt that I had performed a religious duty. But form has lost its power now. I want the power of the Holy Spirit to illuminate its pages; then every word is full of sweetness; and as I then go from chapter to chapter, I find no place where the story grows old. Perhaps I may have known the letter of it from early childhood, but now it is new, and I wonder why I have never enjoyed it just in this way long years ago.

But I will weary you with my long scribble, for this is certainly nothing else, I have run it off so rapidly. But there are many things that I desire to talk about to you, yet this really seems to be a poor medium for one like myself, whose thoughts run so far ahead of the pen. Now I do hope you will be charitable to the many blunders you find in this. It is late, and I do not feel like looking it over to correct it, so I will leave it with you. With much love to yourself and the friends in Middletown, your little sister,

H. M. HOBBS.

Tiffin, Ohio, Jan. 1, 1883.

DEAR BRETHREN BEEBE:—With the flight of time the year 1882, with its joys and sorrows, has gone, and lives only in the book of remembrance. Faithfully has the recording angel kept the book. In the economy of Jehovah, every fragment is gathered up; nothing is lost. Every work must come into judgement, whether it be good or whether it be evil. In retrospect of the past year we have much to inspire gratitude to him whose loving kindness changes not. Though often traveling through dry places, in a weary land, we have been cheered and comforted by the company of fellow-pilgrims, who by tongue and pen have confessed that they are strangers in this world; and finding no continuing city here, they seek one, whose maker and builder is God. The SIGNS OF THE TIMES has been more than a welcome visitor, bringing words of encouragement from its gifted correspondents. True, there is much of the old christian's plaint, "O wretched man that I am! I cannot serve and worship my heavenly Master as I would." Yet this very wretchedness is one of the strongest proofs of heirship and bond of fellowship. It is better to go to the house of mourning than the place of feasting. The night of sorrow and discontent must ever precede the morning of joyful deliverance, when the Sun of Righteousness, with healing in his wings, dispels the darkness, ushers the soul into the light and liberty of the gospel,

and fills the heart "with joy unspeakable and full of glory." As the skillful physician is encouraged by signs of life, though accompanied by fearful throes of suffering, so does every one who knows the secret of the Lord rejoice when sorrow for sin makes a "house of mourning." Living faith in the living God rejoices in the assurance that "he that hath begun a good work in you, will perform it until the day of Jesus Christ." That day, when delivering up the kingdom, the Son shall say, "Of them which thou gavest me, I have lost none." Glorious Redeemer! Blessed Savior! "The dead shall hear the voice" of that Savior, and they that hear shall live. But O! have I ever heard that voice? How does he speak to poor dead sinners? that I may consider my proofs of having been with Jesus and learned of him. Did he begin by reproving me of sin, of righteousness, and of judgment? Did the light so shine around about me that my true nature and character as a sin-polluted creature was clear as the noonday? Did I thenceforth hate sin, as my worst foe, and thirst after righteousness, as the longing of all my heart? When, after all my efforts to so live before God that I should feel justified, I utterly failed, and found no hope but in the mercy of him who alone has power on earth to forgive sins, then, in his own good time, Christ was revealed to me as the Savior of just such sinners as I. That hope became an anchor of my soul, both sure and steadfast, fixing upon him as the "Rock of Ages," immovable and eternal. O what a sweet Sabbath of rest was found here, at "the end of the law!"

"O safe and happy shelter! O refuge tried and sweet!

O trusting place, where heaven's love and heaven's justice meet!"

And now, after years of wandering,

"Upon that cross of Jesus, mine eye at times can see

The very dying form of him, who suffered there for me;

And from my smitten heart, with tears, two wonders I confess—

The wonders of his glorious love to me, and my own worthlessness."

And now, standing upon the threshold of a new year, mingled feelings of regret and gratitude—regret for sins of omission and commission on my part during the past year, and gratitude to God for his providence and sustaining grace—I feel like commending our God to every lover of truth; for his goodness never faileth, and his mercy endureth forever. If in the past year we have needlessly or unjustly wounded one of God's little ones, may we be forgiven, even as we are ready to forgive. I am much pleased with the fact that the SIGNS OF THE TIMES avoids unprofitable or bitter contentions among brethren. Go on, as God gives strength, wisdom and understanding. When the children ask for bread, withhold the stones; when craving fish, let us pray that the scorpion of bitter words may never be substituted. O that it might be as it was in the beginning of the Christian era, when even the unbelieving pagans

were constrained to say of the followers of Christ, "Behold how they love one another." If any love not his brother whom he hath seen, how can he say he loveth God, whom he hath not seen? "He that loveth not, knoweth not God; for God is love." May God enable us to try the spirits within us, and the spirits abroad in the land, so that we may be followers only of that which is good, is the prayer of yours in hope of final deliverance from sin, beyond this vale of tears.

JOHN SEITZ.

YONCALLA, Ore., Dec. 12, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I was a subscriber for your paper before I left California, in your father's lifetime, but have had so much misfortune that I have not been able to spare the money since I came to Oregon; but I have been a pretty constant reader of the SIGNS all the time for about fifteen years, and I do know that I love the doctrine advocated therein, for it is the doctrine of our Lord Jesus Christ. I have many doubts in regard to the genuineness of my experience, but when I reflect upon the Savior's words, and also the apostles', of the impossibility of the natural man understanding anything of this doctrine, it strengthens my little hope in Christ; and sometimes I wonder why the Arminians contend for such God-dishonoring doctrines as they do. I have before me the report of a committee on Sunday Schools, which was received and printed in the minutes of the New School Baptist Association in this county, last fall. They say, "Praise of the Sunday Schools, as a means of sowing the seeds of gospel truth, is universal among the members of the churches; but that there is a general failure to enlist the membership, is undeniable. They act as though it had no connection whatever with the legitimate work of the church in hastening the conversion of the world. What a grand opportunity you are losing! The time above all others the most favorable for winning souls to Christ, is childhood. How far will God's people be held accountable in the day of judgment for the loss of souls who come within their reach? May it come with augmented force to-day to every one of you, is my prayer," &c.

The above is a specimen of the daughters of the Mother of Harlots, and, it would seem, needs no comment; yet it is an undeniable fact that there are many of the children of God in their meshes; for the Spirit said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And there are a good many coming out in this country. The Missionaries say that the Old Baptists make no converts at all; that they (the Missionaries) convert them, and then they go over to us. But we think that those who come over to us, the Lord has converted; and those they convert stay with

them, or drop back, according to the true proverb. I will now close this scribble.

DANIEL BRIDGES.

CLAYTON, Ohio, Dec. 29, 1882.

DEAR BRETHREN BEEBE:—I am so well pleased with your paper, the SIGNS OF THE TIMES, that I would not know how to do without it. It comes regularly to me, laden with the choice fruits of the gospel, as I believe that salvation is by grace. "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 have much satisfaction in reading the editorials, and the communications of the dear brethren and sisters. What a blessed medium of correspondence we have, through our family paper, so that we can hear from our dear brethren and sisters in different parts. Though we be strangers in the flesh, I trust we are not strangers in spirit. I trust we are all taught in the same school of Christ. I hope the dear brethren and sisters will still write on for our family paper.

It was my blessed privilege to attend the Indain Creek Association. I thought I never was at a more pleasant meeting in my life time. There was a goodly number of the dear servants of our God present, and the preaching was all the one theme, even Christ and him crucified, the power of God and the wisdom of God; to the Jews a stumbling-block, to the Greeks foolishness. I did not hear a jar nor an uncertain sound in all the preaching, from first to last. I felt like Jacob of old, "Surely the Lord is in this place, and I knew it not. This is none other but the house of God." There was much sweet love and fellowship manifested among the brethren and sisters, which I love to see. The Scriptures say, "We know that we have passed from death unto life, because we love the brethren." If I know my own heart, I do love the brethren in the church of Christ.

Dear brethren, editors of the SIGNS OF THE TIMES, I hope the Lord will be with you in all your arduous labors, and strengthen and build you up in that most holy faith of God's elect. I remain your unworthy sister, and the least of all, in hope of eternal life,

AMELIA HECKATHORN.

BURDETT, N. Y., Dec. 26, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—It is time I renewed my subscription for the SIGNS OF THE TIMES, and I would be glad if I could write something of the meditations of my mind, and express the satisfaction I have had in reading the many communications and editorials of the last year. One paper has contained enough spiritual instruction and comfort to be worth all to me that a year's subscription costs. I have read the SIGNS almost forty years, and they have always been a welcome visitor. Many of those who wrote for it forty years ago, have gone the way of all the earth; and I

have thought, when such a one was gone, who would take their place; But I feel that God will not leave himself without witnesses and able defenders of the truth. I received word yesterday that Squire Robison, a dear old brother of the Burdett Church, was found dead in his son's yard, where he was making his home. I cannot attend the funeral, as I have been confined to the house almost four weeks, with erysipelas in my face and eyes. The doctor says I may lose my eyesight, and I have thought how I should feel if I were deprived of seeing my brethren and sisters, and of reading the Bible and the SIGNS, and to be shut out from all the world. But I shall not despair if I have heavenly light. If my outward man perish, I hope my inward man may be renewed day by day. It strains my eyes so, I shall have to draw this letter to a close, hoping you and all my brethren will pray for me, for I am one of the least of all God's children.

Inclosed please find two dollars for the SIGNS another year. I hope it may be your privilege, Elder Beebe, to come and see me again, for I enjoyed so much the visit you made me when you were here.

Your brother in the unity of the Spirit and love of God,

HIRAM B. ELLIOTT.

HARLEM, Mo., Dec. 25, 1882.

BELOVED BRETHREN, AS I HOPE, IN THE LORD:—Will you bear with me a little in my stumbling way, as this is a day of joy and mirth with the world at large, and I have no one to converse with on the things pertaining to the kingdom of our Lord and Savior Jesus Christ? This is near the close of another year of many a hard-fought battle with me; yet through the skill of our great Captain, I have come through thus far, being confident that he has led me all my journey through, yes, through many dangers, both seen and unseen by me. My Jesus has led the way in all the war's tumultuous noise. He has been my stay, a very present help in every time of need, for without him I should have been swallowed up long ago; but thanks be to God, he will be with us in every trial, and will not leave us.

"Though hell may rage and vent her spite,
Yet God will save his chief delight;
He stands engaged by firm decree,
His Israel's covenant God to be."

I do not like to wade through deep waters, as I cannot swim very well. I cannot for my life see with some in this country, who say they have been changed, both soul and body, and have no warfare, but are always enjoying the smiles of God, and have no doubts or fears of entering heaven. My dear brother, this is too sandy a foundation for me to rest upon. Shall we hear what Paul says? Do we find this to be the case with us every day, every hour, and every minute, that when we would do good, evil is present? Are we any better by nature than Paul? No; for it is through great tribulation we must enter the kingdom. The strong man armed keeps his palace, and his goods

are in peace, till a stronger than he comes, and binds him. Now, if I am bound, that does not change my disposition. I still have the same desires, but I am bound, and have not the strength to carry out my will. "The elder shall serve the younger." This old, Adamic man shall serve the new man, which after God is created in righteousness and true holiness, by the word of God, which liveth and abideth forever. This old man has never been changed; he is overpowered, and brought under the control of the new man. If he were not kept down by the new man, he would cheat, he would lie, he would steal, he would kill, and do many bad things, too numerous to mention. If the old man has been changed, I am on the wrong track; for he it is that causes all this warfare, and robs me of my rest. If two armies meet in the field, and one is strong enough to overcome the other, that does not make the one that leaves the field leave of a willing mind. They leave because they are overpowered; yet at the same time they would hold it if it were in their power. So there is just as much difference between the old man and the new man, as there is between a lion and a lamb, though they both dwell in the same earthen vessel. If I were always on flowery beds of ease, and had no doubts of entering heaven, I would fall short of experiencing what Paul says, "Through much tribulation we must enter the kingdom."

Finally, brethren, live in peace, love the brotherhood, and contend for the old landmarks. Fear not the host that is against us; for greater is he that is for us, than he that is against us. Let us follow the command, "If ye love me, keep my commandments." "Again, a new commandment I give unto you, that ye love one another."

Please excuse this liberty I have taken. Farewell.

RICHARD WALLER.

PORTLAND, Ind., Jan. 16, 1883.

DEAR BRETHREN BEEBE:—After reading the communication of some of the brethren in the SIGNS OF THE TIMES, I think I can understand that they also have experienced the weakness of the flesh. The flesh is weak, but the Spirit is strong. And brethren who are possessed of much spiritual understanding, many times manifest their weakness in the flesh, as pertaining to the order of the church. I must confess that I am made to mourn on account of my own weakness, and also the weakness of my brethren in not bearing with the weakness of others. A gloom is at present cast over the minds of many of the dear people of God with whom I am acquainted, because of the weakness of brethren in the order of God's house. While I often feel that all the order of God's house should be carefully considered by the brethren, yet I must confess that my experience among the brethren is that they are so weak in that matter that they are not obedient in all things; thus proving that man is weak and has no

strength, only in the Spirit. While they show strength in spiritual understanding and teaching, when it comes to the matter of controlling the natural body, and the works of the natural body, the majority of them are mere babes. The strong should bear with the weak. The more I consider the matter, the more I feel much must be borne. I have seen churches which seemed to have no members among them who were calculated to lead in order, and yet were possessed of much spiritual knowledge; and on account of their weakness, they could not be fellowshipped by brethren. This has been the most painful thing I have witnessed among the brotherhood, and I have lost many hours of sleep and shed many tears on account of this feeling. The strong should bear with the weak. I can see no hope of union among the saints on earth unless this is done. Instead of casting off the weak saints from fellowship, the strong should keep near them, and throw their strong arms around them, and give them able counsel, and not take offence at their weakness. Yet the strong, no doubt, are doing what they think is right, while pain and misery inflicted upon the dear saints of God is great in our midst. O that God may give the strong the spirit of forbearance, and strengthen the weak, is the desire of one who is made to cry, Contentions have killed me.

NEWTON PETERS.

JANUARY 17, 1883.

DEAR BRETHREN AND SISTERS:—Our "family paper" is once again introduced by a precious New Year's gift from Elder Purington, I opine, and the subject this time is as deeply interesting as before. Then I extract very comforting and encouraging expressions from Elder Durand's communication, that when most afflicted with a sense of unworthiness and self-aborrence, the soul still ever feels at home with the people of God, and "the one who really has not on the wedding garment, in the visible church, is always the last to think himself where he does not belong." Then Elder Chick's remarks, how they lead me to "examine myself," and how vividly recurs to me a terrible awakening one morning, just before the closing of the year. I was so sadly realizing how weak my resolves were of the preceding evening, and mourning over my sinfulness, and as I awoke in the morning I felt as though I was worn down by some burden, when these words came with such comfort, "The blood of Christ cleanseth from all sin." Ah! I know, too, that when sin lieth at the door, this flying roll is sure to reach me and search it out. But I will conclude with Elder Hancks' excellent, timely admonition; may all heed it, especially those called to declare God's truth; may they feel to say with Habakkuk, (ii. 1.) "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." The SIGNS for 1883 are coming, well laden with good things, and may this be a Happy New Year to all.

M. HELLINGS.

MANCHESTER, Iowa., Jan. 1, 1883.

ELDER G. BEEBE'S SONS:—Time has brought us to the close of another year, and we are spared, and are in the enjoyment of God's mercies and blessings, while so many of our fellow-creatures have closed their mortal career, and must be counted with the things that are past. In looking back, it seems like counting mile-posts on a railroad. Our years, how swiftly they pass, and how little do we heed them! In reviewing the past, it seems almost like a dream, or like a night's sleep. When the new year has come, I know that I have passed one more mile-post, but how it has gone is hard for me to tell. This one thing I do know, that it is gone where I shall soon go, to that bourne from whence no mortal ever returns.

Dear brethren, I am shut up; there is a cloud between my soul and the Sun of Righteousness, so that I cannot come forth; but my stay is still upon him who has said, "I will never leave thee nor forsake thee." My dear old companion is still upon her bed. She has been confined to her bed almost a year, (it will be a year the 11th of this month), with a broken limb. It is not probable that she will ever walk again, her age being against her. She is almost seventy-nine years of age.

Yours as ever in the bonds of love and fellowship,

S. P. MOSHIER.

MACOMB, Ill., Jan. 17, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been thinking for some time past of requesting Elder William J. Purington to publish, in pamphlet form, the series of articles he wrote some months ago on "The Atonement," and which were published in different numbers of the SIGNS OF THE TIMES. The subject of the atonement is of such vital importance to the people of God, and is so misunderstood by many professing godliness, and so tortured and misconstrued by false teachers, that the able and comforting articles written by brother P. would, I believe, be of much service to the cause of our Redeemer.

And now I have just read the second article on the subject of "The Resurrection," written, I have no doubt, by the same dear brother, and to be concluded in the next number of the SIGNS; and I am so pleased with what has already been published in the two articles, that I should be pleased if the writer of the articles would, when the subject is concluded, publish what he has written on both these very vital and glorious subjects in pamphlet form, all under one cover. I consider the views expressed by brother Purington, on both these subjects, to be true and unanswerable, and I motion that he publish them as I have suggested. Who will second the motion?

I remain, I hope, your brother in the bonds of christian love,

I. N. VANMETER.

CIRCULAR LETTERS.

To the churches composing the Pilgrims' Rest Association.

ACCORDING to a custom of long standing among the dear brethren, you will expect us to present some portion of the word of God as a foundation for what we shall say in this letter; therefore we will call your attention to the words recorded in the Song of Solomon, vi. 13, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." We understand this scripture to present to the saints the experimental knowledge of the two opposing powers which dwell in them, and which characterize every child of grace as a complex being. "To the law and to the testimony." Jesus said to a ruler of the Jews, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And the apostle Peter, who was a subject of God's grace, in addressing our blessed Savior, was forced to cry out and say, "Depart from me, O Lord, for I am a sinful man." Also the apostle Paul testifies the same, saying, "With the mind I myself serve the law of God; but with the flesh the law of sin." "When I would do good, evil is present with me." "The good that I would, I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. O wretched man that I am! Who shall deliver me from the body of this death?" Then, "being born again," does not mean a renovation of the old, Adamic nature, in part nor in whole; but it means just what holy men of God have testified, as they were moved by the Holy Ghost, that a sinner is born of incorruptible seed, by the word of God, which liveth and abideth forever. Christ is formed in his people, the hope of glory; yet their flesh is not thereby transformed or renovated. As we design to be brief, we will add but one more citation, and then leave the subject, as it is known and felt in the experience of every child of grace. The apostle says, "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."

May the great Head of the church guide and direct you in all things, to the glory of his name and to the comfort of his Zion. Amen.

J. J. EVANS, Mod.
C. F. THOMAS, Clerk.

BRETHREN BEEBE:—Please give notice that the prices of my book are reduced as follows, viz:

- Plain cloth binding.....\$1 25
- Imitation Morocco..... 2 50
- Genuine Morocco..... 3 50

J. B. HARDY.
See notice on last page.

**"THE EDITORIALS."
FIRST AND SECOND VOLUMES.**

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

CORRESPONDING LETTERS.

The Old School Baptist Association called Pilgrims' Rest, now in session with our sister church called Big Blue, Johnson County, Kansas, Friday before the second Saturday in October, 1882, and two succeeding days, to the associations and all with whom we correspond, Greeting.

DEAR BRETHREN:—The time has come when you will expect to hear from us. By the mercies of the Lord we are spared to address you by letter. We are poor and needy, and dependent upon the Lord for every good and perfect gift, for without him we can do nothing. We find that the Lord will do to trust, that he is the same yesterday, to-day and forever, and his mercy endureth forever. Though we are continually passing from generation to generation, he remaineth the same as ever. Dear brethren, though the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

Beloved, our meeting is one of special interest and satisfaction. We are sure that our God is with us, and that we have been strengthened with might by his Spirit in the inner man, according to the riches of his glory. Your messengers have come to us in all the fullness of the blessing of the gospel of Christ, and your letters have comforted and encouraged us by the cheering news of love, peace and truth in all your labors. May the Lord enable us to praise him for all his mercies.

We have appointed our next annual meeting to be held with our sister church called Pleasant Garden, Jackson Co., Mo., to begin on Friday before the second Saturday in October, 1883, and to continue three days, when and where we earnestly desire to again greet your messages of love. The God of love and peace be with you. Amen.

J. J. EVANS, Mod.
C. F. THOMAS, Clerk.

THE CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Jan. 13, 1883.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

THE GIFT OF GOD.

IN the wonderful display of his grace to the subjects of salvation, God has revealed his love in giving eternal life to them even when they were dead in sin; and still to magnify the miracle of his goodness and mercy, "This life is in his Son." Well does Paul express thanksgiving to God for his "unspeakable gift." None who have experienced the divine favor in bestowing this gift upon them, have ever been able to speak the value or tell the exceeding riches of the grace they have received. Yet by faith they are enabled to rejoice in the blessed assurance of the hope within them, which is the earnest of their inheritance in that glory of God by which he "brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." So incomprehensible is this great grace which is bestowed upon them, that they who have received it are continually tempted to doubt the reality of its reception by them. Their own unworthiness rises to their view in evidence that they have been deceived; and the cruel tempter suggests that if they had indeed received this great gift, they would have no more sinful thoughts and carnal emotions, but would be wholly conformed to the perfect image of their glorious Lord. Their natural reason readily indorses this temptation, and they are overcome by its deceptive power, so that they would be driven to despair but for the preserving power of God, by which they are kept through faith unto salvation, (that is, unto final deliverance from all temptations,) which is ready to be revealed in the last time, though now for the trial of their faith it is concealed from their view. Only such as have received this precious gift of God are tried with the temptation to doubt its reality; for they alone know the unspeakable value of the gift, and their doubts arise from their high appreciation of its inestimable worth. Thus the grace of God causes their very doubts to identify them as the peculiar people whom our Lord Jesus Christ has purified unto himself; and their sufferings give the assurance that they are partakers with their Lord in tribulation, and shall certainly receive the victory through him. All this is secured not by their own works of righteousness, but by the gift of God, without merit on their part, and without price.

But the glorious grace of God that bringeth salvation is manifest in the peculiar security provided in his eternal purpose, in that he has not only given to his people eternal life in Jesus Christ, as head over all things to the church, which is his body, the fullness of him that filleth all in all,

but he has given that body to the great Redeemer, and so particularly defined that gift that all his members were written in the book of God even before they had any existence in their separate being. Worthless and polluted as they see themselves, and unworthy as they indeed are of any favor from that God against whom they have sinned, they are so precious in the sight of the Lord that even in their wildest wandering from him, and when they are persecuting the followers of the Lamb even unto death, they are kept by the watchful care of God, and none of them can ever be lost. He found Jacob in a desert land, and in the waste, howling wilderness. He found Saul of Tarsus breathing slaughter. Yet he but spoke the word of life, and led Jacob about and instructed him. His voice instantly changed the proud, persecuting Pharisee into the humble, praying apostle of the Gentiles. Being included in the gift of God to Jesus, these must be brought to know his power unto salvation. Not one of the elect vessels of mercy can ever be lost, for 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. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. He declares his title to them in his prayer to his Father, "Thine they were, and thou gavest them me."—John xvii. 6.

Thus by a double gift of God the subjects of his grace belong to their Redeemer, and he belongs to them; and being joined together by the will and power of God, it is forever established by his immutable truth, and "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

LOCAL DISCORD.

WHILE in the flesh, there is no reason to expect that the saints will ever be more secure against the insidious motions of sin-developing carnality in ourselves, than were the saints at Rome, and the church at Corinth in the apostolic age. Indeed, if the saints had no carnal nature to mislead them, there would be no need of the inspired directions for restoring the erring; since none could err in obeying the law of Christ and following the guidance of his Spirit. But in the divinely inspired record we find that carnality among the saints was then reproved even in those who were the immediate disciples of the Lord. As it is written that "Dust shall be the serpent's meat," (Isa. lxxv. 25,) the enemies of truth still enjoy that food, as was the case when the Lord said of them, "They eat up the sin of my people, and they set their heart on their in-

iquity."—Hosea iv. 8. We pray for grace to keep us from the work of feeding such serpents by publishing to the world the frailties or the faults of our brethren. Rather than engage in such work, let us and our paper perish. We are not commanded to feed swine, but sheep. Let us not choose the base vocation of pandering to the swinish carnality of nature by proclaiming the disagreements of our brethren. But since "It must needs be that offenses come," may the Lord deliver us from the woe pronounced upon him by whom the offense cometh.—See Matthew xviii. We are unable to find authority, either in this chapter, or anywhere but in our own carnal mind, for publishing to the world our discords.

We exceedingly regret the necessity of annoying our readers with this note; but as two of our old and esteemed ministering brethren have already given notice of the withdrawal of their patronage and influence from the SIGNS OF THE TIMES, because we could not publish to the world their differences, we feel that honesty requires the explicit statement that as in the past, so in the future, we shall as the Lord will afford us grace continue "endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3. It might be for our pecuniary advantage to sell our columns to gratify the temporary passions of those engaged in personal strife, as it is natural that men will pay more for the gratification of their evil passions than for the truth; but if our patrons desire a paper devoted to personal quarrels, they will have to excuse us from serving them with it. Our Lord has forbidden us to engage in that business; and Paul has exhorted us, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19. One approving smile of Jesus is of infinitely more value than all the treasures and honors of the world. If brethren whom we love will discard us for adhering to the peaceful law of our Lord, that is a matter between them and him. We have no right to resent their conduct. In sorrow, not in anger, we see them go. Again we reiterate kindly but firmly, positively and irrevocably, that we cannot and will not knowingly spread abroad personal or local discord through the SIGNS OF THE TIMES. If there are not enough lovers of the peace of Zion to support our publication, let it go down. Our paper and ourselves are of no consequence, compared with the peace and unity of the church for which our Lord Jesus gave himself a ransom.

We wish to be distinctly understood, that while we are very grateful for the sympathy and aid of every lover of the truth who may favor us either with contributions to our columns conducive to the welfare of the saints, or with pecuniary patronage, neither personal esteem nor fear of the withdrawal of patronage and influence, however valuable, can induce us to prostitute the SIGNS OF THE

TIMES to the promotion of discord among brethren. While no good end can be subserved by spreading these shameful things before the world, the enemy will rejoice at it, and those who love the peace of Zion will mourn. May the Lord deliver us and all our correspondents from the spirit of discord and vain jangling, and let peace be within the walls of Jerusalem, and prosperity within her palaces.

ANSWERS TO CORRESPONDENTS.

"DEAR SIR:—Although I feel that I could most heartily say "Dear brother," yet I refrain, because, first, I am unworthy, and second, I have begun to suspect I am in the way of disobedience. Sometimes I rejoice for the moment that I see the light breaking on me as never before, and then again, all is dark; and at such times, were I to describe my state in every particular by one word, that word would be, stagnant. Your reply in the SIGNS I read with great avidity, and have been much profited thereby. Now, since you have so kindly proffered to give your views on other portions of the Scriptures, please to give me your views through the SIGNS on the following Scriptures, in elucidation of your idea of the judgment: Matthew xii. 41, 42; xxv. 31-46; Acts xvii. 31. I make this request, because a recent editorial from you presented that subject in a light never before seen by me. I have borrowed all the numbers of this year, and I do not hesitate to say that it is the most instructive paper I ever read.

HONEST INQUIRER."

In the text first cited by our correspondent it is evident that the judgment spoken of refers not to a tribunal of investigation, since neither Nineveh nor the queen of the south was cotemporary with that generation which was the subject of denunciation, and therefore they could not be competent witnesses in that sense to testify in their case. The language of Jesus in the text itself explains how they shall rise in judgment. Nineveh repented at the preaching of Jonah, while that generation heeded not the words of him who taught as never man taught. Thus showing that idolatrous city less obdurate than the very religious generation addressed. So, the wisdom of Solomon commanded and received the admiration of the queen of the south, while that generation was blind to the exhibition of the wisdom of a greater than Solomon. Thus, they stand condemned by both these examples. The text from the twenty-fifth chapter is declared to refer to the coming of the Son of man upon the throne of his glory. This is evidently the same coming foretold Matthew xvi. 27; and it is there declared that some standing there should not see death till they should see that coming. That judgment or separation is being developed from the display of his power and great glory on the day of pentecost to the end of time; for it is by virtue of his possession of all power, that he authorizes the preaching of the gospel in all the world. And by that power he is manifestly separating the nations of them which are saved from the nations that forget God, who shall be turned into hell with the wicked. In Acts xvii. 31, Paul specifies this same day of righteous judgment by that Man whom God has ordained. That

Judge is definitely described as the very one whom God raised from the dead. In this scriptural view of the subject is manifest the great error of those who trust in the idea that they have a chance to comply with fancied overtures of mercy before they come to the judgment bar of God. Flattered by false teachers with this strong delusion, and cherishing the lie which is so pleasant to their carnal enmity against God, it is not strange that the world grows more bold in outrageous wickedness. Told by professed preachers that God has done all that he can to induce them to let him save them, but suffers disappointment for want of their consent, what reason can they have to fear his wrath? Is it supposable that they will consent to let such a powerless God banish them to endless woe? Such blasphemous doctrine encourages men to do evil; but the truth is that even now "The wrath of God IS REVEALED from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them."—Romans. i. 18, 19.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

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

INQUIRIES AFTER TRUTH

WILL Elder S. H. Durand please give his views through the SIGNS on 1 Timothy vi. 10? "For the love of money is the root of all evil," &c. I would also like to hear from other brethren on the same subject.

S. S. TAYLOR.

FULTON COUNTY, Arkansas.

WILL Elder W. M. Smoot, or some other brother, please give his views through the SIGNS on Matthew xii. 43-45?

JOSEPH HUTCHINSON.

COLES COUNTY, Illinois.

INFORMATION WANTED.

WILL brethren M. W. Cassada and J. S. Williamson, of Arizona, please give me their post-office address, and oblige (DR.) R. CUMMINS.

WALLA WALLA, Walla Walla Co., W. T.

WILL brethren M. W. Cassada and J. S. Williamson, of Arizona, please give me their address, as I want some information from them?

(ELD.) WM. WARREN.

LIBERTY, Clay Co., Mo.

MARRIAGES.

JANUARY 24, 1883, at the residence of the bride, in Greenville Township, by Eld. Benton Jenkins, Mr. S. Whitaker Robertson and Miss Abbie E. Rundle, both of Orange Co., N. Y.

OBITUARY NOTICES.

Justus Worcester, who died of heart disease, on Friday, Dec. 30, 1882, was born in Tewksbury, Mass., July 3, 1821, and was 61 years, 5 months and 27 days old at the time of his death. At twenty-four he was married to Sarah, daughter of William Carpenter, of Centerville, Mich., and for forty-seven years they lived happily together, being blessed with nine children, seven of whom are now living. The first twenty years of this period were spent in Tewksbury and Springfield, Mass., and Centerville, Mich., the remaining twenty-seven years in Iowa—twenty years in Marshall County, and seven in this city. Shortly after his marriage, during a severe illness, symptoms of heart disease were detected, but after his recovery, he seemed to outgrow the trouble and experienced no difficulty in that direction until within a few years, in which time he has several times been prostrated with over-exertion. Although warned by these of the uncertainty of this life, he remained cheerful and happy, sustained by an unflinching trust in the promises of the divine One. His only anxiety was to arrange his worldly affairs satisfactorily before it was too late. Thursday last he spent in visiting friends in Marshalltown, and for several days prior he had been busy writing letters to distant friends, minutes of which were found in his memorandum book. Friday afternoon he came down town and spent several hours, returning home at supper time. He ate no supper, saying he did not feel like eating. Although the room was warm, he said he felt cold, and went to the kitchen and brought in a bucket of coal that was standing there. He did not put the coal in the stove, but sat down. The children, thinking he was going to swoon away, assisted him to lie down, when he became unconscious, struggled a few minutes, and all was over. A kind and beloved husband and father, a respected citizen and christian, has gone home to his reward. He was, prior to coming to Iowa, a member of the Congregational Church, but joined the Baptist Church at Marshalltown, with which denomination he has since worshiped, sharing largely in every effort to advance the cause of Christ in the community. The best eulogy we can pronounce, and one that will bring forth a hearty second from all, is, He was a good and useful man. While we sympathize with the sorrowing widow and children, we rejoice that they have the comforting assurance of meeting their departed husband and father on the other shore.

"It's only just a little while"

Before we, too, shall go!

And o'er his sympathizing face

The ready tears did flow.

"Only a very little while!"

O hearts so full of woe,

My own sweet babe, my little girl,

In death's embrace lay low.

So cold and still! and yet I knew

That not so far away,

But nearer even than we think,

Is the "home" where our loved stay.

"It's only just a little while,"

I echo back to you,

O stricken-hearted, lonely ones,

Your loved one's words so true.

Thank God, we do not live for-aye

Within this world of care;

There is a land not for a way,

And Christ, the Lord, is there.

Shall he whose joy was Christ below,

Who sang his praises here,

Keep silent there? We answer, No.

Such souls have naught to fear.

O look to Jesus, mourning ones;

Yea, joy amid your pain;

Who faithfully his life-race runs,

Is sure the prize to gain;

And O what joy at last to be

Within that happy place!

At last the Father's face to see,

A sinner saved by grace.

Call him not dead! for when the clouds
Of heaven shall flee away
Before his face, whatever shrouds
From sight the perfect day,
Amid the many who shall be
Like him, all glorified,
One face, all shining, ye may see,
The face of one who died.

His voice, so often heard in prayer
And testimony here,
Will sing the glad, new song, up there,
Whose prelude echoes here;
And though on earth his words have stopped,
May all who loved him here,
Take up the work his tired hands dropped,
Till Jesus shall appear.

GRINNELL, Iowa.

DEAR BRETHREN:—I send you the obituary notices of two dear, aged sisters, mothers in Israel, who have recently passed away, in the triumphs of living faith; and I have thought to-day that instead of its being a cause of sorrow to the families and the church, it should be a source of rejoicing, in that they have entered into eternal rest, no more to suffer pain, disappointment and sorrow. There the weary are at rest, and the wicked cease from troubling.

Eliza Ann Peak was born Oct. 9, 1813, and died Dec. 4, 1882. Sister Peak was received into the fellowship of the Particular Baptist Church at Georgetown, Ky., on the fourth Saturday in April, 1842, and from that time until the day of her death, was a living witness of the joys and comforts of the gospel of the Son of God. I do not think I have ever met with one who exhibited more of the meekness and childlike Spirit of Christ than was manifest in her every day life. She was the widow of brother J. J. Peak, so well known among the Baptists, and whose house and heart were ever open to the pilgrims and strangers scattered abroad in this low ground of sorrow. She was truly a helpmeet for him, and after his decease, she seemed to be brought more prominently to view as a member of the body of Christ, whenever there was any business before the church, her seat being always filled when not providentially hindered. Her interest was unbounded, yet always curbed with that meekness so becoming a Christian. I never heard her say, I will give so much, but would always say, when any matter came for defraying the expenses, "How much do you want of me?" or "Set me down what I ought to give." I speak of these things to show how fully she had "first given herself to the Lord, and then to the brethren." She always had a word of comfort for the sorrowing children, a word of defence for the truth's sake, and a smiling cheer of assent to the truth. Her life was a living record of gospel truth. I was in Boone Co. at the time of her death, and arrived home on the day she was buried, but too late to conduct the funeral services, the train being several hours behind time. She leaves six children, together with several brothers and the church to mourn her departure; for we surely feel that our loss is her eternal and unchanging gain. Robed in habiliments of the King's court, shining in refulgent light, and crowned with unfading glory, she now sings the sweet triumphs of the redeemed, of which we only sing while here in broken accents. May the Lord comfort the bereaved.

ALSO,

Priscilla B. Long was born Feb. 24, 1793, and died Jan. 17, 1883. Sister Long was received into the fellowship of the church at Georgetown on the fourth Saturday in July, 1841, being baptized by Elder Thomas P. Dudley. She lived a consistent member through a space of forty-two years. Her general health has been such that she has not been able to attend the church meetings for several years; but as long as she retained her mental faculties she was an ardent lover of the church and doctrine of the Old Baptists, trusting alone in the merits of the crucified Savior, as a hope of life eternal. Her funeral was attended to-day by a large and interested congregation, to which I tried to preach words of comfort from 1 Cor. xv. 53-57. May the Lord, who wounds and makes whole, who kills and makes alive, who turns man to destruction, and says, Return, ye children of men, comfort all who mourn, is

the prayer of your unworthy brother in hope of attaining the better resurrection,

J. TAYLOR MOORE.

GEORGETOWN, Scott Co., Ky., Jan. 18, 1883.

ON the morning of December 5, at twenty minutes before nine o'clock a. m., my poor father breathed his last, being confined to his bed only twenty-four hours. His physician pronounced the disease congestion of the stomach. He was born May 26, 1804, making his age 78 years, 3 months and 10 days. He was the last to go down of his youthful companions, both in and out of the church. I can offer no better tribute to his memory than his communication to your lamented father, written forty year ago, giving a little sketch of his experience and travel from darkness to light. There was only burial service, as he was opposed to funeral sermons.

J. M. ODEAR.

SEAVIEW, Northampton Co., Va., Jan. 7, 1842.

BROTHER BEEBE:—As it has fallen to my lot to write to you on business, by request of brother Costin, I will give you a sketch of my experience and travel. From my youth up to the year 1832, I had been subject at times to serious impressions of mind on the subject of religion. On the 19th of September of that year I was led to believe that the blood of Christ cleanseth from all sins, and that his blood was applied to the cleansing of my soul. On profession of faith I united with the lower Northampton Church, under the pastoral care of Elder Levin Dix. For some time I rejoiced with joy unspeakable and full of glory. After about twelve or eighteen months, some serious queries arose in my mind in regard to the orthodoxy of the preaching I was hearing, which was, "Do and live," "Give and you shall receive." Well, brother Beebe, I attempted to comply; I gave to support the many benevolent (so-called) societies; but if any difference was effected in my mind, I grew worse instead of better. This led me to search the Scriptures, and the more I read, the more deeply was I convinced of the corruption of the doctrine and practice I had been adhering to. About this time brother Thomas Odear lent me the SIGNS OF THE TIMES, and I read them with great satisfaction. I had never heard an Old Baptist preach, after I had believed in Christ. By reading the Bible I became so much disgusted with the preaching that I could not feed upon it, and when I went to meeting where it was preached, I wished myself at home.

In about the year 1837, brother Dillistacius came into our country and preached, and I was directed by the good providence of God to hear him. It appeared to me that it was the first gospel sermon I had ever heard, for his preaching being all of grace, agreed with my own experience, and was what I believed. He has continued to preach for us ever since, once a month except in the winter seasons. He lives from eighty to ninety miles from this place. We are a small and feeble band, our names cast out as evil, and we are accounted as the offscouring of all things unto this day. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There are a few names in Sardis whom we hope shall, by grace, walk with Jesus in white.

With sentiments of love for you and all the brethren, I close: and may the saving grace of our Lord and Savior Jesus Christ rest on you and me, and the whole Israel of our God.

GEORGE ODEAR.

ELDER G. BEDBE'S SONS:—Will you please allow me a little space to express my thanks to brethren and sisters in several states, for the kind aid that was sent me in my late troubles, in the afflictions of my wife. I cannot find words to express my gratitude to those unknown friends. May the Lord reward them for their kindness and sympathy to a poor old man.

My dear wife, **Catharine F. Montgomery**, died on the morning of Jan. 1, 1883, at fifteen minutes past one o'clock. I have given your readers a concise statement of her late illness, which began so severely, in July last. She continued to grow worse until her death.

Her sufferings were beyond description. Diabetes set in about two months ago, which caused her great suffering, and she became a perfect wreck. She had as bright evidences of her acceptance with God as I ever knew a person to have, and often quoted passage after passage from the Scriptures, with as much correctness as though she had the book open before her. She requested her brother in the flesh, Elder William Adams, and also Elder John G. Eubanks, to preach on the funeral occasion; but as Elder Eubanks was not at home at the time of her interment, Elder Adams preached a comforting discourse from Rev. xiv. 13. She had selected this text, and also two hymns to be sung at the grave, commencing, "O land of rest, for thee I sigh," and, "While sorrows encompass me round." A large concourse of people attended the funeral. Deacon Wm. S. Montgomery also made a few suitable remarks, after which her remains were laid in the tomb. She has been a member of the Primitive Baptists since the summer of 1846, being baptized by my father, the late Elder James H. Montgomery. We were married thirty-four years ago. Her age was 56 years lacking 2 months and 20 days. We have but one living child, Franklin, who is also a member of the same church with me. O how lonely we feel! I did think, when I saw her suffering so much, that I could give her up; but alas! I find I am still in the flesh. I want to be submissive to the will of God in this, the heaviest stroke of my life. She passed away like a candle burned down, calm and quiet, without a groan. For over twelve years she has not been able to attend church meetings, on account of afflictions, but during her heavy afflictions she had some of the happiest moments that I ever saw a person have. At one time she talked for more than three hours about the better land, and tried to show it to us. I desire to be remembered by the saints. From a broken-hearted old man,

D. F. P. MONTGOMERY.

RUTLEDGE, Morgan Co., Ga.

(Primitive Pathway and Gospel Messenger please copy.

PLEASE publish the death of our dear son, **John Wesley Huffman**, who was born Jan. 29, 1858, and died June 26, 1882. He was born and raised in Knox Co., Ohio. He was the son of George and Julia A. Huffman, who tried to teach him to be honest, truthful and moral. He never made any public profession of religion, but leaves a clear evidence that he has gone to rest. His sufferings were very great, but he bore it with great patience, saying, "It is the the Lord's will; it is all right." He was very sensible of his death, calling his relatives and friends around his bed, and requesting his grandfather to pray for him, which was answered. After prayer he bade them all good-by, telling them he was going to leave this world of sorrow, and was going to rest on the other shore, where pain and sorrow will be no more. He leaves a dear mother, who has remained a widow for eighteen years, one brother and one sister, and a large number of relatives and friends, to mourn his departure. May God comfort the bereaved ones, and sanctify these dispensations of his providence to their good, is my earnest desire.

In deep affliction, your sister in Christ,
JULIA A. HUFFMAN.

I MET the friends at the Hartford meeting house, where I tried to preach a short discourse to a very large concourse of people, after which the mortal remains were taken to the Trenton Cemetery, there to remain until the resurrection morn, when the dead in Christ shall be raised immortal, and we that live and remain shall be changed in a moment, and caught up 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.

L. B. HANOVER.

CENTER VILLAGE, Ohio, January 18, 1883.

DIED—At his residence in Jewel Co., Kansas, Dec. 9, 1882, **Rufus Scott**, aged 85 years, 6 months and 23 days. His disease was rheumatism and neuralgia, from which he was an extreme sufferer for three weeks. He bore it with fortitude and patience. In early life

he experienced a hope in Christ, and united with the Primitive Baptist Church in the state of Connecticut, where he lived for several years, a beloved and worthy member. When he left there he took a letter from the church, but for what he thought sufficient reasons, never joined again. Through all his changes, the SIGNS OF THE TIMES followed him; they and his precious Bible were his counsellors. An aged widow, one son, four daughters and many friends sadly miss him, but mourn not without hope. The widow is nearly blind, and cannot read the SIGNS.

S. N. FAIRBANK.

IONIA, Kansas.

Mrs. Mary P. Atkinson died Nov. 5, 1882. Another mother in Israel is laid away to rest, and we, her kindred in the flesh, who are left in this world of sin and sorrow, feel desolate and lonely; but we desire to bow in submission to the will of him who rules all things. Mother made a profession of religion when about seventeen years of age, joined the Old School Baptist Church, and remained a worthy member until her heavenly Father took her home. She was a person of few words, but when she said anything concerning the church of Christ, it was always to the point; and her integrity, uprightness and genuine love for the children of God showed conclusively that she had been made the recipient of divine life, and that she was a God-fearing person. She realized that she was a pilgrim in this world of sorrow, and that heaven was her home. Our mother had a cold, but was able to be about the house until six days before she died. She grew suddenly worse, but was conscious to the last. Her only fear was that she might become impatient. We prayed with her and sang her chosen hymns, which she would repeat. Clasp her hands, she would exclaim, "How long before I can go to that blessed Jesus who died for me?" She slept very quietly most of the night, breathing her last about seven o'clock in the morning, Nov. 5. Mother has been a constant reader of the SIGNS for more than twenty years, and they contained almost all the preaching she heard, as she lived some distance from the church. She has left two daughters and seventeen grandchildren to mourn, but not as those who have no hope. I am satisfied that she is at rest in the home which for seventy-two years she waited for. My only wish is that my last days may be like hers.

M. A. FLOURNOY.

CHIRENO, Texas.

MY dear father, **Elder Wm. Kendall**, of Sacramento County, Cal., died on the evening of Jan. 8, 1883, after a lingering illness of several months. I was with him for some time before his death. He fully realized that his end was near, and conversed calmly on the future. He had no fears, but felt that he had a house not made with hands, eternal in the heavens. His funeral was attended by Dr. Frost, of Sacramento City, who read Psalm xlvii, and the latter portion of 1 Cor. xv. His text was Amos iv. 12, and his discourse was very impressive and comforting. Father's age was 74 years, 2 months and 6 days. He has been a Baptist nearly fifty years, and a minister of the gospel for thirty-five years. He leaves a wife, two daughters, three grandchildren and a large circle of friends to mourn their loss; but we feel that their loss is his eternal gain.

Your sister is Christ,

MARTHA A. WALKER.

SAN JOSE, Cal.

WE are called upon to chronicle the death of our beloved sister, **Elizabeth Wilson**, daughter of James and Anna Arthur. She was born Feb. 6, 1804; was baptized in the fellowship of the Regular Baptist Church called East Fork of Little Miami, by Elder Miner Thomas, in 1816; was married to George Wilson, Nov. 5, 1849; was left a widow Aug. 8, 1856; was struck with paralysis July 8, 1881, from which she suffered until death relieved her. Sister Wilson was born blind, and never saw the light of the natural sun; but her heavenly Father was graciously pleased to illuminate the eyes of her spiritual understanding, so that she could behold the more glorious light of the

Sun of Righteousness, of which the natural sun is but the emblem. She was blessed with more than ordinary talent. Death and the grave seemed to have no terrors for her. The writer, according to a request made by the deceased several months before her death, preached at her funeral, using as a text, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. xv. 25, 26.

JESSIE J. GOBEN.
CRAWFORDSVILLE, Ind., Jan. 6, 1883.

DIED—October 11, 1882, of consumption, Miss Josie Hoagland, of Hulburton, Orleans Co., N. Y., aged about 20 years. She was a skillful music teacher, and was highly esteemed by all who knew her. She was the only child of her heart-stricken and sorrowing parents, whose loss is her eternal gain. She bore the cross and has won the crown, and through her Redeemer triumphed over death. I recall to mind her ever calm and quiet manner. She was energetic and industrious. She leaves many mourning friends, the writer among the number.

Josie Hoagland has passed away;
O ne dear saint has gone to endless day;
S miling, in death's cold arms she lay;
I n deepest sorrow her parents bow;
E ntombed their own loved daughter now.
MRS. G. W. BREHM.

LOGAN, Ohio.

ORDINATIONS.

THE Turkey River Church of Regular Predestinarian Baptists convened at their regular place of business in Fayette Co., Iowa, of Saturday before the fourth Sunday in November, 1882, and unanimously agreed to present brother THOMAS GILL to a chosen presbytery, to be examined and ordained to the work of the gospel ministry.

On Saturday before the fourth Sunday in December, 1882, a presbytery composed of Elders Harrison Butler, of Iowa, and Wm. A. Thompson and E. H. Gillett, of Illinois, met with said church, at the time and place agreed upon, and proceeded in the following order:

1. Chose Wm. Thompson Moderator, and E. H. Gillett Clerk.
 2. The Moderator led the examination of the candidate.
 3. Brother Gill proceeded to relate his christian experience and call to the ministry.
 4. Prayer of ordination by E. H. Gillett.
 5. Charge to the candidate by Wm. A. Thompson.
 6. Right hand of fellowship by the presbytery, followed by the church.
 7. Benediction by the Moderator.
- WM. A. THOMPSON, Mod.
E. H. GILLETT, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., MARCH 1, 1883.

NO. 5.

CORRESPONDENCE.

THE CHRISTIAN WARFARE.

"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Romans vii. 22-25.

The Scriptures clearly and unequivocally teach that the children of God, while in the flesh, in this mortal state of existence, have an internal warfare, as well as an external one, and the inward conflict causes them much more sorrow than the outward one; and not many, if any, of the heaven-born and heaven-taught pass through the journey on earth without knowing the pain and anguish of soul caused by the hidden or inward conflicts, and the sadness produced by the outward or visible conflicts; but our God, in his infinite wisdom, has thus ordered the matter. "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

"For I delight in the law of God after the inward man." While this man was the persecuting Saul of Tarsus, he knew nothing about spiritual things, for he tells us, "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." Also said he, "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." These quotations from the inspired apostle show explicitly that natural men, whatever may be their attainments in science and material things, know nothing of the internal conflicts of the child of God; but there are times that the compunctions of a guilty conscience trouble them, and the fear of punishment hereafter, and the dread of "meeting an angry God," cause horror in their minds, and for a time restrain their vile passions, so that their inward corruptions are not so visibly shown; and vast multitudes have made a profession of what they call religion, in order to escape punishment, yet are

strangers to themselves, know nothing of God's justice, his holiness, nor of the finished work of Christ for his people, therefore have no spiritual love, and care nothing about anything except to escape punishment. But how different with that "inward man," who delights "in the law of God," and loves holiness for holiness' sake. And that inward, new man does not approach, by faith, one whom he views as an austere Judge, an angry God, but exclaims at times, with joy unspeakable and full of glory, "Abba, Father;" and in those blissful moments what delight in the law of God. How rich, how sweet, how soul-exalting, how heart-enrapturing, is that delight. And how full of "marrow and fatness" is the true, spiritual meaning of the word "delight;" for it is from *sunedomai*, and signifies to have pleasure with; and such is the pleasure that it is like "honey and the honey-comb." The inspired psalmist also said, "O how love I thy law! it is my meditation all the day." But did David, as a man only, love the law with such delight? Certainly not; but Christ in him was the cause of such love. The law so dearly loved was not some transitory principle that would soon vanish away, but it was a fixed and enduring principle in the heart of king David, and so it is to-day in the hearts of all who are born of the Spirit; for in the Hebrew it is from *torah*, direction, and proceeds from God, and gives him all the glory. Also, the Greek word *nomos*, ordinance; and that is the word in the text under consideration. With what awful majesty and rebuke did the Savior answer the lawyer who "asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." See also Luke x. 25-27. That law the inward man delights in, because Christ is in the true believer, "the hope of glory." Said the psalmist, "Thy statutes have been my songs in the house of my pilgrimage."

In the "early morning of experience," when the child of God is raised above this world for a season, in the "infant state" of experience, such an one feels, My troubles are ended; I shall now continually "rejoice in the Lord;" and now, while I remain upon

earth, "My soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." For

"When God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appeared so great."

Dear child, although you were so joyful, so delighted, yea, enraptured, not many days, weeks or months passed before dark clouds obscured your pathway, doubts arose in your mind concerning your interest in the blessed Redeemer. But in those happy moments in your early experience, if you heard some of the aged pilgrims of Zion talk about their doubts and fears, joys and sorrows, you did not know what they meant by such things; yet it was not long before your troubles began to cause darkness and gloom, and in some moment of dire distress you said mentally, if not uttered, "I am certainly mistaken in this great matter; I wish I had not said anything about my hope to any one, for I now see that I was mistaken." But, if the Lord will, we will now examine and see if these sore trials are evidences against you, or proofs that you are traveling the same road that the ancient patriarchs, prophets and apostles have trodden before you.

"But I see another law in my members, warring against the law of my mind." The inspired penman saw "another law" in his members, and carefully notice, it is a law or a fixed principle in his members, as certainly as the law of God, in which the inward man delighted, was a fixed and living principle; and our English word "law" is from the Latin word *lex*, laid, set, or fixed. Therefore that carnal, fleshly principle was not dead in the apostle, because he was alive spiritually; neither is it dead in God's children, who are now in their fleshly tabernacles; and as certain proof of this fact, and for your comfort, dear child of God, let us now consult the record our Father has given us, and see what is taught therein, for the experience of his dear children will certainly harmonize with what has been recorded by inspired men. "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." In this wonderful Song, which is called "The Song of songs," the glorious and conjugal relation between Christ and his bride, the church, is declared in some of the sweetest, dearest and most exalted metaphors that were ever couched in words. Solomon signifies peaceable,

perfect; and Shulamite, that recompenses, or, in other words, the Prince of peace and the Queen of peace. But in the Shulamite is to be seen as it were the company of two armies; therefore every returning, spiritual believer is a Shulamite, as shall be presently proved by inspired apostles. "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." These contending powers constitute the two armies seen in the Shulamite.

Says some troubled child of our God to-day, I have an ardent desire to serve my dear Redeemer perfectly, but alas! I fail to do what I wish; and often I find myself murmuring against his providential dealings with me and mine, and sometimes vile passions rise, and I go far astray. But could such be the case, dear reader, if the old Adamic man is dead in the believer? How often the question is asked, "Why am I thus?" The text tells us the "another law" is "warring against the mind." Could there be such a warfare if there were not opposing powers? Certainly not. This shows the complex character of a christian, for there is a carnal mind and a spiritual mind, and an "old man" and a "new man," an earthly nature and an heavenly nature; and that professor of religion, whatever may be his or her natural attainments, and however well informed in the letter of the Scriptures, who knows nothing about these sore conflicts, is but a natural person still, for the warring against the mind of the new man is one of the certain designations that such are born again. In the believer's experience the conflict is not a "little skirmish," and then ceases; but during the period of their natural lives, God's dear children have to endure sore conflicts, arising from the contending powers within them. This present, active participle, "warring," is a word of great magnitude, for it shows that there is a living principle left in the flesh of the heaven-born and spiritually-taught; and the original word ought to satisfy any one that it is an active principle left in the flesh of the saints, for it is from *antistrateuom*, to war against; and the proof of the truth of its meaning is known by the dear child of God experimentally. Said the apostle, "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." Does not the apostle apply an active principle to indwelling sin? If he does not, there is no meaning whatever in terms. O what hallucination of the mind, for any one to think that the carnal principle in the flesh of a believer is dead! Does he not say, "How shall we, that are dead to sin, live any longer therein?" Certainly he does, and it is a glorious declaration; but, dear reader, please carefully notice the vast difference between living in sin and having sin live in us; for our God has wisely ordered that the "inward man" lives in the spiritual element, and the carnal mind in the fleshly element, and it is the fleshly element that causes the children of God so much sorrow. Let us test the matter right here. Do you enjoy the society of the speculator, the rabid politician, the gambler, the drunkard, the thief, or any such demoralized and unrestrained characters? O no! that kind of society has no charms for me any more; and although I feel so wretched, vile and unworthy, I desire, as often as I can, to meet the dear children of God, and hear them tell their trials and deliverances, joys and sorrows, and give all the glory of their salvation to their heavenly Lover; and my daily desire is that I may be enabled to "keep under my body, and bring it into subjection, lest by any means" I should bring reproach upon myself, disgrace my profession, and wound the feelings of my dear brethren and sisters. If my emotions, dear reader, you certainly must be born again, and the "inward man" can no more live in sin, than the literal fish could live on the dry, burning sands of the desert; but the new man lives in the "river" of peace, love and holiness, notwithstanding the carnal principles which so trouble you in your flesh.

"And bringing me into captivity to the law of sin which is in my members." When one is a captive or a prisoner, literally, the sensations are dismal, yet that very state or condition makes thoughts of home and dear relatives exceedingly sweet and deplorably bitter; sweet in the comfort and relations of home, and bitter that there is such separation. Therefore when that law in the members has been permitted to bring a child of God into captivity, the church appears precious, the brethren and sisters exceedingly dear unto me; but I am in such a state of mind that I know I am a captive, and I have found I am powerless to deliver myself, for now I know that the apostle's words are true, because I cannot do the things that I would. In this captivity, perhaps some one will say to you that this is the result of your unfaithfulness in not attending to your obligations as a member of the church, to which you reply, "I plead guilty;" but I have learned that I am so weak that I must have divine help to perform the duties binding upon me, and I have learned in the school of experience what Job meant when he said, "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: but he knoweth the way that I take." Yet, while thus in captivity, environed in thick darkness, I still have the hope that "when he hath tried me, I shall come forth as gold."

Shall we now talk a little to and with the brethren in the ministry, and see whether they can always do the things they would, or if "cannot" does not at times cause them to be "shut up" in their minds, or become so imprisoned that they cannot come forth and elucidate the text, or, in other words, have no liberty to express what they desire? If a subject had been memorized, they might declaim fluently perhaps; but the hungry and thirsty children of God might not be edified by such declamation. At other times, brethren, when you are preaching, do you not find carnal thoughts coming into your minds unbidden, and remaining there undesired? Have you not felt sometimes if the words uttered could go on to the wall or some visible place, and your carnal thoughts interline them, that it would present a very contradictory appearance? Could it be thus, if the carnal, fleshly principles were killed when spiritual life is communicated? Certainly not. Do you not feel sometimes, after seeing such corruption in your flesh, to say with the psalmist, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow?" If any, either ministers or private members of the church, have none of these serious troubles, are never brought into captivity, such have reached a higher state in the flesh than the inspired apostle did, and his cogent declarations have no force with such.

"O wretched man that I am! who shall deliver me from the body of this death?" Did he know anything about such a body of death while he was a boasting Pharisee? For said he, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Now, his carnal, depraved nature he knows to be a body of death; and this statement of the inspired judge, calling himself still a wretched man, having also a body of death, ought to forever settle one matter, viz., that the old Adamic man is not made spiritual by the implantation of the new and spiritual life, but remains and retains his carnal principles, denominated a body of death. And if words mean anything, the apostle has with one sentence "nailed" that matter fast; and no zeal of a child of God, while here, can make his language mean anything else, without perverting divine truth. If the writer of this com-

munication, and the readers of the same, do not know anything about that body of death, it is certain we are not traveling the same road in which the apostle walked, therefore have no real fellowship for him in what he has left on record, which is a matter of awful import; for if such be the condition of the writer of this article, he is still a natural man, and knows nothing about the christian warfare.

"I thank God through Jesus Christ our Lord." This teaches us that there is no spiritual thanking God save through Jesus Christ. Said Peter, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." In this life, here in the flesh, there is a dying continually felt by and in the believer; for such are "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in [not of] our mortal flesh." "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 will walk] not after the flesh, but after the Spirit." There could be no liability of walking after the flesh, if the term simply meant our corporal frame. The term, as used in the text, is from the word *sarx*, and embraces the person, both physical and mental, or the natural mind, and it is useless to attempt to prove anything different, as it regards that word in the subject now under consideration; for nothing can be more absurd than the notion that the physical frame, or the corporeal substance, leads us astray. But it certainly seems that the experience of every child of God should settle that important matter; but whether satisfied or not, that is true concerning it, and it remains an enemy to the new man while the person lives literally, and, sooner or later, the dear children of our God find it to be so by bitter and painful experience.

"So then with the mind I myself serve the law of God, but with the flesh the law of sin." In the same person, even Paul, there were two laws and two servants, the one "the law of God," the other "the law of sin;" and can any true believer of the written word of the New Testament doubt the statement made by the inspired apostle? The mind with which he served the law of God was not his carnal mind, because that "mind is enmity [the thing itself] against God; for it is not subject to the law of God, neither indeed can be." How absurd to attempt to show that the carnal mind is so changed in

the believer as to love God and holiness, for it is an element of itself; and it is from *echthra*, enmity itself, and not at enmity. Let us hear the apostle explain what mind it is that serves the law of God. After he had rebuked Peter for his course, withstanding "him to his face, because he was to be blamed," which declaration shows how faithful Paul was to his brethren, when he saw that they had gone astray, he says, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Two vitally important truths are couched in these remarkable declarations; the one is that a crucified person is one in whom Christ lives, and the other is that the person in whom Christ lives is crucified. Hence, the full importance of the word "crucified" is explained by the apostle, and the same is in exact harmony with its literal meaning, as it is from *sustawoo*, to crucify together, and not separate; therefore the mind with which the apostle, as well as every other child of God, serves the law of God, is "the mind of Christ." This same apostle says, "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." How fully and positively these declarations show that the serving of God is something more than an outward formality, mixed with carnal zeal and much affectation; for without the Spirit of Christ it will only be as it was declared of certain characters by the Savior, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." And it remains the same to-day, if the Spirit of Christ be not in them who openly perform what is termed worship, for their heart is not in the formality. The apostle is just as positive in his assertion about serving the law of sin with the flesh, as he is in his declaration about serving the law of God with the mind; and now let us see if he harmonizes with his brethren apostles. James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, [please notice carefully where those vile passions are,] glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." The apostle James not only confirms what

Paul says about serving the law of sin with the flesh, but he names the wicked principles manifested in such a service. Brethren, are any of us entirely free from serving the law of sin? If so, our fleshly passions must all be dead, which is not true concerning any of us, and the confusion, discord and strife in many of our churches are conclusive proofs of this truth; but James tells about that other principle, called also wisdom, for he says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full [if it is full, there can be no room for anything else] of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." After making those positive declarations concerning the two kinds of wisdom, the apostle asks, "From whence come wars and fightings among you? come they not hence even of your lusts that war in your members?" How perfectly do Paul and James agree; for Paul says, "warring against," &c., using the present, active participle; and James says, "that war in your members," using the verb instead of the participle. How shall we manage to get along with those ancient servants of our God, if we attempt to deny the warfare between the flesh and Spirit? But before leaving the subject, we will bring forth the testimony of another inspired penman. Peter says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Here we have the term "war" used as a verb by another apostle. Also he says, "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and 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." How full of awful meaning the words, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

To all the dear brethren and sisters who may read this, if published, I wish to say by way of interrogation, Do you believe that there is such a warfare, or do you not? If there is not such a warfare, the poor, sinful, short-sighted, erring mortal who has written this communication is without hope, and has no reason to cherish the thought that he is born again; and if there is not such a warfare in the child of God, what the inspired apostles have written upon the subject must be interpreted upon the principle of some wild fancy of the mind, instead of scriptural authority. But adored be our God, the victory is sure for all his redeemed family; and "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 29, 1883.

Scio, Linn Co., Oregon.

BRETHREN BEEBE:—I received a few months ago, a letter from our much esteemed brother, Elder George

E. Mayfield, requesting me to give my views on two of our Lord's parables. The first is in Matt. xiii. 24-30. The other is Matt. xiii. 44, which reads, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The first parable would require too much space to quote it. The reader must refer to the chapter and verses. Suffice it to say, that it is known as the parable of the wheat and the tares. But before entering particularly on the subject of these two parables, I wish to make some general remarks on our Lord's parables. And first, we must bear in mind that they were not spoken to his disciples, as many things were; but they were spoken to the multitude: the priesthood, scribes, Pharisees, Sadducees and lawyers, &c. By reference to the first three verses of the chapter, we can see who they were that he thus addressed. "The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto him, so that he went into a ship, and the whole multitude stood on the shore. And he spake many things unto them in parables," &c. Mind, it does not say that he taught the multitudes, as when he addressed his disciples. Again, the tenth and eleventh verses read, "And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given," &c. Again, it is worthy of our attention to bear in mind that all these parables commence with the words, "The kingdom of heaven is like unto," &c. There is another idea we should give special attention to, and that is, the time when all these parables were spoken, which is between two dispensations. Shall I say between two heavens? Yes, the Scriptures will justify me in so doing. There are three heavens spoken of in Scripture, and no more. Paul was caught up to the third heaven; and it is impossible for a third heaven to exist unless there are also a first and second heaven.—See 2 Cor. xii. 2. Now, if the idea as held and preached by some is correct, that the tares were sown in Adam, they would have four heavens. One heaven from Adam to Moses, another heaven from Moses to Christ as a sin-bearing victim, and the fourth heaven when Christ comes the second time without sin unto salvation. But the truth is, there was no kingdom of heaven on earth from Adam to Moses. Consequently, if the tares were sown in Adam, the kingdom of heaven could not have been like unto it. But I have said that the parables were spoken between the first and second dispensations, or in other words, at the removing of the first, or old, legal heavens, and the setting up of the gospel heavens, and are set forth by the Lord Jesus in parables under one general name, "The king-

dom of heaven," which embraces the first two kingdoms of heaven as being set up on earth, under two separate and distinct covenants, and as applicable to both; showing the going out of the former, and the coming in of the latter, &c. This must suffice relative to what is meant by the appellation of the "kingdom of heaven." The first heaven being the legal or law heaven, the second the gospel heaven, and the third the heaven of immortal bliss, where the saints of all ages and climes shall reign with Christ, their heavenly King in unsullied glory to all eternity.

We will now turn our attention to the parables, and we will take the parable of the wheat and the tares first, because it was spoken first by our Lord, and immediately follows the parable of the "Sower," and commences thus: "And another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Now this, and the parable of the "treasure hid in a field," represent precisely one and the same thing. I desire to commence at the beginning, if the good Lord will, in mercy to a poor, ignorant worm, grant him wisdom sufficient to ascertain where that is. From the time of the deluge unto the building of the tower of Babel, mankind was one race, as we read, "And the Lord said, Behold the people is one, and they have all one language. Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the earth, and they left off to build the city. Therefore is the name of it called Babel."—Gen. xi. From this time forth the inhabitants of the earth were divided into many races and nations. And from the many families and nations of the earth God chose Abraham, and blessed him abundantly above all other families and nations of the earth, and planted him in a goodly land, and promised to make him a father of many nations, and said unto him, "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for me,

behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. 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 I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. xvii. 1-8. These were (in my opinion) the good seed that the Son of man sowed in his field. "But while men slept, his enemy came and sowed tares among the wheat, and went his way." In process of time, by reason of a sore famine in Canaan, where Jacob with his twelve sons (according to God's promise to Abraham) then dwelt, Jacob, with his children, grandchildren, and all that he had, removed down into Egypt, which signifies darkness, or night. Here Jacob, and all that pertained to him as a family, slept four hundred and thirty years, and multiplied exceedingly. During this long night's sleep, an enemy, the devil, came, and sowed tares among the wheat, *i. e.*, wickedness among the children of Israel, or Jacob; as it began to be manifest on their journey out of Egypt through the wilderness to the land of Canaan; by which means many of their carcasses fell in the wilderness.—See Heb. iii. 17. These tares multiplied and increased far more abundantly than the wheat, until they surpassed all calculation. We shudder when we read the atrocious wickedness perpetrated by the children of Israel through their kings, even to the causing their infant children to pass through the fire unto Molech. Here we have a picture of the kingdom of the first heaven, where the tares of wickedness were sown by an enemy, the devil. Peter, alluding to these things, says, "Whereby the world that then was, [that is, antediluvian world] being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—1 Pet. iii. 6, 7. Mind, the apostle does not say, Whereby the heavens and the earth that then was; for there was no kingdom of heaven on earth then. "But the heavens and earth which are now, [*i. e.*, the old, Jewish, legal heavens] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." That is, "When the Lord Jesus shall be revealed from heaven with his mighty angels, [or the angels of his power, margin] in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. i. 7, 8. This is the time of harvest, when the tares are to be gathered and burned. But

the wheat and the tares are to grow together till harvest. When we take a view of the Jewish church or kingdom, we see that it was altogether temporal, as Paul says, "Having a worldly sanctuary." And its membership was composed of both saints and sinners, as wheat and tares. Being born again, or righteousness, did not give membership in the Jewish church or kingdom. A wicked Ahab and a more wicked Jezebel had all the privileges of the Jewish church, and had access to all its ordinances, the same as righteous David, Hezekiah and Isaiah. Thus the wheat and the tares are to grow together till harvest, and then the separation takes place. The Lord Jesus, in his exposition of this parable, says, "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, [Apostles] and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. xiii. 41, 42. All this occurred at the siege and destruction of Jerusalem, and the Jewish kingdom of heaven or nation. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Verse 43. Jesus said unto the disciples, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me," &c.—Luke xxii. 28, 29. This is the true gospel kingdom of heaven, wherein dwelleth righteousness. The Lord speaking by Isaiah concerning this kingdom, saith, "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. 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."—Isaiah lx. The Lord is King of this kingdom. And it is said of him, with a note of attention, "Behold, a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. Christ says, "Every plant which my heavenly Father hath not planted, shall be rooted up." Consequently the tares, not being of his planting, shall be rooted up. "His servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." This barn represents the gospel kingdom of heaven, which shows the removing of the Jewish heavens; and the bringing in or setting up of the gospel heavens. As it is written, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise." These are the legal or Jewish heavens,

which took place in the destruction of Jerusalem. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. iii. 10-13. Herein is clearly set forth the dissolution of the legal heavens, and the bringing in of the gospel heavens. "He shall send his angels," (messengers, ministers, apostles, &c.) It appears that John the Baptist was the first to announce the time of harvest, when the wheat and the tares should be separated the one from the other, and was followed by Christ and his apostles. "Then went out to him [John the Baptist] Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." These were represented by the wheat. But when the Pharisees and the Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? [upon Jerusalem.] Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees." These trees represent the Jewish church or kingdom of the Jewish heaven, which embraces the whole Jewish world or nation; for theirs was a national church, embracing both good and bad. These Pharisees and Sadducees that did not bring forth fruits meet for repentance, were represented by the tares. Consequently at the time of harvest, or end of the Jewish world, they must be hewn down. "Therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you 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 you with the Holy Ghost and with fire." That is, those whom John baptized with water unto repentance, with the Holy Ghost at the day of Pentecost. And these Pharisees and Sadducees, with all the viperous breed, which the tares represent, with fire, at the harvest, or destruction of Jerusalem, and the dispersion of the whole Jewish nation. "Whose fan is in his [Christ's] hand, and he will thoroughly purge his floor, and gather his wheat [which he sowed in the field] into the garner;" [gospel church or kingdom] but he will burn up the chaff with unquenchable fire. The chaff is only another representation, and is the same with the tares. The prophet Malachi, speaking of the same things says, "For, behold, the day cometh that shall burn as an oven; and the proud, yea, 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." Thus the tares at this, the time of harvest, are bound in bundles and burned. So that as a nation, kingdom or world, there is left the Jews neither root nor branch. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." These the good seed represented. "And ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."—Mal. iv. 1-3. When Jesus healed the centurion's servant, it is said that he marveled at his great faith, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel. 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." I said at the outset that these were the good seed which the Son of Man sowed in his field, &c. "But the children of the kingdom [the tares which the enemy, the devil, sowed among the wheat,] shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. Read from the 5th to the 12th verse. These were the Pharisees and Sadducees, who, although they were the children of the Jewish kingdom, or first heaven, had no place in the gospel kingdom, or second heaven. As it is said, "And there was war in heaven: Michael [Christ] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night," &c.—Rev. xii. 7-11. This war took place in the second or gospel heaven; there was never war in the third heaven. Again, he saith concerning the Pharisees and Sadducees, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out, and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke xiii. 28-30.

I will now try to give a few thoughts on the parable of the "treasure hid in a field." Our Lord commences this parable with the adverb, "Again;" which signifies, to my mind, that it represents the same thing that the foregoing parables do. "Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and

selleteth all that he hath, and buyeth that field." This, like the field in which the wheat and tares were sown, is the Jewish world or kingdom. The treasure, like the good seed, are the elect, which were hid in the Jewish nation or world, and were lost. "For thus saith the Lord God, Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and will feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."—Ezek. xxxiv. 11-16. The first herein set forth were the good seed; the last were the tares; both being sowed in the same field, and growing together until the harvest. But our dear brother wishes my views especially on the parable of "the treasure hid in the field." In what sense the field was bought, and what it represents. First, "He selleth all that he hath." "I am the Lord thy God, the Holy One of Israel thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life."—Isaiah xliii. 3, 4. Again, "The wicked shall be a ransom for the righteous, and the transgressor for the upright."—Prov. xxi. 18. Thus the Lord cast off all the nations of the earth for Israel's sake, who were his peculiar treasure as a nation of people, and made them a type of his spiritual, elect people. I want my dear brother to take particular notice here. Christ did not say that he had given himself a ransom for the field, neither did he say he had bought the field with his own precious blood. No, the field was temporal, and represented an earthly kingdom, and only required a temporal sacrifice, or earthly blood for its ransom price, from the state of temporal bondage in which it was involved. Nevertheless it was a type of Christ's "purchased possession." But as a nation of people, they are clearly set forth as a purchased people in the Scriptures, which I will try to show to be the sense in which they were bought. We read that when the children of Israel came out of Egypt, and had passed through the Red Sea, and

were landed safe on its opposite banks, that Moses and the children of Israel sang a song of praise to God for his great deliverance wherewith he had delivered them from their sore bondage under the Egyptian yoke, saying, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation."—Exodus xv. 11-13. "Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone." That is, the dukes of Edom, the mighty men of Moab, and all the inhabitants of Canaan. "Till thy people pass over, O Lord, till thy people pass over which thou hast purchased. Thou shalt bring them in and plant them in the mountains of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established."—Verses 15 and 17. "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods?"—2 Sam. vii. 23. Again, "O God, why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed, this Mount Zion, wherein thou hast dwelt."—Psa. lxxiv. 1, 2. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, [Egypt] and wounded the dragon? [Pharaoh.] Art thou not it which 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 far this passage has reference to the ransom and deliverance of the fleshly Israelites, as a type, out of Egypt, the house of bondage. And as a type, it gives us assurance that all of spiritual, antitypical Israel shall be saved in the Lord with an everlasting salvation, as confirmed in the next sentence, in relation to the antitype, seeing that there was not a hoof of all that pertained to the type left behind in Egypt. "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."—Isa. li. 9-11. Peter had reference to the same thing when he said, "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."—2 Peter ii.

1. Israel as a nation was a temporal people, and was in bondage to a temporal people, and required a temporal sacrifice for a temporal deliverance, hence was bought by the sprinkling of the blood of the paschal lamb, it being the property of an Israelite, which was sufficient for the temporal deliverance. But Paul says, "For even Christ our passover is sacrificed for us."—1 Cor. v. 7. The Jews were commanded to keep the passover as a yearly feast, in token of that memorable night when the destroying angel passed over the dwellings of Israel, where the blood of the paschal lamb was sprinkled, but slew the first-born of the Egyptians; and none but an Israelite had access to this feast. But John the Baptist, when he saw Jesus, said of him, "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. The Jewish church, or field, was bought with the blood of the lambs of men. The church of Christ was bought with the blood of the "Lamb of God." Hence Paul could say to the elders of Ephesus, "Take heed to yourselves and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood." The blood of the temporal lamb was only the ransom of temporal Israel. The blood of the Lamb of God was shed for the eternal redemption of all, both Jews and Gentiles, who were ordained to eternal life.

The foregoing, brethren Beebe, is at your disposal.

JOHN STIPP.

REISTERSTOWN, Md., Jan. 10, 1883.

DEAR BRETHREN:—During the few past days I have been thinking much of the past, (my past,) and I feel like sending a New Year's message to you in the way of putting down on paper some reflections that are in my mind. If I write in a rambling, disjointed way, I hope it will not be so much so as to discourage you from following me as I may write.

Of late I have been much oppressed, down-hearted and discouraged at times, and then have felt somewhat strengthened and revived again. The first has been in view of myself, and the second in view of what the dear Lord Jesus is in himself, and of what he has done. I remember that in my early thoughts upon the subject of religion, I believed that all christians were good people, that they lived above most of the sins and crosses and sorrows of the world, and were happy always. I wished much to be like them, but it seemed too far off for me to ever hope to be like them. Then, after these childish thoughts were past, and I had become a youth, I, on the other hand, would look upon the faults of christians, which I could not help seeing, and say in my heart, If I ever am a christian, I will live better than you do, and as it is, I live as well; and would feel quite conceited and good. But this was only at times. Then afterward, when I trust

the Lord Jesus revealed himself to me as he who had the words of eternal life, I thought, Surely I will now be able to subdue my sins, and live as becomes a christian, and shine brighter and brighter to the end. I hardly understood when older christians talked about the warfare, and the last part of the seventh chapter of Romans was without meaning to me. And then, even when the warfare had begun, I really thought I should grow stronger to repel outward temptation and my inward lusts, and to subdue the evil nature within me, till I should love God constantly and supremely, and serve him acceptably always. I had even then no conception of the long warfare before me, nor of how weak and foolish I was. I seem to have lost the battle all the time. Not one foe is driven out or exterminated. I have not even controlled my speech or actions as I ought, or as I thought I should. I find myself just as prone to wander as ever, and have to cry, Undertake for me, for I am poor and needy.

I remember also, that when I began speaking in the name of the Lord, I thought the time would come when I should know what to say, and when and how to say it, when I should get over my fear of abler and older brethren in the ministry, when I should have a far deeper comprehension of the word, and so become more profitable in the ministry. But how much mistaken I was in this also. While I may have gained a better command of language, yet I have learned that words and illustrations have no power in themselves, and so my profiting is not as I had supposed it would be. These reflections have given me a feeling of sadness and discouragement, which has followed me for some days. But on the other hand, some things have encouraged and comforted me at times. God is faithful, and his word stands fast. The atonement of Jesus is complete and sufficient. The work of the Holy Spirit is effectual in quickening and comforting, and the power of God stands pledged to keep his people to the end. The final salvation of no man depends upon either the weakness or strength of my ministry; and in all my unfaithfulness, our God abides faithful; he cannot deny himself. I am encouraged also when I remember God's mercies to me in all my daily life. "Surely goodness and mercy have followed me all the days of my life;" and is not this some warrant to believe that "I shall dwell in the house of the Lord forever?" "One thing have I desired of the Lord," "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." God has answered my desire thus far in a very literal, real manner. Surely no minister ever dwelt among a more loving, faithful people than I have done. I came among them when but a lad, but they took me by the hand, and have never wavered in their expressions of love for me. They have borne with my faults, and have pitied

rather than blamed my weaknesses, and I do not know how to be grateful enough for their kindness to me and mine. In fourteen years there has never been an hour when I have not felt their love and kindness. How many precious seasons of conversation upon the things we have loved, when we have hardly known how time has flown, there have been! Cold and well-nigh lifeless as I have so often been, there has never been an hour when I did not feel that one day in the courts of the Lord, joining in conversation or worship with his people, was better than a thousand. Truly the daily mercies of the Lord have been countless as the sands. O that I were more grateful!

There are some things in my ministry of which it is in my mind to speak. I think I can say, in all honesty, that it has been to me a far greater privilege to be still when other brethren in the ministry have been present, than to speak, and my feeling is still the same. On the other hand, I have always desired not to be backward to preach the word when no one else was present to speak the truth instead. There has never been a time when I felt that I could say, or that I ought to say, "I will not preach when invited to do so by anybody." For myself, it has seemed right and best to preach wherever the door was opened, with such light and liberty as the Lord would then give. But when any other servant of God is present, and will speak, I feel that I had far rather be silent. It is but seldom that I have desired to take up time when others would fill it; and much more than half the time I have felt, when speaking under such circumstances, as though nearly all were feeling tried that I should occupy time to the exclusion of better preaching. I have felt glad to be with my brethren and converse with them, and many such times have been most pleasant and profitable.

In this retrospect over the past I have great gladness to find that in nearly every leading sentiment that has been discussed by our brethren in the pulpit, I have found myself in hearty accord with most of them. In this imperfect state, where our understanding is finite, our knowledge partial, and our sinfulness and the blindness of sin is very great, it would be surprising indeed if differences of opinion did not arise about many things among brethren. It was so in the early churches, and I doubt not will continue to be so until we all shall see as we are seen, and know as we are known. So long as the great leading principles of doctrine or practice, God's sovereignty, predestination, election, effectual atonement through our incarnate God, effectual calling, final perseverance, are held in their integrity, the fact that a brother differs upon the meaning of a text, or upon how these truths are connected with our experience, has never lessened in the least degree my fellowship for him. I think that in all the range of associations, from the Virginias through

north, there has been substantial unity and agreement upon most points. The names of Elders Barton, Conkling, Hartwell, Beebe, among those passed away, leaving a name held in affectionate esteem in all the churches, come into my mind; and among the living, Elders Badger, Smoot, White, Grafton, Poulson, Staton, Rittenhouse, Francis, Housel, Purington, Durand, Jenkins, William L. Beebe, all have preached to my joy and comfort. I believe that I have never heard from the lips of either of these brethren named a sermon delivered, with the general sentiment of which I did not feel in hearty accord. This has been a source of joy and pleasure to me to reflect upon. If there have ever been any differences, I suppose they have not been greater than any two brethren might find among themselves in a half-hour's talk together.

In looking over the many thoughts and feelings that have given direction to my ministry, I find that a dread of, and a shrinking back from, public controversy, either in the papers or pulpit, has had a large influence upon me. I have enjoyed many a private discussion, when the conversation was open, frank and kindly in every word. But in public discussion it is so easy for the "old man" to be aroused; I mean a bad temper, pride, strife, &c. I have always been afraid of myself first, lest I should let fall a word that would wound some one; and so have avoided, at all times, a public discussion of disputed points. I have seen harm grow out of long discussions, but never much good; for the spirit to win a victory, rather than to be instructed, arises too often, and no one can be benefited. I find that brethren generally desire that controversy should not be long continued on any subject, and I think they are right. Discussion would do good, if our tone of writing or speaking was always good. I feel like saying right here, that I have kept silence in preaching and writing upon two or three subjects which have been discussed for thirty years among our people, because I wished to add no fuel to the flame. I thought it best to avoid preaching or writing upon them while brethren were so sensitive upon them. Looking back over the list of brethren I have named, I cannot recollect that I ever heard a sermon from either with which I did not feel sufficiently in agreement to say amen to it. Of this I have been glad, and am glad to-night. It is right also that I should say that I have differed from some of the ideas and expressions which have been used concerning the new birth, the vital union of Christ and the church, the warfare, &c; but even in this there has been no diminution of fellowship. But generally I have judged it wisest for me not to engage publicly in the discussion upon these themes; and it has seemed to me that it would be better if, for a time at least, they were dropped.

Well, brethren, I have rambled a long way, and there are yet many

things that come up before me; but I must forbear. Yet I do not feel that I can close without once more expressing something of my feelings upon this the beginning of the new year. As the mercies of the past year have been many, so we may confidently expect that the goodness of God will be continued during this new year. I believe that I feel a desire to trust in the Lord more constantly, and with faith unshaken. The cry rises up as I write, O that I might be more useful in the ministry of the word, and as a pastor of churches, be vigilant to comfort the feeble and encourage the halting, and be more plain in teaching the word, and more vigilant to warn and reprove where it is needed. Of one thing I am sure, I shall fail in many things, and come short in all. But I do desire more grace, more fervent zeal and love, and a better inward and outward life. May you all, dear brethren, be prospered in all temporal and spiritual blessings, according to the will of the Lord, is my prayer.

As ever, I remain your brother in hope of life eternal,

F. A. CHICK.

BURDETT, N. Y., June 22, 1881.

DEARLY LOVED FOR THE TRUTH'S SAKE:—I want to tell you my experience. I felt somewhat impressed at the association, but felt as though I could not, as I am such a poor talker.

When a little child, one of my sisters and I were looking at the sun set one evening, and she began to talk about God, and said, "When good people die they go to heaven, and bad ones go to hell and burn forever." I thought that was too bad for anything, and felt that I could not have it so. I thought I would be very good and go to heaven. I thought I would be very obedient to my parents, and tried hard to please them in all my ways. But after a time I saw so much pride and selfishness in myself, that I was unhappy. I would sometimes go by myself and try to ask the Lord to make me good. When I was thirteen years old, the Methodists held a protracted meeting two miles from our place. I went one evening, and the minister, at the close of his sermon, said he wanted all who felt they needed the Savior, to come forward, and they would pray for them. I had no thought of going before, but I went tremblingly, and hoping to receive the forgiveness of my sins. The next night I went again, and thought then I was a christian. The next fall a number of my associates were going to be immersed, and as it seemed plain to me that it was the christian's duty, I went with them. Some time during the next year I was away from home for a few days with friends, and while there I dreamed that I was where the Savior was, and I began to tell him how good I was; and after I awoke, I felt very bad, and soon felt that I had no hope. The more I thought about it, the worse I felt, and I made up my mind that I would tell the church that I had been deceived. After a

while I did so. I thought they would take my name off their book, but they did not. At times I felt terribly, and thought that the Lord could never have mercy on me, so wretched as I was. I often tried to pray, but felt that I was too far from God for him to ever hear me. Four years passed, and there was about three weeks that I felt that the Lord had cast me out of his sight. The depths closed about me. Then a dear brother died, and I felt as though my trouble was more than I could bear. I said to myself one morning, I will go and try to pray once more. I went up stairs and knelt down, and cried from my heart, "Lord, save, or I perish." Right then a great burden seemed to be removed. The first opportunity I had to talk in meeting I did so, and when I sat down there seemed as though some of their faces shone, and I felt filled with joy and peace.

I wish to tell you now of another experience, which at times seems wonderful to me. Three years ago this summer and fall, I was very dark in my mind. I heard different denominations preach, and it seemed to me all was "vanity and vexation of spirit." I think the Lord called for a famine. (How beautifully Elder Durand spoke on that at Burdett once.) One day, I laid the Bible aside, and I thought it seemed wicked for me to try to read it. My tears were my meat day and night. I thought the Lord would be favorable no more. A short time after this, I thought to myself, how I wish I could go to uncle Harvey's and hear the Old School Baptists preach. I never had heard them but little, and cared but little about it. Soon after this, one of my friends came there, and wanted me to go and spend some time with her, which I did. While I was there, I was alone in my room one day, and this question seemed to be asked me, "Would you believe the truth if you should hear it?" I thought, yes, if I could know that anything was true, I would believe it. And it seemed I was given to see how true anything must be to be truth. It must be that which would stand before the just and holy God. I thought it was very strange that such a question should come into my mind. This I forgot until after I was baptized. The last of December I came here to uncle Harvey's. The first of January, the New School Baptists began a series of meetings. I went a few times. I thought I never did hear such a poor preacher. I began to read the Bible, to see if his talk agreed with that, and it seemed that there was a veil lifted from my eyes, and I could see that I never had heard the truth preached. I did not want to go there again. The more I read the Bible, the more I wanted to. It was food, and I could eat it. God's electing love seemed precious. Now I loved dearly to read the SIGNS OF THE TIMES.

"Those were happy, golden days,
Sweetly spent in prayer and praise."

The Old School Baptists were to have

a meeting in February, and I thought I would go and hear them. When the day came, I was so fearful that my friends would think that I wanted to go from selfish motives, that I staid at home. That day Elder Vail and sister Ayres came there. I was glad to hear them talk. When the Elder was telling some of his trials about baptizing, I thought if I was going to be baptized, I would have him to baptize me; but I thought it was mockery for them to administer that solemn ordinance when it had been done once. Something had seemed to say to me that the Old School Baptists would not receive me if I should ask them to. I thought I would not think of such a thing, for fear of what my friends would say. There had been times when I felt it a great privilege to be baptized; but it had been done once, before the eyes of the world. Elder Durand came soon after this. I went to meeting, and he took for his text, "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." It seemed like pouring oil on a wound. It was the first gospel sermon I had ever heard. I cannot tell you how much I enjoyed the meeting. It seemed to me then that the truth was as dear to me as my own life. I think I was shown where the church was from the words, "Or else believe me for the work's sake." They came to me in such a way that I believed the Old School Baptists were the only people that believed the truth and were walking in gospel order. Then I could see that I had never been baptized properly; but I thought it would be impossible for me to ask for a place with so good a people; I thought it would be the hardest thing for me to do. But these words came to me, "With God all things are possible." And I felt that if it was right for me to go before the church, the Lord would prepare the way at some time. This was on my mind so much that I could not sleep till nearly morning. One night I was feeling bad, and these words came to me, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." The next day I thought I would see if they were in the Bible; and when I found them, I felt sure that in the Lord's time I should feel to praise him; and I think there have been times when I could, although imperfectly. While sister Ayres was telling her experience, she said that the words of Ruth to Naomi came to her, and the next day I thought I would see if they meant what she thought they did. I found them, but I did not know. A few days after, I was thinking about spiritual things, and the words, "Entreat me not to leave thee, nor to return from following after thee, for where thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God," came into my mind with such a love for the Old School Baptists that I no longer

doubted her explanation. But I thought I would not ask a place among them, when these words came to me, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Then I felt to say, "Lord, teach me thy way." In a short time the snow and ice melted in a little stream near by, and I never saw the water look so beautiful to me. Then I had a great desire to be baptized, and these words, "Being buried with Christ by baptism into his death," were on my mind all the time. I thought if I could go to the church at the next meeting, I would try to tell them what the Lord had done for me. When the time came, or the day before the meeting, I thought I would not go there; but that night I scarcely slept five minutes. I felt as though the Lord's time had come for me to be baptized, if the church would receive me. The next day, (the 16th day of March), I was baptized by Elder Vail. Since that time I cannot tell how much I have enjoyed in meeting with the dear people of God and hearing the truth preached; but I think I can say that in keeping the commands there is great reward. Surely all thy works, O Lord, and all thy saints shall bless thee. They shall be abundantly satisfied with the fatness of thy house. I think I can say that I have been led into green pastures and beside the still waters. "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." "I am the vine, ye are the branches." "Because I live, ye shall live also." It is now the language of my heart if I am not deceived, "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." Will you sometimes remember the very least of all at the throne of grace?

MARY GERMAN.

HERRICK, Bradford Co., Pa., Jan. 24, 1882.

DEAR BRETHREN:—How easy it is to read such expressions of the Lord's people as these: "Behold, I am vile." "I abhor myself." "Mine iniquities are more than the hairs of my head, therefore my heart faileth me." "I am feeble and sore broken." "My comeliness is turned in me into corruption." "In me, that is, in my flesh, there dwelleth no good thing." It is easy to talk about them, and even from the pulpit to preach that doctrine of total depravity, and tell of the wretchedness which follows a discovery of it in the heart. But what a different thing it is to experience the truth of these expressions. When the hand of the Lord is upon us, and we are brought down into the dust on account of our sins and vileness, and such expressions as those recorded above are forced from our burdened hearts, with what pain and affliction are they uttered. How full of deep and awful meaning they are.

I believe the dear Lord has given

me a hope, a good hope through grace; and sometimes that hope has shone so brightly and sweetly within me that even the world about me has seemed to be brightened and beautified by it. Yet there are times now when I look upon myself in such a light, and see myself as so vile and abominable in the sight of God, that I tremble and shrink, and am ashamed and afraid to look up. I shall not undertake to describe these feelings, for I know very well that I cannot do it. While they are in my heart I seem to forget that my hope was not given me because of any change for the better in my sinful nature, and that neither did it produce any such change, but merely filled my soul with the light of a sure promise that such a glorious change would hereafter be wrought in me as would make me like my blessed Savior.

Not long since I was in this frame of mind, and brought lower than usual under a terribly depressing sense of my depravity and transgressions in heart. I did not feel so much a sense of guilt, nor, if I can rightly discriminate, did I experience the wrath of God; but rather a feeling of self-aborrence so great that I could hardly endure it. I saw how a pure and holy God must look upon such a being, and it was awful to bear. I felt alone and desolate. It did not seem as though the Lord drove me away from his presence, but that he gave me to see myself, how absolutely unfit I was for that presence and favor. I knew well then the meaning of these words, "I abhor myself." Just then I thought of the Savior bearing those very sins. "The Lord hath laid on him the iniquity of us all." "Surely he hath borne our griefs." Such griefs as this very feeling of self-aborrence and self-loathing. With the hatred and abhorrence that a holy nature must feel for all evil, to take upon himself all that load of guilt and sin! Was it indeed this very thing that now bows down my soul with shame and anguish, that he bore and suffered for? Yes, I saw it so. "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him." How my soul went out to him in love and mourning and tender contrition. To think of him as taking that which is so vile and loathsome that I cannot endure it, and putting it upon himself, and bearing the guilt and shame and curse of it, and dying under the awfully offensive load! And all for me; such a worthless being. I was lost in amazement at such wonderful love and pity. I could see the love of God as the most wonderful thing ever contemplated by man or angels. "Behold," my soul said, "what manner of love!" Once by the power of the words, "Perfect love casteth out fear," I was made to be like a babe in the bosom of infinite love, in perfect content for a time. Now I seemed to be standing still, and looking with solemn awe and astonishment upon that wonderful love which God commends to us, in that, while we were yet sinners, Christ died for us; and with holy reverence my

soul contemplated that glorious Being who gave himself a ransom for us. Not only to die in anguish of body unspeakable, but to die under the curse of a holy law, under the wrath of God; to be made a curse for us. To think that the holy Being who while in the flesh did no sin, neither was guile found in his mouth, should feel in full measure the vileness and loathsomeness of these very sins that now oppress me, while I see them only in part, and of this corrupt heart which is a fountain of evil, but little of which I have yet seen. It seemed to me that for a little time I could hardly bear the thought. How awfully he must have felt when that abhorred load, that weight of loathsomeness, not his own, yet made his own, rested upon his soul. Is it any wonder that he "began to be sore amazed," with such feelings of vileness and corruption and such a weight of sins and hideous guilt, when he had never sinned even in thought? Is it any wonder he began to be "very heavy," and cried out, "My soul is exceeding sorrowful, even unto death?" Is it any wonder that such agony should cause him to "sweat, as it were, great drops of blood falling down to the ground?" Is it any wonder he "fell on the ground and prayed that if it were possible the cup might pass from him?" I cannot understand the awful mystery of his bearing our sins; but I think I know just a little of how he felt.

It is terrible for me to feel so wretchedly vile as I do sometimes. But when I am permitted to feel that in this way I am made in a little measure to know the fellowship of his sufferings, I am glad and thankful for my own wretchedness. How else could I come to know how wonderful the love of God is, and to see how righteousness and purity and holiness come to a poor, vile sinner, so that he stands without spot or blemish before God? This experience of suffering under a sense of vileness must go on, and even become heavier, as long as we are in the flesh; so I cannot hope to be released from it while I am in this tabernacle. "In this tabernacle we groan, being burdened." It is a bondage of corruption, felt to be such only by those who have divine life, from which we hope to be delivered. The apostle Paul, after many years spent in preaching the gospel, expressed his soul's paramount desire to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

The power of Jesus' resurrection, experienced in the soul of a poor, vile sinner, is like the power of light in a den full of corruption and hideousness. It is making a body of death felt by the power of life. In such measure as we know the power of his resurrection, we must hate our own life, and so know the fellowship of his sufferings, being made conformable unto his death. The effect of this is to turn us more and more from any hope or trust in ourselves, or in any arm of flesh. It is to cause us to walk softly before the Lord in the

bitterness of our soul, as Hezekiah did after he had been raised up from the bed of death. It makes us feel an increasing desire to walk in a holy manner as becomes the gospel of Christ, and yet to feel how utterly unable we are to do so only as the Lord is pleased to hold and lead us by the hand. And so we are led to see and to feel the force of the Savior's words to his sleepy disciples, "Watch and pray, lest ye enter into temptation." We learn in many ways that "the way of man is not in himself. It is not in man that walketh to direct his steps." And in such straits, when we go down to the depths, how we are made to feel the powerful spirit of prayer, and to know in our souls that the Lord is a God who answereth prayer.

Sometimes after great and afflictive tempests in the soul, after great searchings of heart, and such seasons of suffering under self-aborrence as I have spoken of, how soft and tender the hard heart becomes; how melted into thankfulness under such a view of the great goodness of the Lord, and of his wonderful love. Then how trifling do all the worldly things appear. Even those very afflictions, which were heavier upon us than we could bear, appear "light, and but for a moment." We seem lifted for a little time above all earthly things, and are just quietly and peacefully waiting for the Lord. Such a state of mind appears to be in a very little measure what the apostle meant when he said, "If that by any means I might attain unto the resurrection of the dead." Not once only, but many times in our pilgrimage here, we may have such a view of our dear Jesus standing at the right hand of God, and such an experience of the power of his resurrection in our souls, and such feeling of his love shed abroad in our hearts, and such a bright and full assurance of hope, that we are made to rise up and come away from earthly things, from ourselves even, by the voice of our Beloved, saying, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

SILAS H. DURAND.

DOMINION OR SOVEREIGNTY OF GOD.

BRETHREN BEEBE:—I have been requested by some of my brethren to write some of my views on the above subject for the perusal of your readers, and I now proceed to do so; but it is with much hesitancy I attempt to say anything on a subject so awfully sublime, and so transcendently glorious, feeling as I do, so infinitely little in the sight of such a being as the supreme Ruler of the universe. Calling to mind also, that many able pens have been employed to elucidate this subject, I shall attempt to give only a few of my reflections and thoughts upon it, but have

no expectation of presenting anything new.

The self-existent and eternal Jehovah consulted only his own will and pleasure in the creation of the universe, the heavens and the earth, with all their fullness. "In the beginning God created the heavens and the earth."—Gen. i. 1. "For thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. Of his own sovereign will and in infinite wisdom he established all the laws of nature, by which the entire universe is to-day governed. He said, "Let there be light, and there was light." The sun, moon and stars are the work of his fingers, and in wisdom he hath made them all; yea, "By his Spirit he garnished the heavens."—Job xxvi. 13. "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. So we see that in the creation and establishment of all things in heaven and in earth, God is a sovereign of infinite wisdom and power. "For he spake, and it was done; he commanded, and it stood fast."—Psa. xxxiii. 9. As God is revealed to us as an absolute sovereign in the creation and formation of all things, so in the control and government of all things in heaven and in earth, he is declared to be equally sovereign and independent of all beings and powers. Of necessity there must be omnipotent power lodged somewhere, in some being, else all created things, all worlds would fall to pieces, like a rope of sand; and combined with that almighty power, there must be infinite wisdom, and complete system and order, else the wheels of nature would clash, and there would necessarily follow a wreck of matter and a crash of worlds. Such a being, such sublime attributes are found in God, the Creator. His sovereignty, power, wisdom and dominion over all things must of necessity be connected with omnipresence and immutability of nature and purpose, and these exalted perfections are ascribed to him in the Scriptures. A mighty potentate of earth was brought to acknowledge him "whose dominion is an everlasting dominion, and his kingdom from generation to generation; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 34, 35. "He shall have dominion also from sea to sea, and from the river to the ends of the earth."—Psa. lxxii. 8. He said to the mighty deep, "Hither shalt thou come, but no further, and here shall thy proud waves be stayed." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket;

behold, he taketh up the isles as a little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."—Isa. xl. 12-17. The foregoing passages of holy writ are but a sample of the declarations abounding throughout the Scriptures, setting forth the dominion, sovereignty and power of God; and such a view of his supreme majesty, wisdom and might should cause such insignificant creatures as men to crouch and tremble before him, and those who are enabled to trust in him, to love, praise and adore him. And not only does the dominion and control of our God extend to and over nations, kingdoms, oceans, mountains and worlds, but the minutest and most insignificant things in the creation are also noticed and controlled by him; for a sparrow cannot fall without his permission, and even the very hairs of our head are all numbered. The child of God who believes these glorious and comforting truths, and is enabled to trust in such a God, can calmly rest at his feet, and serenely view all the raging elements of our disordered world, knowing that,

"Not a single shaft shall hit,
Till the God of love sees fit."

But not only does the supreme Ruler of the universe control and direct all the material and natural creation, directing the revolving wheels of nature, and feeding and sustaining all the animal kingdom from the small mite to the king of beasts; but with the same unerring wisdom and absolute sovereignty does he carry on the affairs of his kingdom of grace. If the perishable things of earth, that are to come to naught, are all under his care and control, why question his dominion and sovereignty over all the affairs of his kingdom, which shall endure forever? In the whole scheme of redemption, all things are ordered and sure, according to the eternal purpose of God in Jesus Christ. In accordance with the eternal, immutable and sovereign will of God, Jesus came into the world, and in due time, in the fullness of time, he died for the ungodly. His death accomplished precisely what it was intended, the everlasting salvation of his people from their sins. This, the angel announced to Joseph, and this, Jesus cried on the cross, was finished. Here we behold an act of sovereign and everlasting love, a manifestation of an immutable purpose, the fulfillment of all the predictions since the world began concerning Jesus Christ's death. The same sovereign purpose and power that were carried out in the coming and death of Christ, was also exercised in his rising from the dead, and his ascension to glory. No mistake, no failure here, but every word of God was fulfilled in Christ Jesus. And the dominion and sovereignty of God extends with as much certainty and accuracy over the personal quickening and delivery of his people in time from their death in sins, as they did respecting the death of Christ. The Spirit of God, with omnipotent power, calls them out of darkness into light, and leads them

to Jesus for rest. In their final resurrection from the dead, the supreme sovereignty, power and dominion of our God will be displayed in so sublime a manner that the redeemed will sing the endless song of praise, saying, Worthy is the Lamb that was slain.

Brethren Beebe, I have written the above in much bodily pain, having recently been thrown out of a sled, and my left shoulder and my face were badly bruised, hence I have but opened this, to me, glorious subject.

Respectfully,

I. N. VANMETER.

MACOMB, Ill., Feb. 9, 1883.

RANDOLPH COUNTY, Ga., Jan., 1883.

DEAR BRETHREN BEEBE:—I have a desire to write of some of my feelings toward the people of God; and if I am one of them, surely I am the least. I feel that the Lord has tenderly led me along thus far, and if I am his, he will lead and direct me, and all will be well. I am young in years. I was raised by a widowed mother, and my opportunities for obtaining an education have been very poor, and I fear that what I may write will not do to place in a corner of your paper; but when I read in the SIGNS the experience of the dear brethren and sisters, I feel that I must tell the people that I love, something of what I hope the good Lord has done for poor me, when young and so vainly disposed. When but four years old I had a desire to become a member of some church, but that desire soon passed away, and all was forgotten. After this I was taken sick, and was brought very low, so that my strength was all taken from me. Then for the first time in my life, I made a promise to the Lord; and I trust he heard my prayer, for I soon got well, and my strength returned. Then Satan was manifest in me again, and I soon forgot the promise I had made to the Lord, until I was again taken sick, and soon became very weak again. While going to my work one day, I again promised the Lord that if he would only give me strength once more, I would obey, and remember the promise I had made before. I was soon restored to good health, and for some time I tried to stand to my promise; but I soon lost all concern about the matter and for myself. Thus I trifled with the Lord for three long years. One evening I became alarmed, and was made to stand still when I thought of my condition. I thought I heard a voice, and I looked in the direction from which I thought it came, but could hear it no more, nor see anything to produce it. I soon went on my way home, and when I got there my mother asked me if I was sick again. I told her that there was nothing the matter; but she knew there was something the matter with me, although she went about her evening work. I left the house to keep out of her sight; but I thought that I had made the matter worse, for I had told her a falsehood and she knew it. I then began to see that my old master had caught

up with me, and what was I to do? I went on in this way for some time, and would ask the Lord to forgive me all that I had said and done. I thought if the Lord was willing, I would go to the church and tell them all about my exercises, for I did not know what the matter was. When meeting time came, I attended, and continued to go, but did not tell the church anything. I grew worse and worse, until I thought I should die and be lost forever. I thought I should be lost any way, so I concluded to attend balls and enjoy myself the remainder of my life, as best I could. I did attend some, but I grew worse and worse, until I cried, What shall I do? Death appeared to be my portion. I grew so bad that it seemed that everything that I did made me angry. I continued in this way for several days, and at last I concluded to try to ask the Lord to forgive my sins. I would quit my work and ask the Lord to have mercy on me; but I could think of nothing else to say but, "Lord, have mercy on me, a poor sinner." I continued to repeat this prayer, until I concluded that I had sinned away my day of grace, and I was ashamed of myself. In July, 1877, my older brother and sister, and brother's wife and sister, asked me to go to a picnic. I did not want to go, but my brother insisted on my going, until I told him to go on, and I would follow after awhile. This I said to get rid of him, that I might be alone. After he had left I went to the plantation to spend the rest of the day, and I began to think of the many good promises I had made the Lord, and I had broken them all. I became so miserable that I could not rest in any way. I soon returned to the house, and finally concluded to go to the picnic, as I had promised my brother to do so, although I did not wish to go. When I had reached there, dinner was over, and the party was gathering at a house for a dance. I took a back seat, to get out of the crowd, and while they were dancing it pleased the good Lord to appear before me. I went out of the house, and found myself looking at the water, in the mill pond. Everything that I saw and heard seemed sweet to me. The trees, the land and the water seemed beautiful. I was happy for a few minutes. I thought I could not leave the place until I had gone into the water, and I did go into it before leaving. I then felt that I must go home and tell my mother what had taken place with me; but before I got there, I thought I had better not tell her, for it might be all of my own doings, and I might deceive her. I thought she would be glad to know about it, but I thought I was deceived in this. I went on in this way for nearly three years, attending meetings once or twice a month, and nearly every sermon that I heard seemed to be directed to me, and for my life I could not tell how the preacher knew about me and my condition. Finally I got where I wanted to talk with the people of God, and to tell them how I loved them; but I was

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

THE LAST RESORT.

IN the tribulation which is the heritage of the saints while they sojourn here in the world, where they encounter enemies on every side, it is often their experience to be reduced to such straits that they know not what to do. Finding trouble and sorrow, they look in vain to every resource at their command; friendship and human affection avail nothing for their relief; the companionship and sweet counsel of their brethren fail to dispel their heavy cloud of gloom; even their experience of mercies in the past may be remembered without bringing relief. They may feel sure that they have been delivered in former times from evils and difficulties too great for them to hope to surmount, yet the present trial seems about to destroy them, and they can see no escape. Loved brethren from whom they have formerly received wise counsel and sweet comfort, may now fail to afford relief; but when cut off from every creature help, of necessity they are compelled to seek their last resort, which is to go and tell Jesus. So, on the troubled sea, it was not until they had exhausted their own strength in fruitless efforts to deliver themselves, that the despairing disciples came to Jesus, and awaking him, said, "Master, carest thou not that we perish?" Then his almighty word brought deliverance to them. While Peter walked on the waters to go to his loved Master, he cried not for deliverance; but when sinking in the tempestuous sea, manifestly without strength to deliver himself, he called upon his Lord for salvation from the watery grave. It was in his distress, and "out of the depths," that David cried unto the Lord, and was saved. Not until the oppression of Egyptian bondage became insufferable, did Israel cry unto the Lord. And only when cut off from all earthly dependence, do the redeemed people of God ever call upon him even now. It was not until after they had buried the beheaded body of John, that his disciples "went and told Jesus." It may be asked, Why did they then go to him with their trouble? John was already murdered, and they could have had no rational thought that Jesus might remedy the evil which had been done. But the very hopelessness of their sorrow impelled them to go to Jesus with it, just as Peter was constrained to ask, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69. Oppressed with the great grief which had come upon them, and powerless to relieve themselves by any efforts of their own, they must look to him for comfort as their "last

afraid I could not tell the church anything that would satisfy them, to have me numbered with them; and yet I loved them, and wanted to be with them. On the 12th day of May, 1882, after preaching by Eld. P. L. York, a door was opened for the reception of members, and I went forward; but to this day I do not know how I got to where brother York was; but when I came to myself I was talking with him. The church received me, and I went home feeling very pleasant, and was baptized on Sunday morning.

Your unworthy brother,
W. D. BRYANT.

PORT DEPOSIT, Md., Jan. 25, 1883.

BELOVED BRETHREN:—I embrace the present to write you a few lines, which is my custom in making a remittance for the SIGNS; and I would like to write you a comforting letter; but I am so barren, I fear I shall say but little worth your attention. For several months past a thick cloud of gloom has overshadowed me, and I am so destitute of spiritual good that I sometimes fear I am "none of his;" but be this as it may, we have the assurance, "the Lord knoweth them that are his." The great theme of redemption and salvation by grace occupies my deepest thoughts, and I am often made to ask myself if I have any part or lot in the matter; and when I carefully look into God's word and see the plan of salvation so complete for poor, helpless sinners, as I feel myself to be, and that it is all of God, I feel to take courage by the way. I press forward, but my sinful nature, that besetting sin, seems to be a great hindrance in my journey, and I am so often found out of the way, and so prone to wander, I need the sustaining grace of God every day to keep me. He has promised to be with his people always, and I am often strengthened, having that witness myself, and I feel to hope that I shall receive that measure of faith in him which shall keep me unto the end, which, according to the order in nature, will soon come. I often read that good hymn,

"O for a faith that will not shrink,
When pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

Yes, we are kept by faith in him; it is the staff that support us when we are ready to falter; and when we turn our eyes on self, how disobedient and rebellious we are, and how depraved! We are lost in wonder and admiration, to feel how merciful God is to us. But we are not without chastisement, for we endure this; and his mercy is the rod that makes us love him, and comforts us; for the Lord chastens every son whom he receiveth. Brethren and sisters, all of you, wherever you are, and however you be, to you I address this imperfect letter, desiring you to remember me. This is from one who loves you; and while we are absent in the flesh, we are present in the spirit, the Lord working in us, both to will and to do of his own good pleasure. To you, brethren editors, who are traveling the journey of life,

how I am comforted in reading your editorials; they come from that great store house whence they have come in days that are past; and it can be said really, the last is as good as the first; all of a piece. Let us see them often. And to all the brethren who write for the SIGNS I would say, keep your pens moving. You must be aware how comforting it is for us to read after you, especially the humble writer, who seldom gets among you. My christian love to all of the church everywhere; and if any of the brethren or sisters who come by us will call on us, they will meet with a hearty welcome; and, brother William, how glad we were to have you come. I must close for the present. If you see this is fit to be in the SIGNS, there place it, after you judge it carefully; if not, all will be right. From your devoted brother, waiting in promise of a better world.

JESSE T. FOX.

KICKAPOO, Anderson Co., Tex., Dec. 25, 1882.

DEAR BRETHREN EDITORS:—The old Union Association is again called to mourn the loss of her Moderator. That beloved Elder, John R. Martin, of VanZandt Co., Texas, has passed away. I have not learned the particulars of his sudden death, but no doubt his obituary will be sent for publication soon. Surely a great defender of the truth is gone, and we shall hear his sweet counsel no more. He is gone, as it were, in the bloom of life, and the churches of his late care are left to mourn. The association over which he presided as Moderator, and the brotherhood in general throughout this state, will be sad at heart when they hear of his death, for he was loved by all who knew him. Who can fill his place? No one; but God can raise up one to stand in his room and stead. How fast the laborers are falling here and there! But this is the working of that God who rules all things. May the Lord bless his little flock, and cause them to be of one mind, and send forth laborers in due time; for surely the harvest is great, but the laborers are few. May God be a husband to the bereaved widow, and a father to the fatherless, and bind up the broken-hearted, and reconcile us to his will, and may all honor, power and praise be his, now and evermore. Amen.

Yours in love,

W. T. MYERS.

P. S.—Brethren Beebe, I often think of the five loaves and two small fishes, when the SIGNS OF THE TIMES come to me, laden with good news and the precious truth of the gospel. It has fed many thousands of poor, hungry, little ones, and yet the story has not been half told. May the Lord rule over and be with you in all your labors.

W. T. M.

MONTGOMERY, Ala., Jan. 1, 1881.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Through the mercy of our covenant-keeping God, I am brought to see the first day of another year, for which I feel to re-

turn the gratitude of my heart, for the temporal blessings I am surrounded with this morning; but especially do I feel to render praise unto him for the spiritual manifestations of his love and mercy to me in the past. I have been made to rejoice and give him glory for salvation secured to his elect children in the Lord and Savior Jesus Christ. I trust that this whole Savior has been revealed to me, and that I have been made to see how God can save poor sinners, and yet remain just, by the gift of his Son, who died that we who believe in him might be saved. He is my only hope, which is to me as an anchor of my soul, both sure and steadfast, and, as I trust, entereth into that within the veil; for I believe that his mercy endureth forever.

My dear brethren, allow me to wish you a happy and prosperous new year. I hope God will bless and build up his church and people everywhere.

I am yours truly,

W. P. BURKS.

SOUTH WESTERLO, N. Y., Dec. 26, 1882.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I once more take my pen to inform you that through the goodness and mercy of the all-wise Preserver, my unprofitable life has been spared to see almost the close of another year. I feel that I have great reason to praise and adore his matchless goodness, for his love and mercy to the chief of sinners. It is sixty years since I first indulged a hope in his mercy, and fifty-nine years since I united with the church. I well recollect the first number of the SIGNS OF THE TIMES I ever saw. It was soon after the first publication. The doctrine it contained, my soul rejoiced in. I have been a reader of the paper most of the time since, and have been strengthened and comforted from the editorials and the rich communications of the dear brethren and sisters. As I am drawing near my journey's end, my health will not admit of my meeting with my dear kindred in Christ, and I do not feel that I can do without our dear family paper while I am able to read it. I have received the first number for 1883, and am much pleased with its contents. I will inclose two dollars for 1883. Dear brethren, I hope and trust you will be sustained by the great Head of the church. With much love to you and all the household of faith, your unworthy sister in deep affliction,

RUTH A. ELMENDORF.

BRETHREN BEEBE:—Please give notice that the prices of my book are reduced as follows, viz:

Plain cloth binding.....	\$1 25
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J. B. HARDY.

See notice on last page.

THE EVERLASTING TASK FOR ARMINIANS,

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

resort." It may have seemed to them that this was the end of all they had hoped to see manifested in fulfillment of the glorious testimony of John. Reason would conclude that if John had been indeed divinely inspired to bear witness of the Lord of life, then the power of God would have interposed to defend his faithful servant against the wicked devices of those who persecuted him. Then the temptation had come, seeing that John is slain, Why have the wicked triumphed in silencing this witness of the truth? Here reason is baffled, and sinking into despondency, the sorrowing disciples bury the dead body of him who had instructed them; and in their deep distress, they "went and told Jesus." Only they who have been thus reduced to utter hopelessness, can appreciate the feeling of necessity which directed their thoughts to this "last resort." While John was with them, they could look to him for comfort and sympathetic instruction; now, they could go to him no more, there remained no other hope but in looking to Jesus, of whom John had borne witness. Having buried the body of John, they could go to no other but Jesus in their grief. It would have seemed reasonable to expect that Jesus would have displayed his infinite power in showing them some cheering manifestation to reassure their troubled hearts and revive their sinking hope; but instead of this, he departed into a desert place apart, that is, a place where earthly prospects could present nothing encouraging, literally a barren wilderness, where nature could afford no cheering promise. This is the experience of the afflicted and poor people of God even now. When cut off from earthly hope, they have been constrained to go and tell Jesus of their desolate condition, he did not answer their complaint in the way their expectation had devised, or show them at once that his hand was still directing even in the very distress they were suffering; but he led them into the trackless desert, the wilderness where there was no way, and there he revealed his power in feeding them and healing their diseases. Thus they are made to know that in him alone is all their hope, and that he is himself the rich treasury wherein it pleased the Father that all fullness should dwell.

Not only in their mental trials are they thus compelled to trust in the delivering grace of the Lord, but even in their temporal distresses he manifests his care for them, and causes them to experience his power and love as their never-failing support. Many times they are reduced to such extreme necessity that they can see no way of escape from the ruin which seems about to come upon them; and when they have lost their last dependence, he has led them into straits apparently far more hopeless, there to reveal his deliverance unto them. It is but thinly disguised infidelity which denies the directing hand of God in all these temporal changes through which the saints are called to pass. In the unspeakable

gift of God to his people, he has not only bestowed the comfort which sustains them against the assaults of temptation and doubts in their spiritual trials, but as our Lord illustrated by reference to the lilies, he knows that in the weakness of mortality they have need of temporal things also. These are at his disposal too; for all power is given into his hand, in earth as well as in heaven, and all these things are ordered for good to the subjects of his grace. He notes the want of every creature even in the natural world, sustaining the sparrow, and clothing the grass in verdure; much more evidently his care for the subjects of his grace shall be manifest in supplying them with every needed temporal good. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."—Psalm cxlv. 14-16. While this is certainly true of all spiritual desire, and gives assurance of deliverance from all their times of darkness and doubts, it also includes all their temporal necessities, as Paul has said, "But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv. 19. Thus, even in their temporal necessities, it is still true that in their utmost need they ever find, when every earthly hope has failed, they have to go and tell Jesus as their "last resort." And this is not a mere formal compliance with duty, or ceremonial observance of a legal requirement; but in time of trouble it is a precious privilege, a door of hope in the deep valley of trouble.

To carnal pride it is very humiliating thus to be compelled continually to rely upon the present help of our strong Redeemer. It seems even to the subjects of grace, that after repeated experience of his unchanging faithfulness and goodness, they might learn to draw some comforting assurance from the memory of past deliverances. But as the manna given to the Israelites in the wilderness must be eaten the same day it was given, so the disciples must pray, "Give us this day our daily bread." As well might we expect to receive nourishment to-day from the remembrance of food eaten last year, as hope for spiritual nourishment from the memory of grace ministered to us in times of past necessity. The lessons of experience never qualify the saints to stand in their own strength. On the contrary, the highest attainment to which they may arrive while in this mortal state, is to be fully assured that they are ever dependent upon their Lord for every good, and that without him they can do nothing. Yet the pride of their carnal heart ever strives to find something reliable in themselves, and from time to time they must learn the bitter lesson of the deceitfulness and treachery of their own hearts. Then with shame and confusion they have to confess their folly. Finding

in themselves nothing but weakness and pollution, as helpless beggars they are forced to go and tell Jesus; tell him of their helplessness, of their sorrow, of their troubles, of their heart-wanderings, and of their hunger and thirst after righteousness. His ear is ever open to hear their complaint. He knows how to succor them, in that he himself was tempted in all points like as we are, yet without sin. Such a High Priest is qualified to intercede for us, since he is easily touched with the feeling of our infirmities. "For he knoweth our frame; he remembereth that we are dust."—Psalm ciii. 14. How different from the reasons which might encourage our appeal to an earthly king! If the king knows our affliction, and yet affords no relief, how can we hope to move his compassion by telling our trouble to him? But this is the very ground of assurance by which we are encouraged to approach unto Jesus with our bitter complaint. We do not tell it to him because he does not know it, but because he does know it. Doubtless he knew before they told him all that had filled the hearts of those disciples of John with sorrow; but to them it was as if he had not known it. All that they could do was only to go and tell Jesus. To him in their deepest sorrow they could go with assurance that he alone could minister consolation, and deliver them out of their distress. It is not recorded that they even thought of reporting the barbarous injustice to Cæsar, to whose imperial power Herod was accountable. Even if successful in such an appeal, they could hope for nothing more than the punishment of Herod. But to Jesus they could look for the comfort which earthly kings could not give; and their very helplessness made the necessity of going to Jesus the more imperative. This was to them "the last resort."

Now, to bring this subject home to the experience of every tried pilgrim through this wilderness of sin and pain, how have we been led to go and tell Jesus of our sorrows? Have we in spirit cried unto him before we have exhausted all our own powers? Even after years of tribulation and many disappointments have impressed upon us the fact of our utter inability to keep ourselves, when we know that "Except the Lord keep the city, the watchman waketh but in vain," there is still a strong propensity to rely upon our vigilance, and to trust in our own ability to direct our steps. Repeated failures have not practically convinced us of the truth that we are unable to keep ourselves; and hence we are ever laboring to find in ourselves some personal merit by which to be justified in claiming worthiness to be the recipients of divine favor. Not until driven by necessity do we cry to the Lord, even after we have learned that there is no other name whereby we must be saved. In him there is fullness of grace to help in every time of need; but the need must be felt, in order that we may be prepared to receive and appreciate the

help which his grace affords. The immutable counsel which God confirmed by an oath, affords a strong consolation only to those who have "fled for refuge" to lay hold on the hope set before us. This is their "last resort." Having the sentence of death in themselves that they should not trust in themselves, they are led to trust in God which raiseth the dead; not only for their everlasting deliverance from sin and death, but for every needed good in their earthly sojourn. To their natural reason, the way is often so dark that it seems to them that the Lord has forgotten to be gracious, and will be favorable no more; but by faith they are still enabled to trust and rejoice in the Lord as the God of salvation. This is to them "the last resort."

Reader, how is it with you? In your daily experience have you known the necessity of finding rest in the sure provisions of the unfailing mercy of God? If so, you may be comforted in all your tribulation by the assurance that "he careth for you." And in this truth there is unfailing rest under every form of tribulation which may await you throughout your dreary time of suffering in this earthly house of your tabernacle.

INFORMATION WANTED.

ANY person knowing the present post-office address of any of the following persons, will confer a favor by sending the same to this office, viz:

G. E. Jones, formerly of Porterville, California.

Mrs. M. Dopp, formerly of Oshkosh, Wisconsin.

B. F. Mayhew, formerly of Bradford, Illinois.

INQUIRIES AFTER TRUTH

My wife wishes brother I. N. Vanmeter to give his views through the SIGNS OF THE TIMES on the fifth and sixth verses of the first chapter of Solomon's Song.

JOHN C. HOWARD.

ALLISONIA, Va., Feb. 5, 1883.

CHANGE OF ADDRESS.

ELDER Jacob Castleberry having changed his post-office address from Plymouth, Illinois, to Bentley, Hancock County, Illinois, wishes his correspondents to address him at the latter place.

MARRIAGES.

AT four o'clock p. m., December 27, 1882, at the residence of the bride's father, Mr. A. L. Rollins, near Powder Springs, Cobb Co., Ga., Mr. Joseph B. Moon (son of Elder Isaac N. Moon) to Miss Mary B. Rollins, D. N. McEachen Esq. officiating, all of Cobb County, Georgia.

ON Tuesday, January 30, 1883, at the residence of the bride's parents, in Petersburg, Kent County, Delaware, by Elder E. Rittenhouse, Mr. Thomas C. McGinnis to Miss Lizzie, daughter of Peter Meredith, both of Kent County, Delaware.

ON February 3, 1883, by Elder William J. Purington, at the residence of the bride's father, Mr. Wm. W. Morrell and Miss Kate C. Merrill, both of Hopewell, N. J.

OBITUARY NOTICES.

DIED—At home, with his parents, near Snow Hill, Maryland, December 22, 1882, **Benjamin F. Truitt**, son of brother and sister Zedekiah Truitt, aged 20 years and 9 months lacking two days. The subject of this notice was a remarkable young man, very moral and upright, and bidding fair to be the joy of his parents; but how soon all our earthly prospects may be blasted! A young man, he had just accomplished a mechanical trade, and was about to enter a life of business in that direction; but it is all at an end, which causes us to say, "O Lord how unsearchable are thy judgments, and thy ways are past finding out." Frank was as patient as most people under such trying afflictions. He seemed to have at first a great desire to get well. He said he wanted to live for his friends' sake, to make his father and mother happy; but some time during the week that he died, he saw and felt that it was impossible for him to be raised again; then he seemed anxious to be reconciled to what must soon take place. There would be tears in his eyes as he would be lying silent, as though his thoughts were on things that were not in this world. He afterwards said to a friend that he did not at all fear death, but would love to live for his friends' sake. About midnight on Thursday of the same week, he said he was waiting the Lord's time. He afterwards became somewhat restless, when those nursing him gave him some morphine, which quieted him and he seemed to be asleep; but about day, he roused up and began to talk, saying, "I feel so good." The family soon all came around him, and he continued, saying, "I feel so good this morning, there must be a change somehow; but I cannot tell how, for I never felt so good in my life." He seemed to want all the family to understand how he felt. He shook hands with them all, saying, "God bless you all." He said to his mother, "I feel as though I have been dead, and resurrected by the power and righteousness of Jesus Christ." He afterwards said, "This has been the happiest day of my life so far." The family were all in tears around him, and he looked at them and said, "You cannot understand it as I do," supposing if they did they would not be weeping. There seemed to be an expression of joy beaming in his countenance, such as is seldom seen. He said, "A knowledge of the truth as it is in Jesus is enough to satisfy me, or any one else." He then said to two particular friends, "I shall never live to pay you for all your kindness to me; I can only thank you for it all." After slumbering awhile, he opened his eyes and looked at them, and said, "There seems to be a small family of us this morning." It was thought that he had had a view of the heavenly host, which was a great contrast. Thus in the deepest afflictions of providence, the power and the glory of the grace of God is made to appear, beaming in the countenance of a dying son, brother and friend, filling their hearts with joy in the midst of sorrow. Thus,

"Behind a frowning providence
God shows a smiling face."
After resting a while, he said, "What I have written I have written." He then seemed to fall into a slumber until one o'clock, when he moved slightly, turning towards his brother-in-law, (Mr. Stergis) put his hand under his pillow, raised his head a little, and breathed his last without a struggle, leaving father, mother, three brothers and two sisters to mourn, and yet to rejoice that their loss is his eternal gain. His disease was complicated and hard to determine, but was of the bowels. He was taken to the Baptist meeting house in Snow Hill, on Sunday, Dec. 24, where the writer tried to speak words of comfort to the mourning friends, and quite a large congregation from Psalm xc. 12, after which his remains were laid in the churchyard, to await the morning of the resurrection, when they that sleep shall come forth. The family and friends have our deepest sympathy and prayers, believing that God brings good out of what appears to us to be evil. Yours to serve in the afflictions of the gospel,

THOMAS M. POULSON.

DIED—In North Berwick, Maine, Jan. 1, 1883, **Mr. John Brackett**, aged 67 years. Mr.

Brackett gave good evidence that he was born again, in his youthful days, and his mind was led into the doctrine of grace. He then saw that if he was ever saved, it could not be for any good that he had done, but that it must be altogether by what Christ had done. He united with the Baptists, but when the church that he united with went off after the new things that men had gotten up, he withdrew, and stood alone until he died. He was an Old School Baptist in belief, and talked it plainly. He always seemed to be at home when he was at our meetings. He was a kind companion, father, neighbor, and a good townsman. He has left a good record behind. By his request I preached at his funeral. He has left children, a brother and sister and many others to mourn.

ALSO,

In North Berwick, Maine, Jan. 16, 1883, **Mary E. Roberts**, wife of Mr. Thomas Q. Roberts, aged 52 years, 3 months and 9 days. She died with the heart disease. She lived to breathe only a few times after she fell upon the floor. She was a fine woman, respected by her neighbors, and what a shock it was to them when the news reached them that she had left them so quickly and unexpectedly. But it comes heaviest upon her husband; for last fall he had a long run of fever, and she had been so kind and good to him, and felt so glad that he had got his health again. To see her stricken down so suddenly, with not for one word from her about going the way that she should not return, seemed to be more than he could stand up under; but this came to him, his loss is her eternal gain. So the Lord did comfort him. She never made an open profession of her faith in Christ, but she obtained a hope in Christ years ago. By the request of her sorrowing husband, I preached at her funeral to a large number of people. She has left with her sorrowing husband, brothers, sisters, and many others to mourn.

ALSO,

DIED—In North Berwick, Maine, January 18, 1882, sister **Olive A. Hill**, aged 44 years, 1 month and 4 days. She was sick with lung disease fourteen days. Her loss is deeply felt by her father, two brothers, the church, and all that had become acquainted with her; for it is the general expression that a better girl never lived than Olive A. Hill. She was kind and good to all; and in addition to that being a child of God, having that affection and love which is from God, which caused her to love God and all the children of God, which is altogether beyond natural love. How agreeable she was in conversation about God and things pertaining to the kingdom of God. But she has gone to rest, so that our loss is her eternal gain. I preached at her funeral to a large gathering of people. May God bless her father, brothers, and all who mourn.

WM. QUINT.

NORTH BERWICK, MAINE.

BROTHER **John Sitton**, who passed from time to eternity on the 29th day of November, 1882, was born in Lincoln County, Tennessee, March 4, 1815; came to Illinois when young, and in 1836 was married to Miss Jane Richards, who at that time was a member of the Old School Baptist Church. In 1840, he became a member of Friendship Church, Scott County, Ill., where they remained in love and fellowship for nearly twenty years. A part of the time he was identified with the church called Union, Green County, Ill. About the year 1856 or 1857, she died and left him with three small children. On January 19, 1863, he was again united in marriage, to sister Palmyra Barrow, who proved an affectionate companion as long as he lived. While living in the town of Roodhouse, Green County, Ill., and working at the carpenter's trade, he fell from a building and received a hurt which rendered him a cripple for the remainder of his days. About the year 1872, thinking that a change of climate would be beneficial to his declining health, they moved to Tarrant Co., Texas, and there united with the Denton Creek Church, and was soon after licensed by that church to exercise in public, in prayer, exhortation, as a preacher, or in any way that he might feel free to do. After living in Texas about two years, and not

finding that relief which he had hoped for, they came to Illinois, stopping for a time in Roodhouse, but finally settling in the north part of Maconpin County, and united with the church called Head of Apple Creek, in Morgan Co., Ill., where he remained in love and fellowship until death. Brother Sitton was not possessed of any considerable degree of eloquence, but he was noted as a bold, uncompromising defender of the truth, and as a disciplinarian he had few superiors. His disease was very complicated; medicine that would relieve him in one way, would apparently injure him in another, and in his last sickness he was seldom at ease, except when under the influence of medicine; but he bore it with that christian fortitude which characterized his life, and he died as he had lived, in the triumphs of faith. He was often heard to repeat the language of the poet,

"God is my refuge in distress,
A present hope when dangers press."

In his death, our church has lost a beloved brother, moderator and teacher, the community a respectable member of society, his widow (our sister) a faithful and kind husband, and his children a doting and loving father; but may the Lord sustain us in our bereavement, for we believe our loss is his eternal gain.

Yours in hope,
J. R. SPIRES.

SANGAMON CO., ILL., Jan. 23, 1883.

DEAR BRETHREN:—I send you for publication in SIGNS the obituary of **Mrs. Isabella Stall**, who departed this life in Baltimore City at about ten a. m., Saturday, Jan. 27, in the 65th year of her age. Her disease was of the heart, from which she had suffered for more than a year. Our sister had been a member of the church in Baltimore about forty-five years. She was baptized by Elder Trott, who was then serving the church there. She was a lowly-minded, humble and faithful member. She loved the church, and their meetings were her chief joy. She was never blessed with very much of this world's goods, and her life was one of active but cheerful toil, yet she was ready to contribute something for needful church expenses at all times. I have known her for fourteen years, and have visited her many times, and have enjoyed most pleasant conversations upon the theme which always seemed to fill her heart. We never spent many moments when together in which Christ and his salvation was not the theme. I always felt that it was good to listen as she spoke of the dealings of the Lord with her. She always spoke of her poverty before God, and her desire to be more like the Savior, yet I do not think that she ever in my hearing doubted the word of the Lord in her behalf. She would say, "I am unworthy, but the Lord has never forgotten me." She has comforted me many times when I have complained of the unprofitableness of my ministry and its barrenness of spirituality. To the last she was calm and patient, and welcomed the dread monster death as quietly as though she were going to sleep. She said to me, "I do not want to be impatient to die. I hope I am not, yet I desire to depart. Many things in her sickness testified to her firm faith and calm hope. A day or two before the end some lady friend called to see her, and before leaving, prayed with her, and during it spoke of sister Stall's good works which she had done. Afterwards she said to her daughter, "I liked some things in the prayer, but I did not like that about 'good works.' I have none." She left special messages for the church, for her friends, and a written message for me, in which she said, "The Lord works all things for a cause or purpose." I spoke briefly at the funeral on Tuesday, the 30th. May God comfort the dear friends who are left, and give us all to say, The will of the Lord be done, is my prayer for Jesus' sake.

F. A. CHICK.

REISTERSTOWN, Md., Feb. 1, 1883.

Elder **Willett Tyler** departed this life Dec. 9, 1882. He was born in Shelby Co., Kentucky, Feb. 26, 1808; united with the Old School Baptist denomination in 1826; was married to Rachel R. Montgomery, of Shelby Co., Ky., Feb. 16, 1828, and commenced to preach in defence of the Old School Baptist

cause in 1830. He moved to Johnson Co., Ind., with his wife and five children, about 1838, where he lived until his wife's death, April 30, 1854, she being the mother of ten children, (seven sons and three daughters), of whom three are still living. He was married again, Dec. 8, 1859, to Nancy Nay, of Johnson County, Ind. He moved with his family to Dawson County, Nebraska, September 27, 1873. Elder Tyler was a man of great energy, and his entire life was one of toil and much hardship. He was a man of sterling integrity and the purest character. He was a member of the Old School Baptist Church, from the time he first united with it, in 1826, until his death. Before coming to Nebraska, much of his time was devoted to ministerial labor for various Baptist churches. He had been blessed with remarkably good health, until nearly two years ago, while he had charge of a hotel in Plum Creek, the county seat of Dawson County. He took sick, was removed to his residence, three miles east of town, where he was confined to his room and his bed until his death. He frequently conversed with the writer and with others, and always maintained an unshaken confidence in the doctrine and faith which he had so long defended. Death had not the slightest terror for him, and he gave the most explicit directions in regard to all his business affairs, and also as to the details of his funeral and burial, requesting that no display of any kind be made. His last moments were calm, and he passed away quietly and peacefully. A simple service, consisting of reading of Scripture, prayer and singing, was conducted by the writer, assisted by others, at the house and at the grave. He was buried at Evergreen Cemetery, three miles east of Plum Creek.

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

J. M. TIPTON.

PLUM CREEK, Neb., Jan. 22, 1883.

DIED—January 18, 1883, at the residence of his father, in Nevada, Vernon Co., Missouri, **Ira Lee**, son of George R. Lee, aged 17 years, 5 months and 3 days. His disease was consumption. He was patient, and bore his afflictions without a murmur. He had made no profession of religion, but left strong evidences that he has gone to dwell with his heavenly Father. His mother went before him, about five years ago, to the unknown realms of another world. He leaves a father, stepmother and other relatives to mourn the loss of one loved so well. But

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but a voice that Jesus sends
To call them to his arms."

Ira was not confined to his room for more than two months before he died. He went to the table and ate his supper the night before he died. The next day, about one o'clock, he died, sitting in his chair. The last words he spoke were, "O pa, wipe my feet." They had been bathing his feet. Then he passed away as though he was going to sleep. On the 19th, the funeral took place at the residence. Brother Carmack spoke very appropriately and consolingly to the weeping father, mother, sister and friends, after which his remains were placed in the Nevada Cemetery.

"Must friends and kindred droop and die,
And helpers be withdrawn,
While sorrow with a weeping eye
Counts up our comforts gone?"

Be thou our comfort, mighty God!
Our helper and our friend;
Nor leave us in this dangerous road.
'Till all our sorrows end."

SUSAN LEE.

NEVADA, Vernon Co., Mo., Jan 22, 1883.

DIED—In New Castle County, Delaware, October 12, 1882, **Sarah Lizzie Dennison**, only daughter of Samuel and Elizabeth Ann Dennison, aged 18 years, 7 months and 3 days. Her disease was diabetes. She had been complaining some for about two months of feeling unwell and very tired, but we little thought that she was to be taken from us.

She paid a visit to her relatives, and was absent about two weeks, and returned home eight days before death. She was taken very bad about twenty hours previous to her death, which seemed very sudden to us, as we felt that her presence was a great comfort to us, in our declining years. She was possessed of an amiable disposition. She bore her sufferings without murmuring; indeed, so much so that we did not suspect that her complaint would terminate fatally so soon. She had attended the meetings with us, but made no profession, and when spoken to on the subject, she was too ill to converse on the subject; yet our consolation is, that the Lord doeth all things well. Her funeral took place on Monday, the 16th, and brother Joseph L. Staton preached to the comfort of the family and friends, from 1 Cor. xv. 21, 22. The funeral was largely attended.

SAMUEL DENNISON.

DIED—November 22, 1882, Fannie Ida Hastings, daughter of Dea. W. L. Hastings. Though only eleven years old, she had greatly endeared herself to her dear parents, brothers, sisters and friends, by her rare loveliness of person and character. During her sickness of eleven days, with diphtheria, she was never heard to murmur, often saying, "If it is the Lord's will, I shall get well." A few hours before the last, her mother said, "Fannie, if it is the Lord's will for you to die, will you go to heaven?" With a sweet, trustful look in her bright eyes, she said, "Yes." Her sufferings were very great during the last night. She would say, "Pa, don't leave me." It was touchingly sad to see the anguish of her dear ones when they left her in the Fishing Creek Baptist Cemetery, many miles from their home. Her father writes, "Have mercy upon me, O God, according to thy loving-kindness." "They shall be mine in that day when I make up my jewels." Yes, our Fannie was a jewel to us on earth, and I believe she is a jewel to her Savior in heaven." Precious faith!

SUSIE L. WOOLFORD.

RECEIVED FOR THE CHURCH HISTORY.

Eld M Patterson 2, Mrs E A Leachman 2, Madillen Burgess 2, John Garrett 2, Dr Thos G Drake 2, T Sidney Titus 2, Joseph Harris 2. Total \$14 00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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MISS E. H. BOGGS, Principal, or Elder Wm. J. Purington, Pastor of the Old School Baptist Church, Hopewell, Mercer Co., New Jersey.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BRESSES,
Spencerville, Allen Co., Ohio, or this office.

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IS PUBLISHED

THE FIRST AND FIFTEENTH
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In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., APRIL 1, 1883.

NO. 7.

CORRESPONDENCE.

THE FOUR BEASTS.

"WILL brother William J. Purington give his views through the SIGNS OF THE TIMES on Revelation xix. 4, especially on the four beasts that fell down and worshiped God, that sat on the throne? I wish to know what characters those beasts were. Yours in love,

ELKANAH SMITH.

VANDALIA, Ill., Feb. 26, 1883.

REPLY.

The portion of Scripture to which brother Smith refers reads thus: "And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia." The writer of this reply has been proclaiming, according to the ability given him of God, the "good tidings" of salvation through our Lord Jesus Christ to the "meek" and to "the broken-hearted," for nearly thirty-four years, and during that time has seldom "dared" to read a passage in Revelation as a text; for some of the "imagery" therein recorded is awfully sublime, and many of the metaphors dark and obscure, and in many of the declarations ponderous things are involved. In setting forth those matters, or giving an elucidation of them, some of our ablest brethren in the ministry have differed as to the true exegesis of the text; therefore, in reply to my brother, I shall not attempt to fully expound the awful subject, but merely make some remarks, and if the real meaning of the text is not touched, may no harm be caused by what is written.

In the dark and inscrutable purpose of our God, that disciple who "leaned on his [Jesus'] breast at supper" was banished by that tyrant Domitian to "the isle that is called Patmos;" but instead of frustrating the purpose of God, it did just what other wicked deeds had done before, for it fulfilled a purpose of Jehovah, because there John had revealed to him the glories of the Redeemer's kingdom, and the final triumph of the church over every foe, also the overthrow and final destruction of "Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth."

The beloved disciple says, "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, for the word of God, and for the testimony of Jesus Christ." He tells us plainly why it was thus; and although separated from his dear brethren, and on that lonely isle in the Ægean Sea, a wicked emperor could not separate him from his dear Re-

deemer, but had been permitted to place John exactly where he should have the "apocalyptic vision," for he says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, [blepo, not only to see, but to perceive and understand,] write in a book, and send it unto the seven churches which are in Asia."

Now, my dear brother Smith, may we approach the text with reverential awe, and, if according to God's will, may we see some glorious things in this subject; and as we dwell upon this, distinctly bear in mind that John "was in the Spirit," and not in the flesh; therefore those momentous things were not revealed to his natural mind, nor understood by his own carnal judgment. In the immediate connection of our text, there are not only ascriptions of "Salvation, and glory, and honor, and power, unto the Lord our God," but the "Alleluia" from "much people in heaven;" for said they, "True and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever." Alleluia is strictly a Hebrew word, and signifies, Praise ye Jehovah; and it is recorded four times in Revelation, and not anywhere else in the Bible.

In the text now under consideration, "the four and twenty elders" stand first, and they, as well as the beasts, "fell down and worshiped God that sat on the throne, saying, Amen; Alleluia." In the infinite wisdom of our God, he showed his servant John "four and twenty elders;" and whether our God ever has or ever will, in this time state, reveal to any mortal why he showed John that number, should not cause us to doubt the glorious truth that there then was and still is admirable propriety and divine harmony in the number, however dark the same may appear unto us finite mortals. "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Now, my dear brother, concerning this number of seats and number of elders, the glorious river is deep, and we cannot fathom its profound depths; but if permitted, we will walk into the edge or brink of this broad and deep river, and view some of its glories and majesty. John was

carried "away in the Spirit to a great and high mountain," and was shown "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, and had twelve gates, and at the gates twelve angels, and names written thereon, which are [not were] the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates." If we carefully read the second chapter of Numbers, we can see the divine order in which the tribes of Israel were to be arranged, when "Every man of the children of Israel shall pitch by his own standard [banner,] with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." It is worthy of notice that Judah (English, praise of the Lord) is mentioned first, as having the pre-eminence. "And on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch;" and here God was pleased to set forth the glorious truth "that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." In the vision given the prophet Ezekiel (the strength of God) of the holy waters, they "issued out from under the threshold of the house eastward," toward the sun rising; and all the noted buildings built by king Solomon pointed eastward, or toward the rising sun, and why? It appears clear to my mind that the figures and the types under the legal dispensation, as well as the prophecies, pointed down through the vista of time to that period when the glorious "Sun of Righteousness" would "arise with healing in his wings." By the command of God, Israel were to encamp in a "hollow-square," that the tabernacle and other precious things should be guarded on the east and the west, the north and the south. In modern warfare, sometimes a guard is placed in that position, so as not to be taken by surprise by the enemy; but sometimes they are, and captured. But "The angel of the Lord encampeth round about them that fear him, and delivereth them;" therefore the spiritual tabernacle and ark are safe, for "Behold, he that keepeth Israel shall neither slumber nor sleep." Also, "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." Something more concerning this first number twelve, before leaving it, to

say something concerning another twelve, both of which numbers make up exactly four and twenty, not one more, not one less. Joshua commanded that twelve stones should be set up "in the midst of Jordan [river of judgment,] in the place [not any place that suited, but a definite and described place] where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day." Also, "Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging place where you shall lodge this night." And the last named twelve stones were pitched or set up in Gilgal, which signifies revolution; for "the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." The number of stones in Jordan and in Gilgal is twenty-four. The "molten sea," made by king Solomon, "stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above upon them, and all their hinder parts were inward." Therefore those oxen faced every way, embracing every point of the compass; for if a circle be drawn around a perfect square, the contour or perimeter will exactly touch each corner of the square, so that the four sides of the square from which the oxen looked forth embraced the three hundred and sixty degrees, or every point of the compass. And if those oxen represent, in thus bearing the "molten sea" upon them, the gospel ministry, bearing the glad message of salvation into all the world, or among all nations, it is a glorious type; but that particular branch of truth is not now under consideration, but the number twelve.

Referring again to the awfully sublime vision of "the holy Jerusalem," it says, "And the wall of the city had twelve foundations, and in them [not on them] the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." A word right here. In this city, though square and inclosed, the term wall is in the singular number, it being but the one wall; and in what glorious beauty and symmetry did the city appear to John, and how sweetly does that vision harmonize with the following declarations: "And are

built upon the foundation of the apostles [notice, the apostles come first here in order] and prophets, Jesus Christ himself [the one wall only] being the chief corner (stone); in whom [not by] all the building fitly [euthetos, well, justly, properly placed] 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." "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging [not legislating for] the twelve tribes of Israel." In everything pertaining to the church, whether under the legal dispensation, set forth in types, figures and shadows, or under the gospel dispensation, a beautiful harmony is set forth, showing the wisdom of Israel's God and King. What glory, majesty and wisdom are set forth in the number sealed, viz., one hundred and forty and four thousand, twelve thousand of each tribe; and it is worthy of special notice that one hundred and forty-four thousand forms a perfect "solid square." But there is another number, and "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." No mathematician can obtain either the square or the cube of that number, for it is a surd number; neither can all the subtle metaphysicians now on earth harmonize the carnal theories of the present day. Perhaps it is not amiss to state here that the term "beast" here is from an entirely different word, in the original, from what it is where the four beasts are named in our text; for this beast, the man of sin, antichrist, the hydra-headed monster priestcraft, is from the word *therion*, a wild beast, and is recorded thirty-five times from the same original word in Revelation; but the term in our text is from *zoon*, a living creature, plural creatures, and is recorded eighteen times in Revelation.

But before speaking of the four beasts, it seems necessary to say a little more about "the four and twenty elders" who "fall down before him that sat on 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." The names on the gates and in the foundations of that glorious city, "the holy Jerusalem," are twenty-four, the number of the elders who fall down and worship. Is not the wonderful lesson taught, that the Old Testament record concerning the creation of the heaven and the earth, formation of man, his fall, giving of the law to Israel, the predictions of the Messiah that was to come in the flesh, his sufferings, death and resurrection, and the glory that should follow, and that those predictions were all fulfilled, as recorded in the

New Testament, a sweetly harmonious theme, as declared in the worship of the four and twenty elders? Were not all God's servants under the former dispensation subservient to him, as well as his judges now are under the gospel dispensation? Do not all his true servants, like the elders, bow or fall before him that sitteth on the throne, in all matters pertaining to the order, the discipline of the church, and their walk in this vain and transitory state? If they obey him, they certainly do; and where such is the case, there is the answer of a good conscience toward God, for the prophecy was, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." The gospel church was not organized under the law dispensation, but under the gospel dispensation, hence the names of the twelve apostles are in the twelve foundations; therefore, in our understanding, the four and twenty elders who fall down and worship set forth the perfect harmony of the two dispensations, and are symbolized by the twenty-four names on the gates and in the foundations of "the holy Jerusalem."

Now, brother Smith, shall we say something concerning the four beasts that also fell down and worshiped? for that is what your inquiry is especially about. Although already it has been shown that the term beast here is from an entirely different word from what it is when the "hydra-headed monster" is named, again it shall be stated that here it is from *zoon*, living creature. Now, why should there be four living creatures? Whether our God will allow us to have a faith's view or not, we will try and avoid speculation and vain theorizing, and bring forth some Scripture testimony relative to the great and deep matter. It is declared that "the city lieth four-square. * * * The length and the breadth and the height of it are equal." Therefore it was not only a square, but a cube; and from whatever side it was viewed it presented the same complete fullness. Said Balaam, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" It was the will of our God to show John the four living creatures, worshiping in perfect harmony with the elders. It is an axiom that the whole embraces all the parts, and all the parts constitute the whole; and it has already been quoted that the oxen bearing up the "molten sea" faced east, north, south and west, and that is four ways, and four quarters make the whole, and the four quarters of the earth constitute all. Now, shall we bring some quotations concerning the number four? "See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any can deliver out of my hand." Killing and making alive, wounding and healing, are four, and embrace God's dealings with the children of men. The number selected to stand in the king's palace were four, viz., Daniel, Haniah, Mishael and Azariah. Said our God, "I form the light, and create

darkness; I make peace, and create evil: I the Lord do all these things." In Zechariah's vision there were four chariots, as well as horses, seen; and when the question was asked, "What are these, my Lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." My brother, when you have an opportunity, please read the record made of the vision Ezekiel had by the river Chebar, which name signifies power, strength, &c., and see how the number four is mentioned. The account is recorded in the tenth chapter of Ezekiel, and certainly the representation is awfully sublime; and the prophet says, "This is the living creature [Hebrew *chai*, and recorded from the same original word thirteen times in Ezekiel] that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims." Notice particularly, my brother, that the living creature was under (Hebrew *techoth*, beneath) the God of Israel, showing complete subjection to our God. In the fourth chapter of Revelation the description of the four beasts (living creatures) is awfully sublime. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." As those living creatures were "full of eyes before and behind," their vision was in every direction, and nothing could escape their all-penetrating gaze; and being full (*gemo*, replete, loaded) of eyes, they were sight itself, and not relatively so, as compared with something else, which clearly shows that our God received honor and glory from a perfect source of vision. "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast like a flying eagle." The lion is applied to our Lord Jesus Christ; for John "wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." In the prophetic blessing pronounced upon Judah, the declarations are, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [peace, abundance] come; and unto him shall the gathering of the people be." When was the stooping down and couching as a lion, if not when he was clothed in flesh and blood, and not seen by the gazing world as he really was, God manifest in the flesh? Therefore how just that one of the four living creatures should be "like a lion." And the second beast was like a calf. Literally, what greater contrast can we have in two beasts than that between

the lordly lion, styled "the king of the forest," and the domesticated and harmless animal the calf? But we may rest assured that such a vast difference has its just meaning, whether we can see it or not. It is said in prophecy that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. * * * They shall not hurt nor destroy in all my holy mountain." "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." It would seem that the preceding quotations show that under the Messiah's reign, in his gospel kingdom, two of the beasts, viz., the lion and the calf, show both the power and humility of our glorious Redeemer in his holy mountain, or holy city, Jerusalem; for in his glorious mediatorial reign, "Mercy and truth are met together; righteousness and peace have kissed each other." Well might the prophet by inspiration exclaim, when such a view of God's majesty had been shown him, "I was astonished at the vision, but none understood it." Also, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." My brother, in the glorious theme of redemption and salvation, the Scriptures clearly show that infinite justice and boundless mercy are joined together, which causes the awfully sublime subject to be, age after age, to the children of our God the "wonder of wonders and the mystery of mysteries."

"And the third beast had a face as a man." "For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." The word "man" standing before the name Christ Jesus, is of great importance, for it sets forth that glorious truth that in his incarnation he not only knew, but felt all the temptations and sorrows of the members of his body, as shall be presently shown from divine testimony; hence how glorious to contemplate that one of the beasts "had a face as a man." And while the word "human" is not applied to fallen, depraved man in the Scriptures—is not in the Bible, we know that our dear Redeemer possessed it in the absolute sense of the word; and the term "man" in the New Testament is from *anthropos*, a human being, and is recorded therein five hundred and nine times, yet the word "human" is not applied. And to the mind of the writer of this reply, the wisdom of our God shines in re-

splendent glory that the term "human" is not applied to fallen man in the Bible; for instead of being human, when unrestrained, he shows himself a cruel, revengeful and a malicious creature, showing his nature, which "is earthly, sensual, devilish." An inspired apostle says of the creature man in his natural state, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." Shocking indeed is the character ascribed by this inspired apostle to man; therefore how plain the wisdom of our God appears in not permitting the term "human" to be applied to the fallen race of man. It is emphatically declared of Christ that "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." "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." Much more Scripture testimony might be adduced to show the office of our glorious Daysman, but enough has been referred to for the purpose now under consideration, and why, in our understanding, one of the beasts "had a face as a man."

"The Son of God in glory beams
Too bright for us to scan;
But we can face the light that streams
From the mild Son of man."

Adored be his dear sacred name, for
"Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same."

"And the fourth beast was like a flying eagle." If we turn to the book of Deuteronomy, we read the following, "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Also see Ex. xix. 4; Psalm ciii. 5; Isaiah xl. 31. Perhaps it is not amiss right here to pen down a remark or two concerning the eagle, as her treatment of the young birds is different from any other bird mentioned in the Scriptures; and the young eaglets are different also from any other young birds, for when fledged they will not leave the nest; therefore the old one stirs up the nest, yet they cling to it until the mother bird tears it away, and the young are forced out of it. The old bird does not allow them to fall; but when one of them is driven out, she darts under that one and bears it off on her wings, and teaches it to fly. A friend of mine told me that once he saw the matter actually taking place, and

that it was an exciting scene to behold. Now let us apply the matter to God's ancient Israel. God stirred up Jacob in taking away Joseph, and then Benjamin; and how the dear old father was stirred up, but was finally borne on God's protecting and upholding wings down into Egypt. And after the years of captivity were about accomplished, what a stirring up there was in Egypt, and Israel was borne as on an eagle's wings not only to the Red Sea, but through into the wilderness; and during that long journey through that terrible wilderness, they were still borne as on an eagle's wings. Job "said, I shall die in my nest, and I shall multiply my days as the sand." But the God of Israel stirred up his nest, and he had sorrow upon sorrow; yet the Lord sustained him, or bore him as on an eagle's wings.

It appears to me, brother Smith, that we have found in the Scriptures quoted why there were four beasts, and why the lion, the calf, the man and the eagle were represented, for all set forth therein is found embodied in our glorious High Priest; and whether right or wrong in our views, the vision shown to John was a revelation that was in perfect harmony with the attributes of our God, and the setting forth of the perfect worship of Jehovah through our Lord Jesus Christ. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The prophet Isaiah, more than eight hundred of our literal years before John's banishment to the isle of Patmos, had a vision of the Lord's glory, which was in exact harmony with what was revealed to John; for said the prophet, "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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Each one of the seraphims covered his face "with twain" of the wings, so that his face could not be seen. When Moses besought the Lord to show him his glory, "he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, [not a rock, but the rock—glorious hiding place,] and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." It seems

that the case of Moses clearly shows why the seraphs should be hidden from the gaze of mortals. When the dark storm-cloud is gathering in the west, and spreading itself out over the heaven like a vast "death-pall," is the "bow" to be seen? Soon the storm bursts upon us in its fury, with howling winds, vivid lightning and awful thunder, and all is gloom; but soon the storm passes by, and as the dark cloud settles away in the east, the beautiful "bow of promise" appears in the back part of the cloud, and God said to Moses, "Thou shalt see my back parts." This teaches us that in no age has our God permitted his children to know what part of prophecy is being fulfilled until it is accomplished, and an abundance of Scripture testimony can be brought to corroborate that truth. Can we not say, "How unsearchable are his judgments, and his ways past finding out?" Also, "with twain he covered his feet." How sweetly harmonious the covering of his feet is with the following: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Interesting things might be said of the hidden footsteps of our God in his dealings with his dear children, but it does not seem prudent to extend the remarks upon that branch of the subject; but the symbol is awfully sublime, because footsteps in the water leave no marks, neither does the bolt of lightning leave any mark in the atmosphere, although it has passed through the heaven.

"As from the wing the sky no scar retains,
The parted wave no furrow from the keel,"
so the paths of our God in the great waters of his purpose are too deep for mortal vision to scan, and are known to his children only so far as it is his will to reveal them. And those beasts "rest not day and night, saying, Holy, holy, holy, Lord God Almighty." In the vision shown Isaiah, as well as that shown John, the angelic cry was thrice holy to the Lord God Almighty. In the vision shown Peter, a voice spake unto him, and it is declared, "This was done thrice; and the vessel was received up into heaven." Also, before the crucifixion of our dear Redeemer, Peter denied him thrice. In the garden the agonizing Son of God "prayed the third time, saying the same words." Now it also says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Please notice particularly, it does not say these three make one, but are one; therefore it is settled that there is not a trinity of persons, but of the offices filled, or manifestations of God's attributes. (The word "attributes" is used in the sense of belonging to, and no other.) "And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." It would seem that the references made concerning three, give a cogent reason why the seraphims in the vision shown the prophet, and the four beasts shown John, cried thrice holy.

Brother Smith, I have written quite lengthily on the subject, and if printed in the SIGNS, I hope that you and all who may read it will do so in the same spirit that I hope it has been penned, and that is with childlike simplicity and reverential awe; and if there is not a remark in the communication satisfactory to you or any other dear brother or sister, I hope that no harm will arise from the views given of the four and twenty elders and the four beasts. We may all rest assured of one thing, viz., that the types and figures under the legal dispensation, the visions given prophets, and the predictions of the prophets, the parables spoken by the dear Redeemer while in the flesh, the record made in the twenty-one epistles, and that which was shown to John in the apocalyptic vision, are all in perfect harmony, however dark some things may appear to us finite mortals; for as there is complete symmetry and perfect harmony in the material universe, so there is perfect harmony in all things recorded in the Scriptures concerning the power, majesty, wisdom and love of our God manifested in all ages toward his redeemed people. May our God keep us in this evil hour from being led astray, and clothe our minds with childlike simplicity and reverential awe.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 14, 1883.

STATE ROAD, Del., March 6, 1883.

DEAR BROTHERS BEEBE:—With such light as I may be able to command, I will again attempt to communicate with your readers. I would not make such an attempt now, or at other times, if I did not hope to instruct and profit them. With this object in view, and with some hope of attaining it, I will invite the readers to contemplate with me that wonderful vision recorded by the apostle John, which he saw upon the isle of Patmos during his banishment to that place. How long his banishment and imprisonment continued, I have no means of knowing. But it was undoubtedly long enough that he should feel much anxiety and distress on account of the churches over which he had pastoral care, as to their condition, persecutions, trials, patience, steadfastness, prosperity, and the like; and also feel his own lonely, desolate condition, shut out as he was from all the comforts of their love and fellowship in the gospel. While the things revealed in these visions were the things that are, and that must continue to be, there seems to have been a needs be for the revealing of them at this time to John, as a source of relief, of spiritual joy and consolation to him, and also for the churches, for their instruction and comfort during this hour of their sore trial. What God has provided and laid up for his people is every way adequate to their need, and they have only to have their eyes opened to see it, to be able to rejoice in it and rest satisfied. Nothing can or will ever be revealed but the things that are, and they

would be all the same if they were not revealed or signified unto us. Nevertheless our faith would not be the same, neither our comfort. The Lord does not try his people beyond what they are able to bear. The Son of man, or Savior, that John saw here in this vision, is the same Savior that he had seen and loved before; but he has here further discoveries of his glory, of his union with his people, his wisdom, power and faithfulness to shield them from ill, and to supply their need. The church or churches that he sees here, are the churches of his own peculiar pastoral care, and that he had seen to love and to serve before; but the vision sheds a flood of heavenly light upon them. They are seen in such exaltation, majesty and beauty, and so completely invested with the Redeemer's righteousness, so completely identified with him in his power and heavenly glory, that all anxiety and fear in their behalf give place to unshaken faith and hope. In all this remarkable revelation of Jesus Christ, recorded in the first chapter, from the tenth verse to the end of the chapter, no other Savior, and no different salvation or gospel church, is shown to John than what is shown to every sinner when brought to the knowledge of salvation. It was the same Savior that he had long known and loved, and the same church that Jesus loved, and for which he had given himself. But in the light of this heavenly vision he sees and learns things concerning the salvation of the church that had been hid from ages and from generations. He hears a great voice calling his attention behind him; and he turns, not to hear, but to see. From his present standpoint he might see back all the way into Judaism. The calling of John the Baptist, and his preaching, the ushering in of that day that should burn like an oven, the arising of the Sun of Righteousness, and the burning of the chaff with fire unquenchable; all these things were in full view. I said he saw the church, but it is more than likely that he saw in and about it what he had not before seen. He had been familiar with the typical candlestick of the tabernacle, but now he sees the substance, the living reality. The candlestick is one. It never has been but one. It is not a subject of addition or division. Even the type must be wrought out of one solid lump of gold. It appears to branch in every direction, and its light is multiplied and spread abroad; nevertheless it is but one. Compare this passage in Revelation with Zechariah iv. 2.

In the midst of it, one like unto the Son of man. This likeness of the Son of man has never been seen anywhere else. This is something that eye hath not seen, and does not see, only as God reveals it by his Spirit. But of them whose blind eyes have been opened it is said, Every eye shall see him. But if our eyes see Jerusalem, we must necessarily see the likeness of the Son of man, for the Lord is in the midst of her. I do not think we can have any real view of the gospel

church without seeing the likeness of the Son of God. She is not without a temple, but the Lord God and the Lamb are the temple. She has no need of the light of nature, for the Lord God doth lighten her, and the Lamb is the light thereof. She possesses no earthly magnificence, but she has no need, for the Lord is risen upon her, and her God is her glory. Once, when those representative worshippers in the days of Daniel the prophet were cast into the burning fiery furnace, the likeness of the Son of God was seen. So Isaiah, when he saw his glory and spake of him, he saw him bearing the sin of many, and making intercession for the transgressors. When he saw Zion arise and shine, he saw moreover that the Lord was risen upon her, and his glory was seen upon her. She is but a candlestick to receive the oil, and to be the subject of all that blessed experience of grace wherein God doth appear and shine forth. The material that makes up a gospel church are the subjects of God's salvation, and the work of his Spirit upon their hearts calls them into manifestation. This work is what has made them what they are. And if he is not seen upon them, what is? If he is not in the midst, as the life, the light, the centre of interest, the fountain of joy, and the inspiration of devotion, what is there but what is carnal and fleshly? After all, what the apostle saw, wonderful as it was, is but what we all ought to see, and what we do see, if our eyes have been opened. And where else shall we see his glory or his grace? What measure of it has ever been revealed anywhere else? Suppose we make account of the record as a stated fact, that a literal form of a being was seen, with angelic mien, and with head and feet and countenance of dazzling and blinding splendor; what instruction or comfort would it afford to a penitent, suppliant sinner? This revelation of Jesus Christ was for the consolation and joy of those to whom it was sent, in a time of bitter persecution and sore trial. It was as a Savior, as I understand it, that he was seen; and it was his salvation that was in the midst of the church as its life, and upon it as its glory.

The prophet Isaiah announced to the church long ago that "Thine eyes shall see the King in his beauty." But where else is his beauty seen but upon the subjects of his saving grace? He appears in his gospel as a Savior exactly suited to the needs of lost, perishing sinners, as such an High Priest as became them; one that can have compassion on the ignorant and those that are out of the way, and is touched with the feeling of all their infirmities. But this beauty and fitness could never appear, neither could we know anything about it, only as we ourselves are made to experience it. There must be objects, and this love and pity and faithfulness must be shown upon them, else we can know nothing about it. We cannot see the salvation of a sinner, in distinction from that sinner; neither can we see a Savior in distinction from

those who are saved. Our ideas of a church, and of saved sinners, must be vague and indefinite indeed, if we do not see God's salvation in and upon them. As he that hath the Son hath life, so the life of God will be manifested in him, and he will live out that life. How else shall we see the likeness of the Son of man in him, or in the body of believers, unless that likeness is there, and a conformity to his image has been produced?

The voice said, "I am Alpha and Omega, the first and the last." This voice he says he saw; that is, he saw what plainly declared unto him that Jesus was the Alpha and Omega in the salvation of his people. These two terms are the first and last letters of the Greek alphabet, and are of course understood to embrace all that went between, that is, the whole alphabet. Nothing can be spelled without him. He is all and in all in the redemption, calling and experience of his people. How many there are, who figure extensively in religious matters in the world, who have neither seen nor heard this voice that spake to John. He sees the church identified with her Redeemer in the power and glory of his resurrection, delivered from the power and dominion of sin, from under the curse of the law, from a just condemnation, and what God had promised is seen performed. His hands have laid the foundation of this temple, his hands also shall finish it. Grace all the work shall crown. He will be the Omega of it. "He had in his right hand seven stars." How many so ever seven, may represent, it is plain that there are as many as the needs of the churches require. They are said to be the angels of the churches. Though their gifts are angelic, and their official work to minister, they are the property of the churches—their gifts and services belong to them. It would be an impeachment of the divine faithfulness to suppose that the provision was unequal, that there were not just as many angels as churches; else some of them would lack needed illumination, and be denied a ministration of spiritual instruction and comfort that had been bestowed upon others. These angels, seen in his right hand, of course are provided and prepared by him, and are put forth, not only by his power, but under his direction, sustained by his grace, and thoroughly furnished by his Spirit unto their ministrations. His right hand is large enough to secure a supply, and strong enough to place them where they belong, and to fulfill all his good pleasure by and through them. It was indeed a great voice that spake to John from out this vision; and we need not marvel to hear him exclaim, "Immediately I was in the Spirit." Allowing this view to be correct, that the apostle was enraptured with this wonderful revelation, we naturally wonder why it was, as recorded in the next sentence, that "When he saw him, he fell at his feet as dead."

It is not to be supposed that the apostle was alarmed or terror-stricken

at the sight. No. No view that we can ever have of him who is altogether lovely, can inspire aversion or alarm. The more fully and clearly he is seen, the more he will be loved and admired. Why then does the apostle fall at his feet? Because of his own sense of depravity and unworthiness. He sees the church clothed in the garments of God's salvation, and their raiment is white as the light. They are girded about with a golden girdle. This is what Christ as their salvation is to them; and a sinner in the sight of those eyes that are like devouring fire, and in the presence of the Sun shining in his strength, sees his own vileness, and feels the justice of his condemnation, and the disparity between the golden candlesticks and himself, and he falls at the Savior's feet. He is a penitent and a suppliant. He is a broken-hearted sinner. All hope in himself is dead; all strength, sense of worthiness or self-confidence, have perished. Like Peter, he would exclaim, "Depart from me, for I am a sinful man, O Lord." Yet Peter dearly loved his Master. Such clear and exalted views of the church sometimes prostrate the hopes and desires of those who dearly love her and long to partake of her bliss. They feel too unworthy, and for the time, all hope that they shall be saved is taken away. "He laid his right hand upon me, saying, Fear not." This is the same right hand that holds the angels of the churches. If this angelic ministration is brought home to any one, it will be sure to bring peace, and to chase away fear. The angels themselves say to such, Fear not. Not only is this deliverance from fear and distress embraced in their message, but they are themselves a living example and illustration of it. They are themselves the putting forth of the Lord's right hand for the deliverance of all such subjects of distress. For them their Redeemer has destroyed death, and him that has the power of death, and he gives them to know that henceforth the keys of death and hell are in his hand.

The eyes of all them that see, even little ones, and such as have fallen under a sense of their depravity at the Redeemer's feet, have seen more or less of this same glorious vision. And as he that was first will also be the last, to perform that good thing that he has promised, we may rest assured that upon all such suppliants, sinking under a sense of the evil of their own hearts, and the exaltation and glory of the church, he will in due time lay his right hand. It will come not in word only, but in power. Fear, and the cause of fear, will be driven as darkness is driven before the light.

The limits of a communication would not admit of enlargement upon the several points. There are important points in the vision that I have passed entirely. The effect of the contemplation of such a vision would, methinks, produce a response to the sentiment,

"That idol gods must not be named
Where our Jehovah's known."

E. RITTENHOUSE.

BLANCHESTER, Ohio, Feb. 8, 1883.

ELDER GILBERT BEEBE'S SONS—
DEAR BRETHREN:—As I have to write to you on business, I have concluded to try once more to pen a few thoughts for publication in the SIGNS OF THE TIMES, which, if you see fit to publish, will let my brethren and sisters scattered abroad know that I am still in the land of the living. And as the unity of Christ and his flock is and has been the theme which my soul delights to contemplate, and on which my hope for time and eternity depends, let me quote a text which I consider directly to the point. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. The life spoken of in this passage is evidently that which Paul has reference to when he says, "Christ in you the hope of glory," and is truly that eternal life of which Jesus says, "I give unto them eternal life, and they shall never perish." Again, it is written, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. In verse four, it is written, "In him was life, and the life was the light of men." John, in his address to the seven churches of Asia, said of him, "He that is, and was, and is to come." Again, "The beginning of the creation of God." I quote these passages to show the eternity of that life which is in the Son, who, Paul says, was given to be the "Head over all things to the church, which is his body." It is not said that it will be his body at the end of time, but "is his body" now. "For ye are complete in him." Thus Christ is that eternal life, and ever will be that eternal life. Even so. Amen. In the second place, this same Jesus Christ is, was, and ever will be, the Head of the church; but not more so than that the church is the body of Christ, the fullness of him that filleth all in all. Well might the apostle say, "Husbands, love your wives, even as Christ 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." Thus I understand the unity of Christ and the church to be in the Spirit; and as that is from everlasting to everlasting, it has no beginning of days nor end of life, but abides the same in time and eternity. So I consider those of the children of men who are made partakers of the divine nature, which they by the operation of God, receive at the time appointed. As it is said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now, as we inherit all our earthly blessings, life of soul, body and spirit, from our earthly head, in whom we were created in time, (and all the descendants of Adam bear the common relationship of brethren, because of common descent from our earthly head), so we are on account of this union called man; be-

cause in their creation it is said, "male and female, created he them, and called their name Adam." "The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit." Thus in the first man, who was created in time, existed in essence or origin all living souls or individuals, in unit or one; for none have been created subsequently; so that our union with Adam is a time union. And thus it is written, "As in Adam all die." Now, mark this, our union with Adam is a time union, bearing date, like all natural things, measured by days, weeks, months and years. So it is written, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." We have seen that the common blessings of time which we enjoy were given us in our earthly head; for we learn that when God created man, having endowed him with the power of reason, he blessed him, and set him over the work of his hands. So not only in Adam his seed, though corruptible, were blessed with time blessings, but in him also they received the curse. Now it is said with respect to the second Adam, who is the Lord from heaven, "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." Let it be kept in mind that the contrast is between the fleshly and spiritual; that the one is the generation of man in the flesh, the other is the generation Christ in the spirit. But some may say, Here is a great mystery: the children are partakers of flesh and blood. How can I partake of anything antecedently to my having a personal existence? It appears rather paradoxical to call them children in purpose, prior to their partaking of flesh and blood. To obviate this difficulty, I will say, "God is a Spirit;" and if you will notice the text closely, and read it carefully, you will see that the apostle leaves no room for caviling. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." The plain question is, How did our Mediator take flesh and blood? The angel Gabriel shall answer, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee, shall be called the Son of God." If any shall say, "How can these things be?" the same witness testifies, "There shall be nothing impossible with God."—Luke i. 35. Jesus, in discoursing with his disciples, says, "Ye are not of the world, even as I am not of the world." Jesus, in his relation to his father David, was of the world, "was made of a woman, made under the law." So were his apostles also, the literal descendants

of Abraham; but in relation to their spiritual Head, they were "heirs of God, and joint heirs with Christ." Born of God, born from above, God is their Father; Jerusalem, which is above, and is free, is their mother. As we sometimes sing,

"In union with the Lamb,
From condemnation free,
His saints from everlasting were,
And shall forever be.

This bond shall never break,
Though earth's old columns bow;
The strong, the tempted and the weak,
Are one in Jesus now."

To sum up the whole theme of redemption in few words, I will say that in Jesus, the Mediator of the new covenant, which is ordered in all things and sure, the head and life of his people, existed the spiritual seed, chosen in him, according to God's determinate counsel and good pleasure; while in our earthly head and representative we stood condemned, dead in sins, and were by nature the children of wrath, even as others. In this low estate God's love in Christ found us. By the blood of Jesus he redeemed us, by his grace saved us, by his power he quickened us, and in the end will bestow on us that incorruptible inheritance. Then,

"Why should the saints be filled with dread,
Or yield themselves to slavish fear,
Heaven can't be full which holds the Head,
Till every member's present there.

In heaven the Head, the members here;
Ten thousand thousands, yet but one;
So far asunder, yet so near;

Some yet unborn, some round the throne."

Considering these things to be settled facts, now for a few words about the revelation or manifestation of the facts to the heirs of promise. We read, "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." Who then is sufficient for these things? "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." Jesus says, "I give unto them eternal life." Now, if God hath quickened me by his Spirit, and Jesus has given me eternal life, being no longer dead, but alive, with eyes opened, I am enabled to see and feel what a sinner I am, and ever have been, in the sight of that holy God who searches the hearts and tries the reins of the children of men. Now I can say with the apostle, "We know that the law is spiritual; but I am carnal, sold under sin." Like all legalists, I find myself wedded to the law, which continues its demands, "Pay me what thou owest." I find myself ten thousand talents in debt, and have nothing to pay with; am without strength, hungering, thirsting, and blind; with the world, the flesh and the devil resisting my progress continually, combined with all the leaders of the legal Gamaliels, binding heavy burdens, and grievous to be borne, piling them upon my poor, trembling shoulders, commanding and exhorting me to exercise faith, do the commandments, and live. Poor comforters ye are. What shall I do? I have done too

much, and am already undone. Why all this sorrow and trouble? Because of life; and light makes a revelation of facts. I am a sinner, and God is holy. So I see plainly that by the deeds of the law no flesh shall be justified in his sight. But Jesus promised the Comforter, to take of the things of his kingdom and show them unto us. Thus the Spirit of the Lord applies this grace of faith to my despairing soul. The Spirit itself beareth witness with our spirits, that we are the children of God. If children, then heirs; heirs of God, and joint heirs with Christ. This testimony is sufficient. Poor, doubting soul, rest on this promise. Amen.

H. BEEMAN.

REISTERSTOWN, Md., Feb. 1, 1883.

DEAR BRETHREN:—The SIGNS for February 1, is received, and its contents have been much enjoyed. The articles just closed, upon "The Resurrection," meet my hearty approval. If we are not to be raised, then Christ is not raised indeed and in truth; and the apostle says, that if Christ is not raised, our faith is vain, we are yet in our sins, and we are all false witnesses of God.

But I wish to speak especially of the brief communication signed "M. B. W.," and your excellent editorial upon the same. I think it will be of use to others, as it has been to me. It has called up to mind a portion of my own past experience, and I wish to relate something concerning a time of fierce temptation which I passed through just after I had become a member of the church. I was baptized in September, 1863, and for a time I had continued peace of mind. I did not rise above all sense of care or doubt; but yet the next eight months passed without any peculiar or alarming temptations. The next summer, however, a thick pall of darkness settled over my mind. I could not enjoy reading the Bible, or meditation, or christian conversation, and yet I could enjoy nothing else. I had kept up, during the year, a correspondence with two or three of the younger members at North Berwick, but I did not dare to write to them of the state of horrible darkness into which I had fallen, lest they should utterly cast me overboard from their love and confidence, which were still precious to me. Neither could I talk to father and mother about it, because it seemed to me that my thoughts were too horrible for any one to understand. At the same time, diphtheria was raging in the neighborhood, and I felt myself face to face with death and a dark and dread eternity. I tried to search out the ground of my hope. I felt that I should not escape the dread disease, and that I had no reason to hope for life beyond. I kept it all to myself, because I dared not speak the thoughts that filled my mind. I could not find any love, faith or hope in me. The summer was one of continued fear and misery. My past experience was all a blank, and my heart seemed dead to every emotion except despair. Every day I looked

to be stricken down, and thought that a few days would see the end. This continued until September came again, and with it the privilege of attending the meeting at North Berwick. I had heard but one sermon during the year since I was baptized; that was by Elder John A. Badger, upon the occasion of the baptism of his son, now Elder J. N. Badger. At the September meeting, I was comforted by mingling with brethren, and learning that they knew what my darkness meant. It was during this summer that the temptation of which I am about to speak came upon me. One day the question occurred, How do you know that you are a christian? I sought for an answer, and I said, Because my experience is like that of christians. But how do you know that they are christians? Because they have a Bible experience. But how do you know that the Bible is true? Because it is the word of God who cannot lie. But how do you know there is a God? And I could not answer. These questions and answers came in quick succession, in a moment of time. What! I thought, am I about to become an infidel? I began to struggle against it, but I could make no headway. I seemed to myself like a ship on a shoreless sea, a weary waste of troubled waters around me, and a dreary, leaden, sunless sky over me, and no compass, nor rudder, nor anchor. I felt myself drifting into darkness. O! if I cannot have God to look to, vain is everything else. I tried to drive the horrible thought away. O! I cried, I do not want to be an infidel. Must I be? Is there no remedy? I said, "There is a God, there is a God," again and again; and yet I was unable to come to him, to believe that he was. This conflict lasted for nearly two days. And when I felt that I could struggle against it no longer, and that henceforth nothing remained to me but blackness of darkness, then suddenly I felt at peace. I do not know how it was, but in an instant I was resting in God. Yes, I knew that God did rule—that "he is." While, as I said, the darkness and doubt of my own salvation continued all the summer, that peculiar form of temptation was gone, never to return again. There was joy in the knowledge that "he is," even when I dared not claim him as mine.

Brethren Beebe, I leave this with you, to publish or not.

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

DEAR BRETHREN:—After finishing the business part of this letter, I thought I would drop a few thoughts to the household of faith, which are at your disposal. Of late I have had many reflections upon the condition of the churches and associations in the circle of my acquaintance; they seem not only to diminish in numerical strength, but also in love and zeal, and the many embellishments that characterize and adorn the religion of our Lord and Savior. The question arises in our minds, What

is the cause? as there never was an effect without a cause. Brethren and sisters, let us look carefully and prayerfully amongst ourselves, and see if we are keeping the law of the Lord, which he has given us to keep; for he the King of Zion said to his disciples, "If ye love me, keep my commandments." And he gave them a new commandment, to "love one another." But what if the commandment is not kept? Why, if thy brother trespass against thee, go and tell him his fault between him and thee alone; and if he neglect to hear thee, take one or two brethren with thee; and if he neglect to hear them, tell it to the church. This, as far as my acquaintance extends, every church has spread upon her church book. Let us look around and see if it is observed. First, the offended party must be sure that there is no beam in his own eye; next, he must be sure that the offending party has trespassed, (violated the law of God.) This being the case, the offended party must not tell it to any one else, neither to ask for advice, nor any other excuse whatever, nor delay; but feeling it a duty resting upon him, he must go, divested of every motion and prompting of the flesh, but must crucify the same, and in the spirit of meekness and love approach the offending brother or sister, and use everything in his power to convince the erring one of his error; but if he cannot, he is not released; he must tell it to the church; and the church, when sitting in gospel order, is bound to hear and decide the case, so as to maintain gospel order. My dear brethren and sisters, I feel my shortcomings, but in my weak comprehension and observation in my thirty-nine years experience in the church, there has been a greater lack in faithfulness in this one particular than in any other; in fact, nearly all the difficulties in the churches have arisen or grown out of an unfaithfulness in this one particular; so the present languishing state of Zion is only a chastisement for her sins. But O! my brethren and sisters, notwithstanding our sin and transgressions, he that promised is faithful, and will perform. He says, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." If we go mourning for days, weeks, months or years, he is faithful. Just as sure as we have been brought in a way that we knew not, he will never forsake us. There never was a day so cloudy and stormy, or a night so long and dark, as to hinder the sun from breaking forth in all his refulgent glory, to bless the earth with his golden beams. So when our spiritual horizon is beclouded for a season, and, if needs be, we are surrounded with gloom, the day star will arise; yea, the Sun of Righteousness will arise with healing in his beams. So these light afflictions work for us a far more exceeding and eternal weight of glory.

But my mind has wandered far from where I started in this scribble. I only wish to say, dear brethren and sisters, who write for the SIGNS, as

well as the editors, your words are comforting to my poor soul in this house of clay. One word to my old brother H. Cox, of Kentucky, whom I first saw fifty years ago. You still have a place in my memory and affections. And not only he, but all the household of faith. I can do no better to express my feelings than to use the apostle's words, Be courteous, be kind, love one another with a pure heart fervently, and the God of peace be with you all. Amen.

S. T. RIGGS.

P. S.—A short time after the last letter I wrote for the SIGNS was published, I received a letter from a sister Turner, in Lawrence Co., Indiana, and also her experience, with permission, if you saw proper, to publish it. In accordance wherewith, I send you, a copy of the same.

S. T. R.

MITCHELL, Lawrence Co., Ind.

DEAR BRETHREN IN THE LORD:—I feel a desire and a duty enjoined on me to bear testimony, or give in my experience among the dear family of our God, and tell what I truly trust and hope the Lord has done for poor, unworthy me, the very chief of sinners by nature, as I hope the Spirit has taught me to know and see. I once thought I was making great progress in religion, working my way to heaven by keeping the commandments of the old Mosaic law, or the ten commandments. I was a praying Methodist, as I was called from a child. But having nothing but the form, I was a Pharisee of the strictest kind; a "do and live" system was all there was of it. But that dress must of necessity wear out. I heard my brother tell of a people that preached such a hard doctrine, that a part of mankind were to be saved, and a part to be damned, let them do what they would. The very first election I ever heard preached, that very word pierced my heart so that I could stay no longer in the house. I heard no more, but went right out, praying, "Lord, am I one that will be saved, or must I be damned? O shall I sink to hell at last? O Lord, give me to see that I am one that thou wilt save." My constant cry was to God for help. My trouble then commenced. I was made to see that my heart was a sink of sin, filled with every evil imagination. Not one good thought was I able to think. Not until then did I know what earnest praying was. O! if I only could have exchanged situations with the beasts of the field, or birds of the air, or any creature that had nothing to answer for, as I thought them so much better off than I was. My trouble quite wore me out. Day and night did I cry to God for help; but my troubles lasted several years before I found relief. One day I was at my sister's house, and told her that I was going to join the Campbellites. She got angry with me, and bitterly opposed me. I started to go, and as I went out of the house I saw a hymn-book on the bed. I stopped, picked up the hymn-book, and read. The first hymn I opened to, read,

"Go read the third of Matthew,
And read the chapter through;
It is a guide to christians,
To tell them what to do."

And as I read the next verse, on the ordinance of baptism,

"This ordinance is plainly given,
'Tis left upon record;
Yet not to save, or take to heaven,
But show we love the Lord,"

that moment my trouble left me. Light and life sprang up in my soul. I spoke right out, (or the spirit spoke within me) and said, "I know that I am born again." But not until that moment had I any understanding of what being born again meant. I felt my sins were all forgiven; I was perfectly happy; I felt that I was free indeed; that I should meet Christ in peace, with nothing to answer for. And then I was showed plainly that baptism was a figure of a burial and a resurrection from the dead; that as I arose from the water in being baptized, just so I would arise at the resurrection, to meet Christ in peace, with nothing to answer for. O how free and happy I felt to be! For three days I was completely happy, and all nature wore a different appearance, so beautiful. The very trees looked bright and light, as though they shone from some light reflecting on them, so different from what I had ever seen before. I never can tell or describe half of the beauty I then saw both in nature and in the Scriptures. I was filled with delight. I thought that I never should have trouble any more. But I found in a few days that I, too, must through sorrow and temptation go. I was twenty-two years old when I received a hope. I had been a Methodist until then from a child, and thought that I truly did believe in Jesus, and that he was the Son of God; but, my brethren, I never knew that he was mine and I was his, until that moment when I received a hope. In company with my sister, I went to Salt River Church, not knowing what I was going to do, but greatly desiring to be baptized. After listening to a short discourse, I fell in love with the discourse and the minister and the people; and when a door was opened for the reception of members, I went forward. They asked me a few questions, which I tried to answer; and I had said but a few words, when they were willing to receive me. They gave me the right hand of fellowship, and pronounced me a candidate for baptism, and at the next meeting I was baptized by Elder Samuel Applegate, of Salem, Indiana. The love which I had for those dear lambs of the fold, I can never express. I looked upon them as the dearest of all the earth, and the most lovely in my sight. But I soon found that they were not all Israel that were called Israel; neither every one that said "Lord, Lord," were the children of the living God. But O! my brethren, how many isms they by carelessness and unfaithfulness had taken in. They now took up the sieve to cleanse out the isms, and a war took place, until the love of many dear brethren waxed cold. Many are the afflictions of God's peo-

ple, but out of them all the Lord will deliver. We must of necessity come through tribulation, that we may appreciate and enjoy the happiness of heaven. Yes, my brethren, we must be weaned from the world; and what is better calculated to wean us from the world, than sore temptation, toil and pain? But the Master comes again and again to cheer us. He never leaves or forsakes us, although we often feel so unworthy, so sinful, so poor and mean, that we can hardly call on his name; and at other times, Jesus and his salvation is all we desire to know. Earth then has no treasures that I would have; nothing could draw me from my Master's embrace. Only let me feel him near, and all is well.

Should any Old School Baptist pass this way, I hope they will call, for every minute of their company is precious to me.

Your unworthy sister,
L. E. TURNER.

St. Paul, Ind., March 3, 1883.

ELDER BEEBE—DEAR BROTHER:—As I read your editorial, "The last resort," this morning, it seemed that some one had been telling you of my present state, and when I came to the sentence at the close, "Read how is it with you?" I felt that I must write and tell you, or try to tell; for I seem to have no power of utterance, and feel that I cannot make known my wretched state. But the words of others will help me; therefore, seeking to find my own case presented in the expressions of others, I read the articles of Elders Purlington, Durand and Chick in the same number of SIGNS, and could heartily receive it all, and felt to understand and know their meaning, by an experimental knowledge of the clear truth of what they wrote. But now almost all that heartfelt experience of the power and comfort of those spiritual realities and truths seems far in the past with me, and all that the brethren have written in those articles, of the warfare in the flesh, of sorrow and darkness, wretchedness and woe, fails to fully present my present deplorable state. And when you said of the dear Lord Jesus, "he careth for you," I could not receive it, or realize that he careth for me. For "I have gone astray like a lost sheep," and it seems that the Lord has forgotten to be gracious, and that my God has forsaken me. Therefore, when you spoke so touchingly of "the last resort" of the afflicted disciples, in going to Jesus and telling him, I felt that this is denied me, for I know not where to find him, and my faint cries for mercy, comfort and help seem shut out, and he hears me not. I am as the disciples were that fearful night on the sea of Galilee, when Jesus was far away in the mountains, and their perils were so terrible that they were ready to perish. And I wonder if the Lord will ever again appear for my deliverance, and give me "the garment of praise for the spirit of heaviness." O the bitterness and anguish of this mortal state!

Who can tell it? All because of sin in the flesh. Not only in the flesh of men of the world, who are altogether carnal, but also in the flesh of every brother, and myself. This flesh has a carnal mind, from which arise evil thoughts, unbelief, and all manner of sin. And the works of this fleshly mind and nature, which lusts and wars against the Spirit, have caused all the coldness and hardness, desolation and distress, mourning and death in our own souls, and in all the borders of Zion. We are painfully proving by bitter experience that "If ye live after the flesh, ye shall die." This is true of us individually and as churches. I most sorrowfully realize it in myself, and suffer deep anguish of soul in consequence. And such general gloom, desolation and death in all the churches here in the west, so far as my knowledge extends, has never before existed within the thirty years (almost) of my church membership. And I can feelingly witness with brother Chick, that in my early impressions and fond anticipations, both as to myself and the brethren, I have been sorrowfully disappointed. For just after my baptism, I felt that the church was and ever would be a heaven on earth, and that the remnant of my days should be spent in joy and praise. Loving the brethren with a pure heart fervently, I gladly believed that they would ever love one another and me, and that I should always find them all affectionate, courteous and kind, ready to every good work, and willing to bear one another's burdens. For I then thought all christians were good people, made good in themselves, and not carnal and sinful any longer. And so I expected only the fruit of the Spirit in them and in myself. Truly I was a babe then, and did not know that the Canaanite still dwelt in the land. I had yet to learn that, "Through much tribulation we must enter the kingdom," and that the world, the flesh and the devil were in hostile array against the fearful and trembling child of God. I have found that my change has not yet come, and I must still wait for it. O the cup and baptism of Jesus, of which his disciples and followers must partake! How dreadful they are! No wonder that he said, "And how am I straitened until it be accomplished." "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me." These words of the suffering Son of Man better express the feelings of my heart and troubles of my soul now than any I can turn to. And though my soul sits solitary, and my heart is troubled, and comfort is far from me, and I am ready to perish in my affliction, yet my heart finds solace in the divine word that, "If we suffer, we shall also reign with Christ; if we die, we shall also live with him." And though Jesus did not go and release John from prison, and may leave me shut up in gloom and affliction, yet he is able to raise John and me up at the last day, and I believe he will. And this hope I have in him as my precious Redeemer, no man can take

from me. And, dear brother Beebe, it seems the more precious to me now, that it is about all I have left. Deeply conscious that I am a sinner, destitute and sorrowful, having no righteousness, without christian graces, and almost without faith, my heart and affections chilled and faint, hope abides with me still. "We are saved by hope," said Paul. When dear old mother Staton was on her dying couch she said, "Everything is taken from me but my hope." And when the prisoner of hope shall awake in the likeness of Christ's resurrection, and behold him as he is, then hope itself shall be satisfied in the glorious and heavenly fruition of immortality and eternal life. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," and shall be like the glorified Son of God, and behold his glory. Then shall mortality be swallowed up of life, for which God hath wrought us, and the terrible warfare shall be ended, and the cup of woe and the baptism of death shall have passed away forever. O blessed hope! O glorious day! Let me now endure the cross, despise the shame, and meekly suffer with Christ in the flesh, that when his glory shall be revealed, I may be glad also with exceeding joy.

Sending love, and wishing grace, mercy and peace to all who have hope in Christ, I am, I hope, your brother in much tribulation,

D. BARTLEY.

P. S.—My address is Crawfordsville, Indiana.

FAIR GROVE, Greene Co., Mo., Jan. 12, 1883.

DEAR BRETHREN:—Some of the readers of the SIGNS OF THE TIMES have been interrogating brother D. H. Merryman, by letter, asking him of our whereabouts and our faith. I will, at his request, and by consent of the editors of our most valuable paper, give through its columns a sketch of our whereabouts, and also a few things which are believed by our church and association. We believe that all the human family were represented in Adam, and all fell in him, and became sinners by nature and practice; and in their natural or carnal state they are enemies to God, and if their eternal salvation depends on choosing Christ, and believing and exercising faith, previous to being born again, all would be lost. For Paul, in Romans viii., informs us that "they that are in the flesh cannot please God;" and all are in the flesh until they are in the Spirit; and there are none in the Spirit, until quickened by the Spirit; and when quickened, the good work is begun, and will be performed until the day of Jesus Christ. Then, we conclude, as there can be no effect without a cause, and all causes are greater than their effects, and as the quickening and the regeneration requires the same power that created man and all other creatures, the cause must be in God. Then Paul tells us that the cause is in "His great love wherewith he loved us, even when we were dead in sins." That caused us and the

Ephesian brethren, with all the faithful in Christ Jesus, to be quickened. And as the cause was in God, the effect is sure, in behalf of all those who are predestinated or foreordained by the unchangeable purpose of God to be conformed to the image of his Son. All this is for consummating the great design of his being made the first born among many brethren. Here allow us to say that in preaching Jesus Christ and him crucified, as the way, the truth and the life, we deem it best for the lambs of the flock to leave off that unnecessary trouble of trying to show predestination in connection with evil, because God foreknew all things. We are assured that evil originated in the imperfection, or through the imperfection of our finite state; and predestination did not cause man's fall. And now man is dead in trespasses and in sin. We are dependent on God's predestination and purpose of grace in Christ, in order to escape the wages of sin. Here allow us to state some of the honest convictions of our western brethren, being fully convinced that our forefathers (at least those witnessing the split, most of them) carried too much malevolence, and perhaps did not duly consider that when Israel was infested with and impoverished by the Midianites and the children of the east, the land was not to be rid of them by crying out against their oppressions and abominations, but by the breaking of the earthen pitchers, and letting the light shine, or, spiritually speaking, crucifying the old man with his affections and lusts, or keeping our carnal nature subdued, having the promise that the elder shall serve the younger, or that the old, sinful man, shall be under subjection to the new creature, or man of grace; all of which goes to convince us that our duty as ministers of the gospel is to let our light shine, and walk worthy of the vocation wherewith we are called, crying aloud, that eternal salvation is of the Lord and of his Christ, whom Gideon typified; and let the confusion of the Midianites work their own destruction, as it is doing, and will continue to do; and observe what Christ commanded, to let the blind leaders of the blind alone; which assures us that gospel truth is a more powerful weapon against error and its advocates, than any attempt to show their short comings, or upbraiding them for their faults. I will close by saying to all the brethren, that we are few in number, but are in peace, and meet on the second Sunday and Saturday before in each month, about four miles east of Fair Grove, Greene Co., Missouri, where we are building a meeting house. There are homes that can be bought around here, and we would be glad if our brethren coming west would call and settle with us.

Affectionately yours in hope of eternal life.

R. A. WISEMAN.

REMARKS.—With the spirit of this letter, we think no experienced subject of grace can fail to accord, and the doctrine is that of salvation by

grace, though some particular expressions are not such as we would have used. In the imperfection of mortality, it is not wonderful that the scattered saints in their varied situations are often entangled by the artful devices of the tempter to the destruction of their mutual comfort and peace. Especially does their adversary bewilder many now, as in the apostolic age, through philosophy and vain deceit.—See Col. ii. 8-12. While all truth, spiritual and natural, is in perfect accord with correct reason, the blindness of the natural mind falls into error in attempting to reason in regard to the revelation of the amazing riches of divine grace in the salvation of his people, by which they are not merely saved from the penalty due to their transgressions, but absolutely made free from sin, and justified freely by the grace of God which is in Christ Jesus.—Rom. vi. 18; iii. 24; Titus iii. 7. As reason fails to comprehend the extent of infinite space, so it is unable to grasp the mystery of redeeming grace, from its own limited capacity. Yet neither of these facts must therefore be rejected. Sound reason teaches that the infinity of the government of God can admit of no other government by which that infinity is limited; so the inspired Scripture testifies that "The Lord hath made all for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. And God himself claims eternity as his exclusive habitation, and says that he knows not any other who possesses predestinating power.—See Isa. xlv. 8; lvii. 15. So John was inspired to record concerning the eternal Word, that "All things were made by him, and without him was not anything made that was made."—John i. 2. Then God alone inhabiting eternity, and all things being made by him, reason itself must confess that there is no other self-existent power. That we cannot understand this mystery no more disproves its truth than our failure to understand our own life and death justifies the conclusion that we do not exist.

It is not a mere theory for which we would contend. Our whole hope for time and for eternity rests upon the basis that God is in the most unlimited sense absolutely sovereign; therefore we can rest with full assurance on the predestinating grace of him "who worketh all things after the counsel of his own will." If there were some things not included in his purpose, they might possibly defeat that purpose. Limited predestination is no better than our own. The sovereignty of God is unlimited; therefore his promise is sure to all his saints.

"So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I am sure he is God."

[Ed.]

Rockville, Md., Feb. 14, 1883.

DEAR BRETHREN BEEBE:—I am somewhat tardy in remitting for our dear family paper, which comes so regularly and richly laden with good news from a far country. I say, from a far country, which is true; for this

earth affords the children of light nothing but that which is earthly. Their spiritual wants are supplied from above. The children of this world enjoy themselves, without any trouble of mind, except that they cannot have enough of the pleasure and enjoyments of this life. This I know by experience. When I lived in the pleasures and vanity of this world, I had no groanings on account of sin and uncleanness, for my heart was as light as a feather. I was in the gay city of Washington from the second Sunday in November until the twelfth day of the present month, and O what groanings I felt within, on account of participating so much in the enjoyment of this life, which is my natural disposition. We are admonished by one who knew, that if we live after the flesh, we shall die. And O what a drought I have experienced during the last three months! Nevertheless it gives me some hope that there is light dwelling within, being able to distinguish between my past and present life. The children of light do groan, being burdened, not that they would be unclothed, but clothed upon, that mortality might be swallowed up of life. But the time will come when they shall lay off this old Adam man with all his deeds, and be with Christ, and this mortal body shall be raised a glorified body, as was that of our risen Lord. One year ago last summer, while walking in the yard at Elder White's, the words of the inspired writer passed through my mind, "It doth not yet appear what we shall be." Then I had a view that I cannot describe. There is a form which we shall be like, which the resurrection will reveal. "We shall be like him; for we shall see him as he is." As I now write, what glory fills my soul! We shall awake in the likeness of Jesus, with all the blood-washed throng, and sing praises unto our God, who hath sent forth his Spirit into our hearts, crying, Abba, Father, which is the evidence that the same Spirit which raised up Christ from the dead shall also quicken our mortal bodies to a life of immortality beyond the grave.

"The thought of such amazing bliss
Should constant joy create."

In looking over my papers, I find a piece which I wrote soon after partially recovering my health, in the year 1881, which reads as follows:

"I have just returned from a visit in Georgetown. My health is much better. I had the great privilege of meeting the little band in Washington, where I have my membership. How much I enjoyed being able to meet in the assembly of the saints, and join in singing the songs of Zion, after being separated from them for two years. Language cannot express it. Their company never seemed so sweet, nor their union so dear. Their words were indeed delightful to my ear. Brother and sister Campbell rode up to see us on Sunday afternoon; and as I sat looking at her frail form, I was reminded of her experience, how she desired a religion that would last; not that kind that had

to be gotten every day by going to an anxious-bench; and how she had to come among the despised Baptists to be comforted, and to rejoice under the preaching of the blessed gospel, which is good news to the weary, and food to the hungry soul. It reminded me of my own experience, when I have gone home from the so-called church, (when among the Fallersites—for that is just what they are, and should be called by that name), feeling that I was more edified at home in reading, for there was nothing for me in their preaching; yet I could not tell the reason. On returning home one Sunday, I remarked to my dear mother, 'I do not know what Mr. Kergle was trying to get at to-day.' Her answer was, 'Neither do I.' One Sunday, at the Presbyterian meeting, every one looked happy and comforted except myself. I then came to the conclusion that I was such a sinner that I could not be comforted. But how different it was when I was led to the despised Old Baptists, and listened to those who were called to preach a whole Savior, a complete salvation, the mighty God, the everlasting Father and the Prince of Peace."

The foregoing was written to our dear departed editor, whose face I longed to see once more on earth; whom I know I shall see among that blood-washed throng, if I am a child of grace.

May we all be enabled to live as becometh those who profess God's holy name, and ever look unto Jesus, the author and finisher of our faith. We are told to pray without ceasing; and I do believe that the heart of a child of grace is always, more or less, engaged in prayer or praise; sometimes praising for mercies past, and at other times pleading for a meek and quiet spirit, from every murmur free. We know there is no strength in an arm of flesh, and exclaim with the sweet psalmist of Israel, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." God's people are loved with an everlasting love, and he will save them with an everlasting salvation.

"O love, how high thy glories swell!
How great, immutable and free!
Ten thousand sins as black as hell
Are blotted out, O love, by thee!"

The least of all,

RUTH ADAMSON.

WAYNE, N. Y., Jan. 12, 1883.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you two dollars to forward my subscription to the SIGNS OF THE TIMES, which comes duly to hand, richly laden with truth, both in the editorials and the many communications of the dear brethren. In these days of strong delusion, when antichrist is being manifested in the dissemination of false doctrines, there is great need of such a paper as the SIGNS, through which the Lord's people may communicate one with another. Without such a paper we should know but little of our dear people. Not being numbered with the nations, they are not mentioned in their pub-

lications which flood the country, except in derision. Although we are separate from the world, yet we have a kingdom which cannot be moved by all the powers of antichrist. But, "Except a man be born again, he cannot see the kingdom of God." If we are of this kingdom, we have been born of the Spirit, by which we are manifested as the sons of God. But we "were by nature the children of wrath, even as others." It becomes us to seek first the kingdom of God and his righteousness, laying aside every weight, and the sin which doth so easily beset us, looking unto Jesus, who is the author and finisher of our faith. Our great King has said for our encouragement, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The subjects of this heavenly kingdom are by love bound together, in the bundle of life. Love is the evidence that we have received the spirit of adoption. "He that loveth is born of God." It is highly necessary that the subjects of this kingdom put on the whole armor of God, that they may be able to stand against the wiles of the devil; having their loins girt about with truth, having the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace; taking the shield of faith, whereby they shall be able to quench all the fiery darts of the wicked; also the sword of the Spirit, which is the word of God, by which to try all doctrines; and all that will not bear this test, away with them. But while we are contending earnestly for the faith once delivered to the saints, may we be careful not to go out of the way of Christ to battle with antichrist, lest we be overcome of evil. We can only follow Jesus by walking in the way of his commandments. Outside of this way of obedience is only darkness, or night; and if a man walk in the night, he stumbleth. While we dwell in these tabernacles of clay, there is great need of our praying, "Lead us not into temptation, but deliver us from evil." We should watch, lest any root of bitterness spring up, whereby many be defiled. "Let brotherly love continue."

The foregoing lines were written while my mind was drawn toward the SIGNS and its many contributors. If you feel so inclined, you may publish them in our family paper.

W. REED.

VERONA, Ill., Dec. 26, 1882.

DEAR BRETHREN IN CHRIST:—It is time for me to renew my subscription for another year, as I would be sorry to part with the SIGNS. It comes richly laden with heavenly truth, to cheer the weary travelers as they journey through this world of sin and sorrow. Dear brethren and sisters, write on, and tell of the Lord's goodness. When you write, you tell my experience better than I can tell it myself. I feel that our hopes and joys all flow from the same source. Jesus is our friend, and we want to feel more of his love shed abroad in our hearts. I often wonder, when my mind seems dark, if I

am deceived, for I see so much in myself to hate. If I know my heart, my prayer is that the Lord will search me, for I would not be deceived. O that the Lord may be pleased to lead me by his blessed Spirit, for I can go only as I am led. The Lord has told us in his word that he will give his holy Spirit to them that ask for it; and I know that I never should have asked for it, unless he had given me the desire; for every good desire is from the Lord. I am nothing but sin; I cannot have one good thought. How poor and helpless I am! But it was for such helpless sinners that Jesus died. It was not the righteous, but poor, helpless sinners, that Jesus came to save. Was ever love like this? How great that grace! How rich and free! If it were not thus free, it would not do for us. How little we know what our dear Jesus suffered for his church. He knew all the sorrows and trials we are called to pass through while we journey through this world of sin and death. He has promised never to leave or forsake his children, and he will not lay upon them more than he will enable them to bear. He knows our frame; he remembers that we are dust. I do want to love the dear Redeemer more, and to serve him better. I would live free from sin if I could; but I groan, being burdened with this body of sin and death. But it will not be long before many of us who have grown old, will be done with time and the things of time. How many, since we commenced this year, have been delivered from their body of sin and death, to dwell with Jesus, where sin can never mar their peace again. How sweet is their employ, singing that song, "Worthy is the Lamb that was slain." They cast their crowns at the dear Redeemer's feet, and crown him Lord of all. I have a hope that I, a poor sinner, shall one day be among that happy number; and if so, I know it will be all of grace.

"My hope is fixed on nothing else,
But Jesus' blood and righteousness."

His precious blood will wash our sins away, and his perfect righteousness will cover us. Amid flaming worlds, if we are thus arrayed, we shall lift up our heads with joy. O that the Lord may be pleased to pour out his Spirit upon his people, and make them prevailing Israels; and if according to his will, may he add many to his church, of such as shall be saved. Our hearts would rejoice to see poor sinners come and tell what the Lord has done for them. We do not want any to come and tell what they are doing for the Lord. Dear brethren, may the Lord bless you, and ever give you a word to speak to his poor and afflicted people. I remain, I hope, your sister in Jesus,

HESTER RUMNEY.

INQUIRIES AFTER TRUTH

WILL brother William S. Montgomery, of Social Circle, Georgia, please give me his views through the SIGNS OF THE TIMES, on Hebrews ii. 9?
E. MCKINNEY SR.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

TRIALS OF THE MINISTRY.

"Who is sufficient for these things?"—2 Cor. ii. 15.

In the wise counsel of the King of glory it is ordered that his praise shall be proclaimed in the church through gifts differing according to the grace that is given to each member of the one body of Christ. Among those gifts is the grace which calls and qualifies some members for the work of the ministry. While there is a common heritage of tribulation assured to all those who will live godly in Christ Jesus, and any who do not experience this have reason seriously to question their evidence of an interest in the salvation which is in him, yet there are trials which are peculiar to those who minister in word and doctrine to the comfort and edification of the saints. It is of these we would now write, and according to the ability which the Lord is pleased to give, it is our desire to call the attention of our brethren in the ministry to some things which they know by personal experience.

Prominent among the trials peculiar to the ministry is the felt sense of personal unworthiness and insufficiency for the great work to which they are called. By inspiration Paul was moved to characterize this feeling as death working in us. "So then death worketh in us, but life in you."—2 Cor. iv. 12. If any one can contemplate the responsibility and work of the ministry without realizing in himself this sense of death and insufficiency for it, there is ground to question the reality of his having been called of God to the great work. When Paul could claim sufficiency only of God, by whose grace he was made an able minister of the new testament, it certainly must indicate great ignorance and presumption if any man can assert that he has ability and sufficiency in himself. We could hardly believe one who is called of God to the work could be so far carried away by self-conceit as to make such a claim; but so deceitful is the carnal heart that we dare not limit the wickedness which it may develop even in a called servant of Jesus, unless by the grace of God he is enabled with Paul to keep under his body, and bring it into subjection.—1 Cor. ix. 27. But the temptation is more common to depreciate the gift which has been bestowed upon us; and sometimes the artful devices of the wily tempter will even inflate our vanity with pride in view of the humility which he persuades us that we manifest in thus murmuring against the Lord for requiring of us more than he has enabled us to perform. Into this snare our conscious weakness leads us readily to fall; and not until delivered by the appearance of the Captain of our salva-

tion do we discover that our fancied humility was only composed of a mixture of pride and rebellion. May the Lord enable us to obey the direction of the inspired rule in withstanding this assault. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. vi. 11-13.

Another form of tribulation peculiar to the ministry is the temptation to think of ourselves more highly than we ought to think; for, although this error is one into which any of the saints is liable to be enticed, there are forms in which it is presented to try the ministry, to which they are not exposed who occupy a less prominent position in the church. The indifference of those among whom we labor is urged as evidence that our gifts are not sufficiently appreciated. Perhaps many of the members neglect to attend appointments for meetings of the church, or, if they do in person, come to the meetings, their listlessness indicates that it is only as a duty that they come. It may be that some who have manifested a lively interest under the ministry of another preacher, either sleep, or otherwise show a lack of interest while we are speaking of those glorious things which all claim to be of most vital importance to our comfort and growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Then the suggestion is presented to the preacher, "Your labor is in vain; it is a burden instead of service to the church for you to preach here." Then, possibly, comes the fact that some who evidently love the truth have for years heard his preaching, yet seem content to disregard the commandment of the Lord and remain in the world, as if they see nothing attractive in the church. And many other things may arise in support of the jealous thought that his gift is so very limited that he would do well to abandon the attempt to speak in proclamation of the gospel. All these thoughts purport to be in the very spirit of humility, and the misguided subject of them may even congratulate himself that he is very meek and long-suffering in enduring so much neglect. It may be that there has been since the primitive age some disposition among ministers to wonder who shall be greatest in the kingdom, unless indeed the love of pre-eminence died with Diotrephes.—3 John 9. This insidious form of rebellion against the law of Christ has generally so blinded its victim that the conclusion is settled in his mind that he is the model whom his brethren would do well to copy; and it seems a marvel of forbearance on his part to tolerate the defects he sees in others. But the servant of Christ who is ensnared in this device, has a

terrible chastening to pass through when his Lord comes in judgment to him, and in his experience he is cut asunder, and feels his portion with the hypocrites.—Matthew xxiv. 51. May the Lord keep all his saints from this snare of the devil, and enable each of his ministers especially to give earnest heed to the admonition, "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." Rom. xii. 3. Obedience to this rule will relieve us from the sad mortification of seeing our egotistic folly exposed, and the more serious consequence of being utterly cut off from the fellowship of the saints as a cast-away.

In view of all the trials and toils involved in the work of the ministry, we may well ask, "Who is sufficient for these things?" Certainly none can think themselves sufficient who fully appreciate the magnitude of the labor and the great responsibility resting upon those whose duty it is to take the oversight of the church of God, which he hath purchased with his own blood. The work of the ministry requires more than natural ability to fulfill its obligations. As the church to whom their service must be rendered is so beloved of God that he spared not his own Son, but delivered him to death to cleanse her from all sin, consider to what strict account must they be held whose duty it is to feed that flock of God. Well might Paul refer to this as the chief burden by which he was oppressed. After enumerating that long catalogue of his toils and afflictions, he concludes with the most important of all, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."—2 Cor. xi. 28.

But this service must be rendered "Not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 2, 3. This work is not any light matter, to be attended to in a few leisure hours while resting from secular business. It requires all the attention and time of those to whom it is committed. So Paul commands, "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."—1 Tim. iv. 14, 15. But is not the duty of the minister fulfilled when he is regular in attending and preaching at every meeting of the church? It is not so written in the rule; nor does this answer the illustration of a shepherd of natural sheep. If any of the sheep fail to come with the flock to be fed, it is the first duty of the shepherd to look after such. Can the sheep for whom the Good Shepherd giveth his life, require less attention from the servant whose duty it is to care for them?

This feeling of insufficiency expressed by Paul, manifests depend-

ence on God, as declared in the immediately following connection. This is very different from that rebellious opposition to the will of our Lord which sometimes arises in our carnal minds, and which some good brethren have mistaken for the evidence of a real call to the ministry. This difference is shown in the effects resulting from the two impressions. While the rebellion of carnal pride opposes itself against the commandment of the Lord, true humility produces that trust which, having no confidence in the flesh, looks alone to God for sufficiency. If opposition to the will of God is evidence of a genuine call to the ministry, do not devils possess that evidence to the most extreme degree? A true understanding of the importance of the work may well divest the minister of confidence in his own ability, and he is thus prepared truthfully to confess that all his sufficiency is of God. Then, if the Lord is pleased at any time to give him a word of profit to his little ones, he is not likely to be inflated with pride, as if by his own power or holiness he had comforted the saints; but the wonderful grace bestowed upon an unworthy worm will melt his heart in thankfulness, and he will ascribe all the glory to God, to whom it rightfully belongs.

Left to depend upon their own ability, the ministers of Christ must always find themselves insufficient for the work assigned to them; but by the grace of God they are sustained. Just in proportion as the light reveals the glory of God in their view, do they feel their own nothingness and insufficiency; and in the same measure do they glorify God, who has made them able ministers of the new testament. In the experience of this continual dependence upon the supporting grace of their Lord, they are kept in that true humility which enables them to "worship God in the spirit, and have no confidence in the flesh." When oppressed with a sense of their own weakness, they may feel that their gift is very little, and be tempted to dig in the earth and hide that little. But the instruction, Matthew xxv. 14-30, reproves that course of action. There is certainly more of presumption than of humility in murmuring against our Lord, as if he had required of us service for which he had not given us the necessary qualification.

These remarks have no personal reference to any individual minister, though the subject was suggested by a private note from a most highly esteemed brother, whose labors are greatly appreciated in the field where God in his providence has placed him. In what we have said of those evil surmisings which arise from the pride of the carnal mind, we have only referred to personal experience, although that very pride has forbidden their expression when those jealous thoughts have been in our mind. Truly we feel the need of saying, "Brethren, pray for us."—1 Thess. v. 25.

ANSWERS TO CORRESPONDENTS.

"WHAT do you understand by the 'sin unto death?'—1 John v. 16. L. D. S."

In the immediate connection of this expression John states repeatedly the truth of the eternal life of every saint. It cannot be understood, therefore, that this expression teaches the possibility of that life being lost by any act of the one to whom Jesus has given it; and it is clearly impossible that those who never had that life should lose it in death. But there is deep and important meaning in the inspired words here written. To the saints there is life experienced in obedience to the commandments of the King in Zion, and death in disobedience.—Rom. viii. 13; Gal. vi. 8. Also, walking in the fellowship of the visible, organized church, is life to the saints, and to be cut off from that fellowship is death. It is of this life and death we understand the apostle as speaking in the words under consideration. The law of Jesus enjoins on every one who loves him to follow him. Every departure from the pattern he has given is unrighteousness and sin on the part of that one who loves Jesus. But knowing our frame, and remembering that we are dust, "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13. There is forgiveness with him, that he may be feared. So, in the law of his kingdom there is provision for the forgiveness of sins. It is not any definite act or word which constitutes the "sin unto death;" nor can any sin be specified in which a christian may safely indulge under the assurance that such sin "is not unto death." Any violation of the law of Christ "is not unto death" when the Spirit of God in the church moves the saints to forgive the transgressor and to bear his burden with him, even though the transgression be so flagrant as with Peter to curse and to swear denying the Lord. On the other hand, any violation by which the fellowship of the church is forfeited is "a sin unto death," whether it be with Ananias and Sapphira to indulge the covetousness of the carnal mind by lying, or any other action moved by the sinful lusts of the carnal mind. That is, the death of which the apostle here speaks is the loss of the fellowship and confidence of the church. Where this loss has resulted from any sin, it is evident that there can be no prayer for it which is in faith; and since no prayer is acceptable with God except it be in faith, it is not enjoined in the text that the saints shall pray for the life of such transgressor, (that is, that the sinner be retained in the visible church). Even though we may feel confident that one is a subject of the salvation of God, yet if his sin be of such grievous nature as to break the bond of fellowship, we are not directed to pray for the continuance of his nominal connection with the organized church. So, in the type under the legal covenant, while there was provision for atonement by specified sacrifices for many sins of the Israel-

ites, that sin which enticed the people to forget God was not to be atoned for by any sacrifice; but the transgressor must be stoned to death.—Deut. xiii. 6-11. This punishment in the type represents the cutting off from the church of transgressors of the law of our Lord; and as that law is written in the hearts of the saints, they are directed by the inspired rule to do only what God has put in their hearts in dealing with such transgressors. We do not control our fellowship, but are controlled by it; and this injunction perfectly accords with the direction written by the Holy Ghost in our hearts. So, in obeying this rule we are simply required honestly to follow the prompting of the Spirit of Christ in executing discipline. In so doing we comply with the command written by Paul, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13.

"How SHOULD we understand the words of Jesus in John xxi. 18? S. H."

The declaration of our Lord to which our inquirer refers, is explained in the next verse as "signifying by what death he [Peter] should glorify God." But the record is not merely to inform us that Jesus thus foretold the manner of Peter's martyrdom. A far more important truth, applicable to the comfort of every follower of the Lord in tribulation, is involved in this statement. It is here plainly taught that even the particular manner in which every saint must suffer is specifically ordered in the purpose of God; so that all the rage of earth and hell cannot change the design of God even in the manner of suffering which is appointed for each of them according to the will of God. John could not be executed by the rage of his persecutors as Peter was; nor could Peter be exiled to the isle of Patmos as John was. Only as each should suffer in accordance with the divine appointment, could the glory of God be revealed in their sufferings. Even in the awful crime of murdering the Son of God, the apparently small incident of giving him to drink the vinegar must be fulfilled, as written a thousand years before by David in the sixty-ninth Psalm. Amazing as the fact appears to the limited view of human reason, the malice of the wicked is thus evidently overruled by the purpose of God for the display of his own glory; and all the powers of iniquity can never vary in the least particular from that which the hand and counsel of God determined before to be done.—Acts iv. 23-30. The comfort and strength of every tried subject of the grace of God, rests upon the assurance that he is sovereign over all the enmity of hell, as well as glorious in the heaven of his own holiness. Having this unlimited dominion, his word is forever settled in heaven; therefore his people have ample assurance for trusting in him.

MARRIAGES.

MARCH 1, 1883, at the residence of the bride's father, (brother Benjamin F. Ball), in Nodaway Co., Mo., Elder R. M. Simmons officiating; sister Mary Frances Ball and brother Lemuel Hutchinson, of the same county and state.

MARCH 4, 1883, by the same, at the residence of the bride's parents, brother and sister Adam Shellman, Miss Clara A. W. Shellman and Mr. Herbert W. Killman, of Nodaway Co., Mo.

MARCH 1, 1883, by Elder T. M. Poulson, Samuel Jenkins and Nancy E. Smullen, of Wicomico Co., Md.

MARCH 7, 1883, by the same, Jacob M. Adkins and Mary E. Morrice, both of Wicomico County, Md.

OBITUARY NOTICES.

BRETHREN BEEBE:—I send for publication the following notice of the death of Elder Martin Whiteley, my brother in the flesh, and I hope, brother in Christ. He died on the 12th of October last, about nine o'clock in the evening. The stern messenger, death, entered the home of our dear, aged brother, and chose him as his victim; yet he came not unexpectedly or unwished for by him whose happy spirit fled at his approach. Long and often had he prayed that if it was God's will, he might be called to his heavenly home. He had suffered greatly for several years with a chronic disease of the bowels, reducing him to a mere skeleton: yet he murmured not, but would say, "The Lord is good. It is all right." His faith in God's promises was unshaken to the last, and he delighted to dwell upon the theme of salvation by grace. God in his wisdom saw fit to take him to himself; and when the summons came, "Child your Father calls, come home,"

"He trod the gloomy shades of death;
Could set his seal that God was true;
Finished his course and kept the faith,
And died with glory full in view."

He was born in Kentucky, November 11, 1803; was brought to Clay County, Ill., in 1823, and in 1830 he married Miss Nancy Bishop, both of whom soon united with Crooked Creek Church of Old School Baptists. A short time afterwards he was ordained Deacon of the same church, and we think he assisted in forming the Little Wabash and the Skillet Fork Associations, and afterward visited them often, in company with our long since departed father, Elder Thomas Whiteley, as a messenger, giving satisfactory evidence of his soundness in doctrine and ability in discipline. He afterwards moved into the bounds of Spoon River Association, which he attended yearly until 1851. He started, in company with the writer, to Texas, and got as far as Arkansas, when his mind changed suddenly to southwest Missouri, where, it seems, the Lord had a work for him to do. Soon after he got there he was licensed to preach the unsearchable riches of Christ, wherever God in his providence might cast his lot. Immediately he conferred not with flesh and blood, but straightway preached Jesus. In 1856, he was ordained to the full work of the ministry, at Providence Church, Center Creek Association of Old School Baptists, where many survivors can bear witness to his labors among them until 1860. After the late war he moved to Bell County, Texas, where he finished his work in the gospel. It was his delight to travel among the churches, and to comfort the brethren and sisters. In July last, although so weak that he had to be carried on his bed most of the time, he attended Friendship and Primitive Associations, the latter choosing him as her Moderator, which place he filled, sitting in his chair, being too weak to stand up long at a time. He was appointed to close the meeting in a farewell address, which he did in a short but touching discourse, exhorting the brethren to their duty, telling them that he never expected to meet them in an association any more on earth. On his way home he told his wife and friends that his work was done. He gradually grew weaker and weaker, and was not able to fill any appointments, but would talk and preach to all that came to see him.

He requested Elder Mapes to preach at his funeral from 2 Tim. iv. 6-8. He had thirteen children by his first wife, and on the 4th day of January, 1854, it pleased God to take her to himself. In September, 1854, he married his second wife, a widow, Mrs. Syrenia Boydston, a member of the Old School Baptists, by whom he had seven children. His last wife still survives him, to mourn her lot in this world of pain, sorrow, sickness and death. She was to him a helpmeet indeed, and they lived happily together until death parted them. Deceased was 73 years, 11 months and 1 day old when he rested from his labors. May God in his love and mercy sanctify the dispensation to our good and his own glory.

Yours in hope of eternal life,
T. S. WHITELEY.
GEORGETOWN, Texas.

ANOTHER true and tried saint, a mother in Israel, is gone to receive her reward in heaven. Sister **Sarah A. Hammond**, widow of Lathrop Hammond, fell asleep in Jesus, January 27, 1883, at her home near Bosh, Mercer County, Missouri. The subject of this notice was born in the state of Vermont, March 3, 1816; was married in the same state to Lathrop Hammond, October 18, 1840; moved to Illinois in 1853; and in 1856, came to Missouri, and shortly afterwards joined the Old School Baptist Church called Siloam, with whom she was an orderly member until her heavenly Father took her home to enjoy that blessed mansion above, prepared for her. She was sick but a few days. Her disease was pneumonia. She leaves six children, (three girls and three boys), considerably scattered over the world, with the church and many friends, to mourn their loss. The funeral was well attended, and a very appropriate discourse was delivered by old brother Guymon. Although our mother is gone, we sorrow not as those that have no hope.

Siloam Church, at her regular meeting for business, on the first Saturday in January, 1883, in Mercer County, Mo., authorized her Clerk to send the following memorial to the editors of the SIGNS OF THE TIMES to be published with the obituary:

It hath pleased our heavenly Father in goodness and righteousness, to take from our number, and to discharge from her labors and trials in the believer's warfare here below, our beloved sister, Sarah A. Hammond, our companion in tribulation and in the kingdom and patience of Jesus Christ. We believe it is good unto the Holy Ghost, as well as unto us, to express our thankfulness to God for the gift of so orderly a sister, always ready to assist in christian duty, sound in faith, meek and humble, while permitted to remain with us on earth. May the good Lord reconcile us to his righteousness in taking our beloved sister from among us on earth, to her eternal home in heaven above. May God the Father speak words of comfort to us, his afflicted and cast down people, and build us up in his most holy faith, is the prayer of Siloam Church, of which our sister was a useful and beloved member.

By order of the church,
ISAIAH GUYMON, Mod.
J. M. STOUT, Clerk.

WITH sorrowful and overflowing hearts we announce the death of our dear father in the flesh and brother in Israel, **Abraham Smith**, who departed this life February 12, 1883, aged 76 years, 8 months and 29 days. The subject of this notice was born in Franklin County, Ohio, May 13, 1806, and was baptized in the fellowship of the Primitive Baptist Church at Honey Creek, Seneca Co., Ohio, by Elder Lewis Seitz, in the year 1835. He was a firm believer in the doctrine of salvation by grace, and always ready to give a reason for his hope in Christ, and to contend for the truth; and against error. He was a loving and tender husband, an affectionate father, and a dear brother in the church. He always made his brethren and sisters feel welcome at his home. But he has now gone to reap his reward, a crown of life forever in the world of glory. His disease was pneumonia, of which he suffered very much for about eight days. He bore his sufferings without a murmur, only waiting the appointed hour of the Lord, desiring to be released

from this world of trouble, disappointment and pain, and go home to that world of bliss and eternal glory that awaits all God's chosen people. He arranged all his worldly affairs in perfect order, and said that there was nothing more for him to do here. His last request was that when he was gone, Elder L. B. Sherwood, of Delaware Co., Ohio, should come and talk to the people at his funeral. He leaves nine children to mourn their loss. While they feel that they have lost a kind and affectionate father, may the God of all grace enable them to bow in humble submission to his holy will. We miss his sweet and cheering voice, his excellent counsel and admonitions, and feel that the light of our once happy and pleasant home has gone out. We feel and know that he is gone to a happier home than this, and is reclining in the sunshine of God's eternal love. His funeral was preached by Elder L. B. Sherwood, from Gen. xlix., last verse.

WILLIAM SMITH.
REPUBLIC, Ohio, Feb. 22, 1883.

My dear wife, the companion of my bosom, **Blanche Hamby**, departed this life Feb. 13, 1883, after suffering a great deal. She was without her mind for twenty-four hours before her death, not knowing any one; but a little while before she died, I think she became conscious, but was too weak to talk. She was born March 6, 1862, and we were married July 30, 1879. She was a kind and affectionate wife, always ready and willing to bear a part with me in all my troubles. She told me that when she was a young girl, while playing one day, a strange feeling came over her, and she began to weep. Her playmates wanted to know what the matter was, and she told them she did not know. When that feeling wore off, she was not troubled any more, until about three months after we were married, when she was in great trouble about her condition, neither eating or sleeping but little. One night, about midnight, while lying on the bed, and weeping, she said, "How can I leave you?" I asked her if she wanted father, (Isaac Hamby) to pray for her. She said she did. I got up and lit the lamp, and she said, "O! the room looks so strangely. I believe I am going to die." Father came in and offered up a prayer, which was as good as I had ever heard. Dear Blanche told me afterwards, that when father left the room she tried to pray and ask the Lord that if she had ever been born again, he would show it to her, if it were but for a moment; and all at once her troubles were gone, and she rejoiced in the Lord, and felt that she loved everybody. One day afterwards, she remarked to me that her troubles were all over; but after a week or two she seemed to be in as much trouble as ever, and was afraid she was deceived. One morning after this, she said she had a pleasant dream the night previous. She dreamed that she had died, and that the Lord took her in his arms, and carried her to heaven. Often afterwards I heard her singing, "A little spark of grace," &c. She was not a member of any church, though I never afterwards knew her to deny having a hope in Christ.

It is sad indeed to lose a dear companion, and it seems more than I can bear; yet I try to be submissive, knowing that what God does is right. We were married only three years, six months and thirteen days, when she left me with three little children, the oldest being a little over three years, and the youngest only one week old. I hope, with the help of the Lord, I may raise my children aright.

Yours as ever,
JASPER C. HAMBY.
CONYERS, Ga., March 6, 1883.

DIED—At the residence of her son, Captain C. A. Nelson, in Fort Scott, Kansas, January 8, 1883, **Mrs. Mary B. Nelson**. She had lived considerably beyond the average age allotted to mankind, having been born March 25, 1784, and was consequently, nearly 99 years old. She was born in Virginia, and also baptized there, by Cumberland George, in the year 1832. Her membership was with the church called Thumb Run, never having moved her membership from that church since she resided near there. She came from Virginia to this city with her son and other

relatives in the fall of 1871, where she resided up to the time of her death. I would much prefer that some one better qualified had written this notice; but no pen, however gifted, could but faintly express the excellencies of her character and christian life, as all who knew her will testify; for truly,

"None knew her but to love her,
None named her but to praise."

It has been the privilege of the writer to be frequently in her company, and many times when I was feeling like "one alone," and almost ready to give up, how the dear old sister's words would cause my heart to rejoice when she would say, "You are not alone; I am traveling that road too." O how sadly do we all miss her! Her chair in the corner has a sad, forsaken look; but while we mourn, we sorrow not as others who have no hope, for we feel, as sure as there is a heaven, that is her eternal home. We have been deprived of a dear, good mother and companion; but it is God who has bereft us, and we must bow in humble submission to his will, and try to profit by her excellent example.

Elder A. H. Mahurin attended the funeral and spoke very comfortingly to the mourning relatives and friends. He remarked that on his last visit to see her, she said, "I am trying to wait patiently till my change comes." At the close of the services a hymn was used, which was very appropriate indeed, for it seemed designed expressly for her, which begins thus, "Sister, thou wast mild and lovely."

FORT SCOTT, Kan., Feb. 11, 1883.

DIED—In Alexandria, Va., Feb. 13, 1883, **Mrs. Mary E. Broders**, wife of Joseph Broders Jr., and daughter-in-law of brother and sister Broders of that city. This young lady was married to Mr. Broders Dec. 1, 1881. For a short time after their marriage they boarded at brother Broders' in Alexandria. Many who visited there will remember the deceased for the amiability of her character, and her intellectual and social qualities. From several conversations with her upon that subject I am led to believe that her mind was exercised upon the great subject of everlasting truth. The deceased leaves her parents and other relatives to mourn their loss. May her death be blessed to the good of the mourners, in that way embraced in the eternal purpose of an all-wise and unchanging God.

ALSO,

DIED—On the morning of the 21st of February, at his late residence near Fairfax C. H., Va., **Mr. Nathaniel Thompson**. The deceased was born in Fairfax Co., Va., March 22, 1839. Mr. Thompson never made a public profession of religion, but he was blessed with a "good hope through grace." I had conversed with him several times previous to his death, and was much pleased with his views of Scripture. The strong doctrine of God our Savior was delightful for him to contemplate, and there were times when his conversation unveiled the deepest research into these glorious things. I am informed that during his sickness he manifested an abiding trust in God, and resignation to the divine will. His disease was consumption, and he bore the sufferings of death with patience and fortitude. I attended the funeral on the 22d, and spoke in the presence of many sincere friends and relatives of the deceased, from the first clause of Psalm xli. 10, "Be still and know that I am God." He leaves a wife (who is a member of the Occoquan Church) and four children, besides other relatives. May Israel's God sustain the mourning family.

WM. M. SMOOT.

OCOQUAN, Va., Feb. 26, 1883.

BRETHREN BEEBE:—Please publish the death of my aged grandmother, **Mrs. Annie Scudder**, wife of John Scudder, deceased, who departed this life Sept. 9, 1882, in the 84th year of her age. Her maiden name was Annie Fuller. She was born in Roxbury, Delaware Co., N. Y., and in early youth was baptized, and joined the Second Baptist Church of Roxbury, and as near as we can learn, her membership still remained with that church, although she removed from that place to Broome Co., N. Y., where her

last days were peacefully ended at the home of her daughter, Mrs. Frances Gorss, near Binghamton, N. Y. She ever remained a steadfast and faithful christian woman. Well may we say, a mother in Israel has gone to rest. In her last illness she had that sweet assurance that her God would not forsake her. Like a sheaf fully ripened, she passed into the realms of eternal bliss. She leaves four sons and one daughter, many grandchildren and great-grandchildren, together with the church and friends, to mourn her departure. But none think of her more than does her son, D. T. Scudder, and his family, here in Pennsylvania, as her home was with him nearly two years, having returned to Broome County about one year before her death. She ever expressed a desire while here to meet with the little church at Grover, Pennsylvania, and she endeared herself to all who became acquainted with her.

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

AUGUSTA J. VERMILYA.

GROVER, Pa.

My father **Charles Warren**, departed this life on the morning of the 7th of January, 1883. He was born in Bourbon County, Kentucky, July 31, 1793, and was married to Margaret Read, February 26, 1815, after which time, he with his family made their way to Clay County, Mo., in a wagon drawn by oxen, in the fall of 1823 or 1824, in which county he has lived until the day of his death, except a trip he took to California, and was absent about one year. He followed various occupations in an early day in this county; worked at the cabinet business, was a tailor, a shoe maker, a watch and clock repairer, farmed some, and sawed a great deal of plank in this county. In the year 1831, on the 13th day of March, he joined the Old Baptist Church at Little Shoal, in Clay County. Margaret Warren, his wife, joined the same church May 15, 1831. We believe they lived the life of the righteous until the day of their death. Margaret Warren departed this life February 3, 1869, after which her companion traveled in various counties, and spent the most of his time with his brothers and sisters in various parts. He ever contended for the doctrine of free, sovereign and unmerited grace through Christ alone. He had no use for the means and instruments of men to proselyte sinners and get them to join a church. He firmly believed in the Spirit's work of quickening dead sinners into life, and making them fit subjects for the church of Christ, to the glory of God. In the summer of 1881, his eyesight began to fail him, and in a short time he was entirely blind, and had to be led about, until his mind to some extent failed him; and then a cancer appeared on the side of his face, which confined him to his home, at his son's, Wm. Warren, for over eleven months, and four months with his son John, where he breathed his last, to enter that rest that is for the people of God.

The funeral of our father and mother we expect to have preached at the Clear Creek Church, the third Sunday in May, 1883, by Elder James C. Renney, who, we believe, is one of the faithful servants of the Lord. We can say that our father and mother have gone home, ever to be with the Lord. We would not recall them, for they have gone where life's surges can trouble no more, to the beautiful home in the land of the blest, on that bright and beautiful shore.

WILLIAM WARREN.

LIBERTY, Clay Co., Mo.

DIED—About midnight, March 12, 1883, at the residence of her youngest daughter, sister **Mary Uptegrove**, in New Vernon, N. Y., after a brief illness, **Mrs. Mahala Wheat**, aged 90 years and 20 days. Sister Wheat had been a consistent member of the Old School Baptist Church of Middletown and Walkkill about seventy years, having been baptized by Elder Benjamin Mantanye while he was pastor of that church. Her funeral took place at New Vernon meeting house, on the 14th, when a discourse was delivered by the pastor, in the presence of a large congregation. Though greatly advanced in years, sister Wheat was very active in body and mind,

and very seldom failed to attend the meetings of the church, usually walking to the same, a distance of about half a mile. She was truly a spiritually minded woman, and was possessed of a very meek and quiet spirit, which endeared her to her kindred in Christ. She leaves three sons and two daughters to mourn the departure a beloved mother.

We have not the particulars to write a fitting obituary of this beloved mother in Israel, but presume a tribute to her memory will be furnished for publication by some one familiar with the facts.

DIED—In Ashley County, Ark., Feb. 8, 1883, after a protracted illness of sixteen months, our beloved brother, **Green W. Pugh**. Perhaps some one will prepare a more extended notice soon.

A. TOMLIN.

RECEIVED FOR THE CHURCH HISTORY.

Joseph M Lawrence 2, T J Hurt 2, J A Merryman 2.—Total \$6.00.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Black Rock, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, (16th), 1883, and continue three days.

F. A. CHICK, Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, NewCastle Co., Del., to commence on Wednesday before the fourth Sunday in May, (23d), 1883, and continue three days.

B. C. CUBBAGE, Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Baptist Church at Hopewell, Mercer Co., N. J., to begin on Wednesday before the first Sunday in June, (May 30th), 1883, and continue three days.

G. M. FETTER, Clerk.

THE Warwick Old School Baptist Association have appointed to meet with the New Vernon Church, Orange Co., N. Y., on Wednesday before the second Sunday in June, (9th), 1883, and continue in session three days.

BEYNTON JENKINS, Clerk.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Bardett, Schuylcr Co., N. Y., on Wednesday before the third Sunday in June, (13th), 1883, and continue the two following days.

J. C. BEARD JR., Clerk.

YEARLY MEETINGS.

THE Sugar Creek Church, Crawfordsville, Ind., have appointed a yearly meeting, to commence on Saturday before the first Sunday in June, 1883. Brethren of like precious faith are invited to visit us at that time.

M. M. VANCLEAVE.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., APRIL 15, 1883.

NO. 8.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., March 13, 1883.

DEAR BRETHREN BEEBE:—I have read carefully the article upon "The Resurrection," published by brother William J. Purington in the first three numbers of the present volume of the SIGNS, and I am satisfied that the Scriptures there presented, with the arguments drawn from them, clearly and abundantly prove the resurrection of the dead. With one who receives the Bible as the record of the Word of God, I do not see how there can be any question of the doctrine that the dead are raised up; and I have no doubt that those who have been given "a good hope through grace," are permitted at times to see in their own experience that this hope necessarily embraces the resurrection of the dead, and that but for this precious hope we are of all men most miserable.

Like all spiritual truth, this is a mystery, never to be unfolded to us until in our experience of it; and I have wondered that we should be so much inclined to speculate upon that mystery, and to pry into that which must always remain hidden from the wisdom and prudence of the world, from the natural mind. The plain and simple statements made in the Scriptures upon this subject, as shown in the article of brother Purington, are enough to satisfy all the questions of faith. It is only by the faith of God's people that such truth can be received. But there are many still asking, as of old, "How are the dead raised up, and with what body do they come?" The apostle rebukes such questionings as coming from the foolish, carnal mind; yet he gives an answer which furnishes our spiritual mind with a satisfying illustration. "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."—1 Cor. xv. 36-38. That is, to the grain of wheat which was sown, he does not give in the resurrection a body of rye or of barley, but of wheat. The grain of wheat which was put into the ground is not lifted bodily out again, yet it is raised in a way that far more gloriously exhibits the power and wisdom of God.

Sometimes I have found myself thinking of the resurrection as though the same form were preserved which my natural eyes can now see; but then again I remember that a spirit

or spiritual body cannot be seen by the natural eye, nor comprehended by the natural mind. Sometimes it has been thought that the saints in the resurrection do have a body of flesh and bones as Jesus had when he came out of the grave, and that our dear Lord now exists in heaven in that same body, as a body of flesh and bones, the same as when it was brought forth out of Joseph's new tomb; but I remember that Jesus, when with his disciples after his resurrection, was not yet glorified. His body came forth from the grave as it was put into it, having seen no corruption. No change had yet passed upon it. But when he ascended to his Father and our Father, he ascended to glory. He was glorified; "Received up into glory."—Acts iii. 13; 1 Tim. iii. 16. What that change was we cannot now know; "It doth not yet appear." I remember that an inspired apostle has said, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. v. 16. I also remember that the same apostle, when speaking upon this same subject of the resurrection, and of celestial bodies, says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."—1 Cor. xv. 50. Jesus is now at the right hand of the throne of the majesty in the heavens.—Heb. viii. 1. Where that right hand of God is, can only be known in the experience of those to whom he has been revealed as "the power of God."—1 Cor. i. 24.

If it were so, that the natural form were preserved in the resurrection, then there would appear among the redeemed in heaven all the varieties of size and appearance, all the deformities, as well as the beauties, that are seen among them here. Heaven is regarded by natural men as such a place, where there are men and women and children gathered in families and societies, the same as in this world, without the sorrows and cares; but we know that this is not so. The variety of this world will neither be found nor desired there, for all will be alike in absolute perfection of beauty and happiness. The fashion of mortality will not be preserved there, but another fashion will be put on. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. Not like that body as the Roman soldiers saw it dead upon the cross, nor as the disciples saw it when he "did eat before them;" but like unto his glorious body. It is not

given us to know how that glorious body shall appear, and it troubles me always when one undertakes to say how it shall appear. The apostle says plainly, "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. That satisfies our spiritual-mind, in which there is no desire to be there surrounded with the vain joys of mortality. We "shall be satisfied when we awake with his likeness."

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke xx. 37, 38. How did Moses show in this that the dead are raised, except that Abraham and Isaac and Jacob, though dead to us, are alive unto God? Elijah, who was translated that he should not see death, appeared in glory on the mount of transfiguration with Jesus. But Moses, who died and was buried "in a valley in the land of Moab, over against Bethpeor," appeared there also in glory.

Everything connected with this precious subject in the Scriptures shows how impossible it is for men to understand it by natural reason. The Lord descending from heaven, and the saints being caught up to meet him in the air, will not be in the sight of the natural eye, nor in a way to be imagined by the natural mind, but as far from the comprehension of men as the very character and existence of God. No natural power can comprehend how Jesus in his coming appears in the same instant, in the twinkling of an eye, to saints in all the different parts of this round earth; nor how, from all places where they may be, they shall be caught up together in the clouds to meet the Lord in the air. The very thought shows how vain it is to try to think of this glorious mystery as to be literally and naturally accomplished. Its accomplishment will be spiritual. I was especially made glad by the exposition of brother Purington upon these points, with reference to the clouds and the air. For while it has been a mystery to me, I could not think, with some, that it was the material clouds in the literal heavens in which the saints were caught up. I was glad to be referred to the clouds described in Hebrews xii. 1, 2. Neither could I think that it was the polluted atmosphere which surrounds this earth in which they shall meet

the Lord; but I fully believe that he presented the truth when he said that it is "that spiritual air, or atmosphere, thus to speak, in which no impurity, no cause of disease, can ever pollute it, but pure and holy, being heaven itself."

How different is the expression, "sleeping in Jesus," from "sleeping in the grave;" yet we are apt to confound them if we are not careful. Those that sleep in Jesus will God bring with Jesus. They are never separate from him after they have fallen asleep. That sleep is an infinite rest. In our sight the dear saints have fallen asleep, and we know them to be at rest. We lay the loved forms of mortality in the ground, or they lie in the ocean, or are reduced to ashes; but our faith does not look any longer to the earth for them. Paul speaks of a part of the family of God as in heaven.—Eph. iii. 15. They are in glory. And neither do they leave heaven and glory when he brings them with him. They are not brought back to time and mortality, but are forever beyond the bounds of both. And when they, with our blessed Jesus, appear to us at the sounding of the last trump, it will be in resurrection glory, each with his glorious celestial body.

The Savior used the word "awake" with reference to Lazarus, but neither he nor the apostles have used it with reference to the resurrection at the last day, though in death the saints are said to "sleep in Jesus." Lazarus' body was resuscitated, brought back to life. It was an exhibition of his power over the grave. Lazarus must again return to the grave. So in regard to those of the saints which slept whose graves were opened at the death of Jesus, and whose bodies came out of the graves after his resurrection and went into the holy city, Jerusalem, and appeared unto many.—Matthew xxvii. 52. I will give it simply as my belief, that they were resuscitated for a time, as an evidence of the power of Jesus over the grave. Some have thought that by the "holy city," heaven was meant; but in that case the expression, "appeared unto many," would have no meaning. It will be remembered that the plural, bodies, is not used anywhere else in speaking of the resurrection of the saints. When used, it is in the singular. Those also who have read carefully will have observed that the forms of expression upon this subject in the Scriptures differ much from those which tradition has given us. "The dead are raised up." "The dead arise." "There is a resurrection

of the *dead*." Such are the forms of expression used. The resurrection is not a resuscitation, not a bringing back to life, but a change, by the power of another life. "Who shall change our vile body." It is not a lifting it up, as the body of Lazarus and the widow's son were lifted bodily out of the grave, and off of the bier, so that they could be again seen in life by natural men; but in the resurrection of the saints it is a lifting or raising from mortality to immortality, in a manner represented to our spiritual understanding by the rising of a grain of wheat which has been put into the ground and died. The Savior's dear body is the only one that ever has or ever will come out of the grave without having seen corruption. He thus became manifest as the Resurrection, and in him therefore is secured the resurrection of all his people, and it shall by them be experienced. Every other body that ever came back from death to be seen of men, must return again and see corruption. To be lifted a yard, or ten million times ten million leagues, in literal space, would bring us no nearer to Jesus and the kingdom of glory than we are now. The resurrection is passing through a greater distance than can be measured or comprehended by mortal powers. It is not from one point in space to another point in space, but from one state to another state of existence; from corruption to incorruption, from mortality to immortality, from weakness to power, from dishonor to glory.

We carelessly use the phrase, "These vile bodies shall be raised," and some may think that it is so written in the Scripture; but a little consideration will show us that it is not a correct expression. It is sown (in the moment of death) a vile body, a natural body, but it is not so raised. "It is raised a spiritual body." "There is a natural body, and there is a spiritual body."—1 Cor. xv. 44. The thought often is, even in the mind of deeply experienced brethren, that the vile body is raised, and then changed; but the vile body, in which we have borne the image of the first man, which is of the earth, earthy, we shall know no more. It is raised a glorious, immortal body, in which we shall bear the image of the heavenly, the second man, which is the Lord from heaven. In one sense, the celestial body is a different body from the terrestrial; for the apostle says, "There are celestial bodies, and bodies terrestrial," and these differ from each other in glory. Yet in another sense, it is the same body infinitely and gloriously changed. Some have held that there is no other resurrection of the dead than what has already been experienced when we were raised up from our death state in sin, and that it is only the spirit or divine life which goes to heaven; but this is what the apostle speaks of as "saying that the resurrection is past already." We must remember that it is our vile body which shall be changed; that it is mortality which puts on immortality; that the spirit of immortality within us cannot

be changed, or be the subject of the resurrection; that it is that which is sown in death which is raised in the glorious spiritual manner represented by the mystery of the growth of a grain of wheat. It is the one who fell asleep, whose mortal body was sown in weakness and in corruption, who rises in incorruption, and who, beyond the bounds of mortality and time, forever lives unto God in the unsullied realms of immortality and glory. I desire to quiet my searching mind upon this subject by remembering that it doth not yet appear what we shall be; that there is no form on earth to illustrate to us the fashion of the risen body; but that it shall be fashioned like unto the glorious body of Jesus.

I have read again with much interest, in connection with this article of brother Purington, a letter upon the same subject, which was published in the SIGNS for September first, 1873, by the late Elder J. L. Purington. In all our meditations upon gospel themes may the Spirit of truth direct and teach us.

Your brother in hope of a glorious immortality,

SILAS H. DURAND.

MASON CITY, Iowa, Feb. 6, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As it is time for me to send on my remittance for the SIGNS for 1883, and as I have been requested to write some for your paper, I will try to give some little sketches of my religious life, as I may never again have an opportunity; for my health is failing fast. I have been afflicted with the heart disease since 1879, and since the 20th of last July I have not been able for days at a time to walk about the house. I have spells of hard breathing that last from one to three hours, so that I can scarcely get a good breath. These attacks visit me as often as twice a week, leaving me exhausted and depressed for several hours. Several physicians have examined me, and their judgment is that my heart may cease to beat at any time; but I say, "Not until the Lord's time comes." I have two reasons for writing this communication. First, I have a large number of correspondents who read the SIGNS OF THE TIMES, and owing to my poor health I am far behind in answering letters; but I hope the brethren will keep sending me their epistles of love; for these, with the SIGNS, are a source of great comfort to me; for if I cannot go abroad, I can have a feast at home. Secondly, I wish to address the saints of God scattered abroad over this happy land of America. While looking over and reading in our family paper of some of the fiery trials they were passing through, I felt like Moses, the last time he addressed Israel, when he said, "Happy art thou, O Israel, saved by the Lord." In the dark age of the old world, Malachi said, "They that feared the Lord spake often one to another." And there was a book of remembrance for those that even thought upon his name. As like causes pro-

duce like effects, that is the reason why, when led by the same Spirit, the children of God will to-day travel so far to meet, exhort and talk of the goodness of God and his salvation. For many years I have traveled, and tried to tell of the goodness and mercy of God, how he saved poor, lost sinners; and now I will try to tell some of my exercises.

I was born in Jassemine Co., Kentucky, on the 9th day of December, 1820. My parents' names were Robert and Nancy Jeffers. My father died in Lafayette County, Wisconsin, June 20, 1861. My mother is still living, and is in her eighty-sixth year. She resides with her son-in-law, Elder A. J. Norton, who is a faithful minister of the Old School Baptist Church. My father moved to Henry Co., Kentucky, in the year 1827, and settled on the Kentucky River, seventeen miles above its mouth. In the year 1829 (I think), they both obtained a hope in the dear Savior, and joined the Regular Baptist Church called Cane Run, near the small town of Port Royal, and were baptized by Elder Walker Thomas. I can never forget him. When he would arise in the pulpit, he would tremble so that he could hardly hold his book. (If this should fall into the hands of any one living in that country, or a member of the Cane Run Church, I would like to hear from them, as I contemplate a visit to that country, if my health will permit, the coming summer.) After I received a hope, as I trust, in the dear Savior, my father was ordained to the ministry, which took place soon after his baptism. Then his house became a house of worship. There was a great revival at that time in Kentucky. I will give the names of some of the ministers: Elders Wm. Ball, R. Ricketts, S. Jones, Isaac Millon and J. Gillaspa. These, with others, often preached at my father's house. At such times I had to stay at home and wait upon them. This was rather unsatisfactory to me, for I did not like their company for several reasons. They were too old-fashioned, their dress was not stylish, they sat up, sung hymns and talked all night. Sometimes I was truly glad when the meeting was over and the old folks gone. When I went to their meetings they would preach about election, predestination, foreordination and salvation by grace. I would often get tired before the services closed, and was glad to hear them say, "We will be dismissed." When thoughts of eternity would arise, I would satisfy myself for a time with the belief that I could get religion at any time. I did not want it until I had settled in life, married, &c. Everything went on smoothly until the winter of 1837. On the last day of March, I was going to school to Elder Samuel Jones, about seventeen miles from home. On Saturday he was going to his meeting, and I to a party. He lived in Henry County, Kentucky, in a settlement called Drennin's Ridge, and was an Old School Baptist minister. He often preached at my father's. I was one of his favorites, and warmly returned

and appreciated his affection. We started together from his house, and went about one mile, when he went his way, and I went mine. In a few minutes a voice said unto me, "Where are you going?" I answered, "To eternal ruin." I looked around me, to see if I could see any one who had spoken to me? As it did not sound like any voice I had ever heard, I thought it must have come from God. What could it mean? It caused strange feelings, such as I had never before felt. I thought it must be that I was going to die; and if so, what would become of me after death? I was such a sinner, I certainly would be lost forever and ever; for I had heard it said, "If you die in your sins, where God and Christ is you never shall come." And for the first time I saw, and not only saw, but felt myself a condemned sinner in the sight of a just and holy God; whose eye was over me, and could see all my sins. I looked back over my short life of only seventeen years, and all had been nothing but sin. You, my brethren and sisters in Christ, can judge how I felt, when it seemed to me that I must appear that night before the Judge of the quick and the dead, and hear that awful sentence, "Depart." Here my pen fails to describe my feelings. I went on to the place where I started to go, about four miles distant. Part of the way down was a creek that was then called Six Mile Creek. I finally reached the house of a Mr. Young, where the party was to be held. That road was the loneliest that I ever traveled over. It was a steep ravine, and rocky on either side, and everything seemed to be mourning. Many thoughts passed through my mind, from which I might write a volume. One was, O that I could see the literal sun once more. Everything seemed so dark, I turned to see if I could not see it, and I just saw it drop out of sight behind a hill. I sank to the earth and cried aloud, "Lord, have mercy on me. I shall never live to see the light of the sun again." Then I would try to think that this was nothing but a delusion. I would even try to count the stones that lay in the road, to get my mind off the trouble; but all in vain. At last I reached my destination, and vainly tried all my power to relieve my mind. On arriving at the place where my young associates had assembled, in a green meadow, exercising in different games and sports, the first word I uttered was a bitter oath, that I was the best man on the ground. Throwing off my coat and boots, I plunged into the amusements, using all the power and activity I was in possession of. It was after sundown when the crowd dispersed and went to the house, leaving me alone. While putting on my coat and boots, my trouble returned, assailing me, it seemed, with double force. I had just called on God to damn my soul, and it seemed to me that I had committed the unpardonable sin. Then I said, "I will go to the grove yonder, and try to beg God to forgive me that sin;" for it did

seem that that was the greatest one I had ever committed in all my life, it being the first and last oath I ever made use of. I started for the grove, but before I got there another thought came to me, and that was, "If you go to that dark grove, some wild beast, or something else, will devour you." As that was, I thought, to be the last night of my earthly existence, I turned toward the house, saying, "Lord, have mercy on me, a poor, lost sinner." It was a log house. I passed through the rooms where the young people were enjoying themselves, but there was no company there for me. I then went into a back room, where there was a small fire-place, and sat there all alone, thinking of my undone condition. I was aroused from my miserable reflections by an old grandmother, who came in. She asked me several questions, and said, "There is my bed; lay down and go to sleep. You will feel better in the morning. The Lord is showing you what a great sinner you are." I believe the Lord made her a prophet, for I had denied every question she asked me. I lay down, and felt some better. I became better reconciled, believing that the great Judge would do right. If he did send my soul to hell, I felt it would be no more than just. I then went to sleep, as I thought, and there arose before me a vision of the end of the world. It seemed like a great fire arose in the south, the flames reaching to the sky. There they separated, one part going to the west, and one to the east, meeting again in the north. They were coming nearer to me. I saw the whole world on fire, and the people coming from every direction towards me, crying for the rocks and mountains to fall upon them and hide them from him that sat upon the throne. I was standing upon a high mound, when I heard a voice behind me, saying, "Be not afraid. I have overcome the world. Thy sins, though they are many, are all forgiven." I turned and looked over my right shoulder. I saw my Savior on the cross. He bowed his head and looked at me. The kind smile, the glorious light that illumined his head and shoulders, is beyond description; and all the powers of darkness combined have never been able for nearly forty-six years, (nor do I believe they ever will be able), to make me believe I did not then and there see my Savior. When I awoke, I was singing the beautiful hymn,

"I once was lost, but now am found,
Was blind, but now I see."

I sprang from the bed, shouting, "Glory to God!" The old lady came running into the room with her candle in hand; and although she was eighty years old, I thought I had never seen one more beautiful. I told her I had seen my Savior, and he had forgiven all my sins. She joined in my acclamations to God. We had a blessed meeting. I never saw her after we parted that Sunday morning. She left this world soon after that time, and no doubt she is now at home in glory. That was the

happiest morning of my life. My soul was filled to the uttermost. How beautifully the sun arose! Everything in nature looked different, and as I was going back over the same road, the stones, the trees, and everything in nature, seemed to be praising God. But suddenly something seemed to say, "You have only dreamed you saw your Savior. It was only a dream." The devil has followed me from that time, trying to make me believe it was only a dream; and my doubts and fears seem to arise on that ground. Then again, I know there was a change took place with me. I know, if I know anything, that I have loved God and his people from that time until this. The people I once so much despised, have become the people of my choice. My father moved the next October to Illinois, and settled in Crawford County, where I had the pleasure of hearing able preaching from Elders R. M. Newport, Joel Hume, B. P. Piper, Thomas Gardner, Wm. and J. Shield, and many others. I attended many associations in Illinois and Indiana, and heard very many able ministers preach. Many times I desired to go with them, for truly their God was my God; but my dream was in my way. Thus things passed on until September, 1842. I was married to Lydia Allison, and soon after our marriage it pleased the Lord to show her what a sinner she was; and in February, 1843, the Lord spoke peace to her troubled soul; and in March following, we united with the Gladly Fork Church, in Crawford Co., Illinois, of the Old School Predestinarian Baptists, belonging to the Wabash District Association. I can say with one of old, "He brought me to his banqueting house, and his banner over me was love." In May, 1846, my father, mother, wife and myself, with four others, members of the same church, emigrated to Beloit, Wisconsin. We constituted a church, and united with the First North Western Association. Her ministers we found to be of the same faith and order, among whom were Elders A. Gregg, Wm. Song, P. Saltman, H. Smith, W. Baker and R. Sallee. The members of our church all emigrated to Lafayette Co., Wisconsin. The little band had prospered, and from the little church of eight members, three churches had been constituted. In June, 1859, while reading the thirteenth chapter of Matthew, I saw the plan of salvation and redemption through Jesus Christ our Lord, and the everlasting love of God to his people ere time began, and their choice of God in Christ before the foundation of the world, and the eternal union of Christ and his people, which caused him to come to the sin-stained world, where his bride was, and redeem her from under the law. "Therefore the redeemed of the Lord shall return, and come to Zion," &c. "Ye have sold yourselves for naught, and shall be redeemed without money." "He sent redemption to his people." I will give a few quotations from the New Testament. "Blessed be the Lord God of Israel,

for he hath visited and redeemed his people."—Luke i. 68. "Christ hath redeemed us from the curse of the law."—Gal. iii. 13. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold."—1 Peter i. 18. "In whom we have redemption through his blood."—Eph. i. 7. "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 1. I felt sometimes like I must go and proclaim the glad tidings of salvation; and then again I would look at my insufficiency, and begin to make excuses. I never had been to school more than six months, could hardly read, was very poor, and raising a large family, and naturally of a stammering tongue. I prayed God to send by some one else. But I could not hold my tongue from talking, and the brethren were urging and telling me what my duty was. I would say, "Surely the Lord never will send such a poor, ignorant being as I am, to bear the good news of salvation." So I traveled along, through my trials and afflictions, until the fall of 1864, when I commenced trying to exercise my little gift; and in 1871 the church set me forward for ordination. I was ordained by a presbytery composed of Elders H. Smith, W. Baker and R. Sallee. Soon after, I sold my farm, and with eight others moved to this state, and settled in Floyd and Cero Gordo Counties, and constituted a church at Nora Springs, called Lime Creek Church. We were united with the Turkey River Association. Since that time, until last July, when I lost my health, I have been traveling most of the time, trying to preach Christ as the only way of life and salvation. To all human appearances my earthly career is drawing to a close, and my labors in the gospel field are finished. I am now living on my farm, six miles south-west of Mason City, with one of my married daughters and youngest son, where my wife and I are well provided for. We have four sons and three daughters. Three sons and one daughter are living in Cottonwood Co., Minn.; the three others live in this county. The two youngest sons are not married. All are doing well, and are in good health, and I have good reasons to believe that some of them have been made to know him who is life eternal. I often say with the Psalmist, "What shall I render to the Lord for all his benefits?"

I have written more than I intended, but have only given a few sketches of my life's history of sixty-two years. I have been confined to the house for the last several months, and have been looking over my travels through life, the many brethren and sisters I have been acquainted with in the years gone by, who are scattered abroad in so many different states, from New York to California, with whom I have corresponded, and have been made to rejoice by their letters; and by throwing in my little mite, I thought some of the brethren would know how and where I

am, and that they would not forget to send me their epistles, which afford me so much consolation in my affliction. My post-office is Mason City, Cero Gordo Co., Iowa, box 20.

NEWTON JEFFERS.

P. S.—I will second Elder I. N. Vanmeter's motion, in No. 4, present volume of the SIGNS.

N. J.

REISTERSTOWN, Md., Dec. 20, 1882.

MR. LEWIS BUTLER—MY DEAR BROTHER IN CHRIST:—I have desired to write in response to your last letter several times, but sometimes want of time, and often want of something to say, have prevented. I have plenty of time this forenoon, but am feeling cold and barren, both mentally and spiritually. If the dear Lord might speak a word to you through me, barren as I am, I should rejoice. O that he would come and speak to me also!

"O to be nothing, nothing!
Only to lie at his feet;
A broken and emptied vessel,
For the Master's use made meet."

While I am preaching, very often, I feel animated, and as though I could speak with assurance of the truth, as of something that I myself have known to be precious; but when out of the pulpit, the fire very often burns dim, and I feel to be far off from God and from righteousness. And it is with me a very serious question, whether the animation which I do sometimes feel is not purely natural excitement, such as any public speaker might feel who had an interested audience. Yet I believe that I do love the great doctrines that I have always loved, or rather the principles of the doctrine of Christ. I think I love them even when I cannot enjoy them. The sovereignty, immutability and eternity of God; his omnipotence, omnipresence and omniscience; his predestination of every event in the universe; his election, personal and unconditional, of sinners to life; his effectual calling, final perseverance, the resurrection of the bodies, and the sure and final glory of the redeemed; are all most precious to me. And then the name of Jesus, in whom are displayed all divine and heavenly glories, and by whom all the blessings of life are given to us, and to whom we are given in covenant to be redeemed unto God, and made meet to inherit eternal glory, I believe is as sweet a sound in my ears as ever it was. Yet it is to me very often a question, whether I am in Christ, and he is in me, or whether I am yet far off from him, having never seen nor known him.

"Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew the Savior's love?"

How full of long-suffering, and how pitiful, our God must be, to bear with me, and to love and keep me as he has done! I am like the fig tree which had been dug around and dressed year after year, and yet had borne no fruit. How little do I return to God for all his daily care over me! Yet I do want to love and serve him, and show forth his praise. Why

can I not lose sight of self, and only think of honoring him? Sometimes I try to pray in my solitary hours; but even then the burden of my petition has to be, "Lord, help and keep me; purge me from selfish motives; let me not be self-deceived in my motives; let me know nothing but thee." Yet as I look back over all the past, I have to say,

"Nothing but leaves! nothing but leaves!
How the spirit grieves over a wasted life!"

One expression in the Psalms has done me good many times, it contains such a promise of mercy: "Like as a father pitieth his children, so doth the Lord pity them that fear him. For he knoweth our frame; he remembereth that we are dust." And so, though I feel so poor, and so little, and so lacking in all good, there comes stealing into my heart a soft undercurrent of comfort and hope and rest, which abides with and strengthens me, so that I still can say, "My Father and my God," and can call upon him to hear and bless his erring child. One thing I know, out of all this experience, that I need every day renewed grace, and that I stand through the presence and power of Jesus. Every day I think I must sing, louder and louder, "A sinner saved by grace." Many things I know nothing about; but I do know this, that salvation is of the Lord, and not of men nor their works. And all this again brings up the reflection of which I wrote you before, concerning the nothingness of man; and I feel like repeating the text which I quoted then, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? or the son of man, that thou visitest him?" The works of God in nature, and the works of God in grace, are so vast, and we are so small and puny, and our life of such short duration, that it seemed wonderful that the Author of all this should remember us. Yet he does care for us, and declares that he will never forsake us. At different times these words have seemed to me to especially illustrate God's care for me in his daily providence. The events of our daily life are in his hand; and from his hand, day by day, must come the bread we eat. He gives us every breath we breathe, and every heart-beat is a manifestation of the power of God. But larger and grander views of the goodness of God are connected with the work of salvation. What am I, that such a stupendous work should be done for me? I cannot measure the bounds of that love which I have seen, and I have only seen the beginning. And often when some one has told me that I have been of use or comfort to them, the text occurs again, "What am I, that thou art mindful of me, that thou shouldst use me as a vessel to convey water to the thirsty?" The truth is clearly shown in the text, that God is mindful of us; and this seems to me so wonderfully full of encouragement, that I can but be glad and rejoice, while I am filled with amazement. And it seems to

me also that the comfort expressed in the text must go hand in hand with the humility expressed in the text. Only the humble are in a condition to be comforted. If a man has enough, he needs no more; and the proud are always full. We must be empty for God to fill us. And when the psalmist wrote these words, he must have felt very poor and empty; and so in proportion the fact that God regarded him seemed wonderfully great.

I little thought when I saw you last that I should so soon be called to Maine again, and upon such a sad errand. Yet my father was old and full of days, and the infirmities of life had settled heavily upon him. Year by year for several years I have looked to have it to say ere long, My father is dead. But now that it is so, it seems to me none the less sad. Yet it is all right; and while my heart is sad, I think I am reconciled. Elder Purington preached very comfortingly at the funeral. What a glorious hope is that hope of the resurrection which he presented that day! Redemption would not be complete without the adoption, to wit, the redemption of the body. But let us thank God it shall be completed, and then, awaking in his likeness, shall we be satisfied. I am glad to believe that just as Lazarus was raised, so shall we all be raised up; and just as Enoch and Elijah went up into heaven, into the unclouded presence of God, so shall we who shall be raised; and we who shall not sleep, but who shall be changed, shall ascend into his presence. We shall be like Jesus, both in his resurrection and ascension to glory.

I have written more than I intended, and must close, with love to yourself and wife. Write me again very soon. As ever, your brother in hope,
F. A. CHICK.

SANFORD, Maine, Jan. 15, 1883.

ELD. F. A. CHICK—DEAR BROTHER IN HOPE:—I have been thinking to write to you in answer to your last letter, but for want of something to write, I have neglected it; but as I have time this afternoon, I make the attempt, trusting the good Lord will give me something to say in reply to yours, though I feel myself so incapable of writing to you, a minister of the gospel. My education is so limited, I hardly know how to put words into sentences. But I will say that my health and that of the family is somewhat improved, as it has been rather a trying time with colds; but the God of grace and mercy watches over us, and his eye sees all things. When I am brought to meditate upon his goodness, it makes me shudder, to think that this mortal man of dust should murmur and complain at the works of so holy a being as God. My mind turns to the words of David, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." O how great and good it is

to be humble before the eternal God, as the psalmist was in the above expression. O that I may be brought into that state, and ever kept there, if it is the will of my God. It appears to me that my mind is continually roving away from my God; for it is so much wrapped up in the things of time, that it seems impossible I can be a child of God.

"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?"

But I do hope to be brought through, to see as I am seen, and to know as I am known. Then will all forebodings be done away with us.

When I look back over my daily travels, it appears to me that there can be no hope for this vile worm of the dust, and if I could trust in nothing but my own righteousness, I must be eternally lost; but it is by the atonement of our Lord Jesus Christ for our sins, for the sins of God's dear children, chosen before the creation. It appears that Christ was chosen for the atonement of God's children, for all of God's elect; that none of them should be left out, nor one more than God chose or elected for himself. "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. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth."—Romans viii. 29-33. What a glorious theme it is, that Christ came into the world to save sinners! Yes, and I hope he came to save just such a sinner as I am; but I have my doubts as to that, as it appears to me that I live so far from him. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." It is an amazing theme to contemplate, the resurrection of those that sleep, to be with Christ in glory. Sometimes I can think upon God's kindness to me in temporal things; and can it be that his mercy is extended to me, to reign with Christ and be at rest? Glorious theme! But be that as it may, God knows; he doeth all things well. It is not for us, poor, finite worms, to govern. We are but hay, wood and stubble, by nature. "Fear not: for I am with thee: I will bring thy seed from

the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 5-7. How great are the works of the eternal God! He says that all things are with him. He is over all that he created. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2.

I will close this poor scribble, with my best wishes for yourself and family. As ever, your brother in hope,

LEWIS BUTLER.

St. ELMO, Mobile Co., Ala.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—From the many letters I am receiving from different parts of the country, I have been influenced to write to you, and let you dispose of it as you may think best. To the inquiring and afflicted companions in tribulation who are scattered abroad, who have written to me privately, or not written, permit me in this communication through our beloved family paper to say to you, I am yet a poor sinner, hoping and trusting in the merits of our lovely Savior, in whom sometimes I feel to rejoice, while at other times I have to mourn on account of the absence of his smiling face. Dearly beloved, I feel that if it were not for the everlasting arms of love and mercy underneath, I should often fall away; and it seems that this old body of mine, or the sin that dwells in it, is ever trying to destroy my peace; and often do I come to the conclusion that I am a deceiver; for it seems to me sometimes that if I were a child of God, my way would not be so hedged up with thorns and briars, and that I would in my mind be more at ease, and my troubles be less. Often do I have to cry, Help, Lord; hold thou me up. And let me say to you, dear brethren and sisters, that were it not for the sustaining grace of God, which is the only sufficient and present help for his poor and afflicted children, we (including myself with you) should all founder in the way, and never reach the haven of eternal rest. Well might the beloved Paul say, "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in every time of need." And is it not a blessed thing that we have a throne of grace to go to, where mercy and judgment meet together, and righteousness and peace kiss each other? Every day I need mercy; every day I need grace. Sometimes I try to think I have a supply in store for a time, but O how soon is it consumed by the canker worm or the armies of the aliens. I feel that I am too apt, when it is fair weather, to forget the danger that is at sea, and neglect to

keep in the watch-tower. "Watch and pray, that ye enter not into temptation." And presently a cloud arises with terrible aspect; it may be from within; and there, it seems, is where the most of the dear children's troubles come from; for we are told by that old saint, Job, that we are born unto trouble, as the sparks fly upward. The flesh is weak, though often we trust in it for a time, not remembering that in the flesh there is no good thing. No, there is nothing in our flesh that is good of itself. How necessary then, having an enemy so close at hand, that we watch, seeing we have an arch enemy in ourselves. Paul says, "Pray without ceasing; in everything give thanks." How often are those spiritual injunctions omitted, sometimes on account of stupidity, and sometimes on account of ungratefulness. Beloved, I speak for myself. I feel often the need of the apostle's reproof to the church at Ephesus, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Sometimes clouds arise without, and I feel that I have had to contend with a host of these. I can to some extent witness with Paul, for I feel that I have been in perils in divers ways since I became a member of the primitive Church. Yes, I have been compassed about with the strong bulls of Bashan; but, thank God, he has thus far caused me to triumph in our Lord Jesus Christ. Blessed be his holy name. Dear brethren and sisters, I feel the need of your prayers and your sympathies. O! your writings bring me so much comfort. It is all the preaching I have, except what I hope the Lord Jesus preaches in me by his blessed Spirit. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." Then we must bear the cross if we would wear the crown. And this cross is not a bit of wood nailed in a transverse form. No, my Father's children. If it were, then we could easily bear it. Nay, it is infinitely more. The cross of our Lord Jesus Christ is what caused him to say, "Father, if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done." The cross of Christ caused him to sweat drops of blood. The cross of Jesus Christ was of such weight upon his sensitive and mental powers that he cried, "My God, my God, why hast thou forsaken me?" Then, my Father's afflicted children, I conclude that the cross of Jesus Christ is something that produces death; for under these throes of agony Jesus died, (gave up the ghost). So, beloved, it requires grace, strong grace; and nothing but omnipotent grace will enable us to stand the test. Often when I get into that state of stupidity which I mentioned a while ago, I see no danger; and it is not because there is no danger, but it is because I have fallen asleep, and can not see. Often I fear that I am not a

child of the day, but of the night; for I feel so stupid in regard to spiritual things that I am almost ready to fold my arms and say, "A little more slumber, a little more sleep." Jesus bore the cross through all his sojourn in the flesh, setting us an example. He bore the cross for us; he suffered for us, the just for the unjust; he was made a curse for us; yea, he died that we might live. Beloved, I find it such a cross that I often fear lest I should become weary and faint in my mind. I die daily, and realize the sentence of death in me; but too often I find myself yet alive to sin, and have to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Clouds often rise up and obscure the mind, and were it not for our blessed Immanuel, by his Spirit applying the sweet and precious promises, we should utterly fail. "Fear not, thou worm Jacob." "I will be with thee." Often do I retrospect the travel of the children of Israel, especially in crossing the Red Sea. The waters naturally flowed together, and according to nature there was no way for the children of Israel to pass over. But the Lord caused a strong east wind to blow, and drove the waters back, and made a way for the ransomed to pass over. Ah, methinks he knew that there was much fear and trembling in the multitudes while passing through the depths. The waters naturally would flow together, but the depths stood as walls on either side, by the power of God. So, beloved, we are passing through the great ocean of time. The world of nature opposes us, but the Lord has caused a wind to blow upon this world of nature, and has made a way for his ransomed to pass through. Strait is the gate, and narrow is the way, and O is it not with much fear and trembling that we march on our way? But, "Stand still and see the salvation of God," was Moses' command to Israel. Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Marvel not if the world hate you. Ye know it hated me before it hated you." "I have overcome the world." Our Jesus has triumphed. "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." Wherefore, beloved, let us consider one another, to provoke unto love and to good works. Let us take up our cross daily and follow Jesus. He is the way, the truth and the life. There is a joy set before us, while we look not at the things which are seen, such as suffering affliction in this present world for Jesus' sake. Yes, a joy is set before us. Methinks I could have served a lifetime bondage in Egypt, to have had the happiness to sing one note of that song, when Israel had passed over the Red Sea. Moses did not sing it by himself; nay, methinks the whole congregation sang; and it was a special song. "Then sang Moses and the children of Israel this song unto the Lord, [not to Moses, nor to Aaron, but unto

the Lord,] saying, I will sing unto the Lord, for he hath triumphed gloriously." Miriam, the sister of Aaron, led the women, and answered them, saying, "Sing unto the Lord, for he hath triumphed gloriously." They looked back, not on a host of enemies, but on a mighty sepulchre. God had blown with his breath, the waters flowed together, Pharaoh and his army were all drowned in the sea, and not one was left. There is a joy set before us. Beloved Paul anticipated that joy, and often rejoiced, yea, gloried. "We glory in tribulation, knowing that tribulation worketh patience, and patience experience," &c. Again he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy Father and thy mother. And he said, All these have I kept from my youth up. Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!" Listen to what Paul says, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Beloved, I desire, like our beloved brother Paul, to forget those things which are behind, and to look to those things which are before, endeavoring by the help of God to press toward the mark of the prize of the high calling of God in Christ Jesus our Lord. Though ever so little I be, if I am found in him, so surely shall he keep me until that day. Blessed thought, he has not given us the charge over, or the keeping of ourselves, but has given it to us in Christ Jesus. Wherefore, beloved, let us rejoice and go on our way. If we are in Jesus, who is our life, we have nothing to fear; for I am persuaded that nothing can separate Christ and his bride, the church.

Dear brethren, I fear that I am running this scribble too far, but I

desire to say to the dear brethren, I feel thankful to have the privilege of reading the SIGNS, and enjoying the precious fruits that it contains. I have been built up and strengthened, as I hope, mightily, in the perusal of its precious columns, particularly the editorials, and Elder Purington's article on the christian warfare. In conclusion, dear brethren, may the great Giver of all good and perfect blessings give you wisdom from on high to guide you, and grace to sustain and uphold you. A "Happy New Year" to you and all the dear household of faith. May you all, if it be the will of the Lord, enjoy another year of the refreshings of his presence. I hope to remain your humble servant and companion in tribulation,

J. R. S. BULLARD.

MACOMB, ILL.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN:—In the SIGNS of March first, current volume, I see a request for my views on Solomon's Song i. 5, 6, made by the wife of John C. Howard, of Virginia; and with many misgivings I shall attempt to comply with her request, so far as the Lord shall give me light.

As to the first verse cited in the request, I hope I understand something of its meaning, both from the inspired word, and from experience; but the second verse cited is not clear to my mind. Solomon's Song, as a whole, abounds with many highly wrought metaphors and figures of speech, and refers frequently to things and to customs of those ancient times of which we, or I, have but little knowledge, and hence I cannot make a gospel or spiritual application of them. I have for years been of the opinion that this remarkable production of the wise man, as a book, was intended to represent a dialogue between Christ and the church, his bride, sister and spouse; and also frequent expressions addressed to a third party, descriptive of the beauty and glory of each other's beloved. Some of the expressions, however, seem to convey the idea that Christ is addressing or alluding to the "remnant according to the election of grace," who were called out of the Jewish fold, and received the gospel first, after which the "little sister" should be spoken for.—See chapter viii. 8. The Gentiles, the "other sheep," must be brought, and all make but one fold.—John x. 16.

The first verse to which my attention is called (verse 5) reads as follows: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Here the bride, the church as a body, and each individual member of the same, seems to have a view of herself from two standpoints, or in two relations. In her sinful state, as the offspring of a transgressor, and involved in condemnation, guilt and shame, she is black; for this figure of speech in the Scriptures is employed to represent ignorance, guilt, shame and degradation, and so does the word "darkness." "I am black,

astonishment hath taken hold on me."—Jer. viii. 21. "For ye were some time darkness, but now are ye light in the Lord."—Eph. v. 8. "Men loved darkness rather than light."—John iii. 19. She views herself not only stained and soiled with guilt and shame, but so ignorant and sinful as to be in darkness, and to be darkness itself; but her guilt, ignorance, shame and degradation are so fully realized, that she confesses to the daughters of Jerusalem that she is black. This is the experience and the confession of every truly enlightened and convicted soul, whose guilt and shame are made manifest to him by the power of the divine law, written in his heart by the Spirit. When the commandment comes, sin revives, and he dies, and by it sin becomes exceeding sinful, and extorts the cry, "O wretched man that I am!" "Woe is me! for I am undone; because I am a man of unclean lips."—Isaiah vi. 5. Each of God's regenerate children is forced to confess, as the spouse here does, that "in me, that is, in my flesh, dwelleth no good thing." And yet this bride of Jesus, who feels in herself so sinful, unworthy and black, beholds herself by faith as being "comely," as being white in the blood of the Lamb. In her sins she is as the "tents of Kedar," which were said to be black, and occupied by the descendants of Ishmael, the enemies of Israel; but in the spotless robe of righteousness with which her Lord has clothed her, she is white as the "curtains of Solomon." What a contrast there is between black and white! between darkness and light! But these contrasts thus figuratively drawn by inspiration are no stronger than the reality presents the two states or relations of the church of Christ, as seen in her guilt, and seen in her justified state. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—Psalm li. 7. "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."—Psalm xlv. 13, 14. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10. Christ loved the church, his bride, and gave his life for it, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27. Thus clad in the spotless robe her Husband bestows upon her, he gazes on her and exclaims, "Thou art all fair, my love; there is no spot in thee."—Song iv. 7. "As far as the east is from the west, so far hath he removed our transgressions from us."—Psalm ciii. 12.

The Scriptures fully teach the doc-

trine of the guilty and justly condemned state of the people of God by nature, and their experience teaches the same; and both teach also that the blood of atonement cleanses them from all sin. We experience this when we are enabled to believe on Jesus, and to claim a personal interest in his finished work. And although we may look at ourselves as very sinful and unworthy, yet when faith enables us to view our standing in Jesus, we can each of us say, "Look not upon me, because I am black, because the sun hath looked upon me."—Verse 6. Yes, Jesus, the Sun of Righteousness, hath risen and shined upon us, and the bright rays of his grace, reflecting from the snow-clad church of God, present her as the light of the world. But, dear reader, how the soul is lost in astonishment at the wonderful love displayed by our Redeemer in all he did and suffered for sinners so vile, black and degraded, that we, even we, should be called the sons of God, and claimed as his bride.

The rest of the sixth verse is not clear to my mind, continuing to read, "My mother's children were angry with me," &c., and I should be pleased to hear the views of our editor on it, or of some of the brethren who have light.

The foregoing brief notice is submitted to you, brother Beebe, and, if published, to sister Howard. I have written in much pain, from being badly bruised up recently by the upsetting of a sled, and am quite nervous. Your brother,

I. N. VANMETER.

"Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. xii. 13, 14.

We learn from this that it is the duty of man not only to fear, but to obey God. "The fear of the Lord is the beginning of wisdom."—Prov. ix. 10. This fear is made manifest after the creature has been quickened. And we read, James i. 18, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." "You hath he quickened, who were dead in trespasses and sins."—Eph. ii. "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. ii. 13. Paul understood this matter, like all those who are renewed of God experimentally. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me."—Rom. vii. 9, 10. Thus Paul died; and every child of God has the same report to make. Men by nature are Arminians, and expect to be saved by a law of works, and with a strong resolution or will they set about the work. But without spiritual life being imparted, all their work is like themselves, and proves an utter failure. For all men are natural, and

nature cannot rise above itself. "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." From 1 Cor. xv. 46, we learn that Adam was a natural man; and he is our federal head; and of necessity all who derive their life from him are like he is, to wit, natural. Therefore we understand from the foregoing who do, and also who do not, "fear God and keep his commandments," as the natural man cannot receive spiritual things; and he neither fears or obeys, according to Rom. iii. 18. "There is no fear of God before their eyes." But the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.—Dan. xii. 10. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 3. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. Now we find in John xiii. 34, 35, that Jesus said, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." And James says, "If ye fulfill the royal law of liberty, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." And Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37-40. The child having the Spirit, has the will, but lacks the power; for nature comes in the way; for the old man and the new man are manifest in every child of God. Paul says, "For what I would, that do I not; but what I hate, that do I." And, "In me, (that is, in my flesh) dwelleth no good thing." Therefore we, poor sinners, are utterly deficient. But in Christ, through the Spirit, we fulfill the law, being one with him. 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, and through all, and in you all."—Ephesians iv. 4-6. It must be seen then that there is a complete connection. "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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 14, 15. There is quite a contrast between God's children, whom he teaches the

new covenant, and the children of men, taught after men, according to the doctrines and traditions of men. Here is God's way: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest."—Heb. viii. 10, 11.

In the above I have endeavored to show the demand of God's law, and the same as fulfilled by the Savior. Therefore, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith." Let us be careful to maintain good works, praying God to keep us from temptation on the journey to the better land.

It was my intention to exhibit in this article the lack of performing the commandments of God, as laid down in the Bible, by the popular religious orders of the day; but time and space will not permit me to do so at present.

B. BRADBURY.

ABINGDON, KNOX Co., Ill., Jan. 3, 1883.

DEAR BROTHER BEEBE:—The following experience was written and sent to me by Mrs. Vick, and I feel that it would be of interest to the household of faith. Having obtained her consent, I forward it to you, and if you see proper, publish it. I hope the dear sister may ere long have strength sufficient to do her duty, as I feel sure she knows the joyful sound, and will never enjoy herself outside of duty. "The way of transgressors is hard."

Yours in affliction,

A. B. MORRIS.

SAREPTA, Miss., Nov. 10, 1882.

ELDER A. B. MORRIS—DEAR FRIEND:—I have written to you several times, but would look over it, and decide it was not fit for your perusal, and cast it in the flames; and think if an opportunity ever offered, I would tell you some of my trials and troubles through life; but when an opportunity offered, I loved to hear you talk so much more than to talk myself, I held my peace. I have been wanting to talk with some one for a long time, thinking it would be some relief to me; but when I have had an opportunity, I have felt fearful that I might deceive them. I feel so cast down and disappointed tonight, I cannot rest; and as I have no one to talk to, I have decided to write to you again. I desired much to go to meeting to-day, at Hopewell, and O what a disappointment it was to me! My heart feels as though it would break.

In 1863 I saw myself a sinner undone before the Lord, but thought I must do something for myself, or I would be forever lost. I tried to pray, but could say nothing save "Lord, have mercy upon me, a sin-

ner." My prayers seemed to fall un-availing to the earth. I decided I would go to meeting, and ask the people to pray for me; but, as I thought, I continually grew worse. In this condition I remained for some time, when finally I decided to throw off all these gloomy forebodings, and never think of the future again. But I could not get rid of those feelings long at a time, for they would return with more power to condemn. I continued in this condition until 1876, when it pleased the Lord to cast me down very low, and my trouble began to increase, until I felt that I had no friend in heaven or on earth. I thought my doom was sealed, and I was forever cast off as a poor, lost, ruined and condemned sinner. O how wretched and miserable I felt! In this condition I decided to go among the Missionaries and ask them to pray for me; but it was all in vain. The more I went to hear them, the less confidence I had in them. I thought I never could go among the Old Baptists, for they seemed so selfish and unpopular, I almost hated them, though, as you know, my parents are lovers of them. I traveled in this way for four years, and at last I commenced reading the SIGNS OF THE TIMES, where I found some comfort, if nothing more. I found that others had traveled the same road. About this time I went to Paris to live with my daughter, where I was near those Old (once hated) Baptists, whom I now love so well. I never missed a meeting, unless in case of sickness, and always looked forward with great anxiety for the time to come. My son-in-law would tell me that those Old Baptists would get me, if I did not mind; but I always told him they would not have me. While in this great distress of mind one evening, all alone, I found myself sitting as still as death, trying to ask the Lord to have mercy on my poor, sin-polluted soul, when it seemed that a light shined in me, my burden was gone, and all things seemed changed and new. I felt God's love shed abroad in my heart, and felt to love everybody. If it was not then that my change came, I cannot tell when. But O how many doubts and fears I have had since then! At that time the Hopewell Old School Baptist Association was about to come on. I was making great calculations on going; but alas! how sadly I was disappointed. My daughter was sick, but she told me to go, as her husband could stay with her. But I could not leave her. I never heard any more preaching until the first Sunday in November, when I heard Mr. Maples preach. Then it pleased the Lord to lay the hand of affliction upon me, in taking my only darling child to himself. O how sad to my poor heart! In a short while I went to Georgia, where there were no Old Baptists, so I never heard any more preaching until I heard you in March, which was more than a year that I had no one to give me a word of comfort. I would read my Bible, but I had a great desire to hear it expounded, or some one to talk with. I felt it would

be a great pleasure to me. No one knows the troubles I passed through for a time, except those who have traveled the same road. I often felt that if it were possible for any one to receive a change, and then fall away, I certainly was that one. I felt so barren, so much in the dark, so much cast down under manifold temptations, and felt that my hope was almost gone. One night I was reading, in search for relief for my mind, when at last I retired in great distress of mind. I tried to pray to the Lord to tell me what he would have me to do. At last I fell asleep, and dreamed of being baptized. When I awoke, I asked myself, Is it a reality? I felt right then as if it was so, I felt such a relief. Yes, I love to meditate upon it even now. O could I but be counted worthy of such a blessing! These words are continually sounding in my ears, and haunting me by day and by night, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." "Take up thy cross and follow me," &c.

Now, Mr. Morris, is this an experience? John says, "We know that we have passed from death unto life, because we love the brethren." If I know my heart, I do love the brethren, and it is a sad thought, which I grieve over, that I do not live near any of them, and cannot meet them as often as I would wish. Mr. Morris, pray for me, that I may be enabled to live in honor to his holy name. Believe me to be your sincere friend,

M. C. VICK.

LEESBURG, Va., March 17, 1833.

ELDER G. BEEBE'S SONS:—The inclosed letter, written by brother T. H. Scott, I have read lately with much comfort, and if you think proper to do so, put it in your paper.

E. V. WHITE.

BUTLER, Md., May 24, 1832.

ELDER E. V. WHITE—DEAR BROTHER:—I have the best of excuse for not writing sooner; that is, I had nothing to write about, and could not. At times I was unable to concentrate my vain and foolish thoughts on any one thing. But about three weeks ago, he that divided the waters which were under the firmament from the waters which were above the firmament, by a special manifestation of his almighty power, love and mercy, turned this awful chaos of confusion into quietness and peace, so that I could say with a tempted and sorely tried one of old, "I know that my Redeemer liveth." The Ezraite, in the beginning of the eighty-ninth Psalm, expresses the desire of the unworthy writer, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations," &c. How beautifully the prophet Isaiah describes this wonderful mercy of our God. And it is not to those who are without temptation, without afflictions, or those who have no need of comfort. But he says, "O thou af-

flicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established."—Isa. liv. 11-14. Dear brother, I have learned the preciousness of the Scriptures through experience, and its suitability to those who are the characters set forth. The Bible, without experience, is of little or no value. All its exceeding great and precious promises are not, nor can be, appreciated, except we are brought to feel the need of them. Without the experience, they pass by us as a tale that is told, unappreciated and lightly esteemed. But they speak to the afflicted, tempest-tossed ones, who are pilgrims and strangers here, and find no solid resting place for their feet, and are compelled, like Noah's dove, to return to the ark. It is to them the book of wisdom. All that it contains is indeed precious, and we feed thereon, as a flock feeding in a green pasture, and we rest composedly, as a flock well filled, beside still waters, feeling secure and safe.

"Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills."

Knowing beyond a doubt or peradventure that the new and everlasting covenant, which is yea and amen in Christ Jesus, our blessed Lord, binds his children in one life with him, and assures us that the building of mercy will abide forever and ever. Then why are his children addressed as afflicted, and tossed with tempest and not comforted? The apostle Paul answers this, and it is the experience of every child of God; for they cry with him, "O wretched man that I am! who shall deliver me from the body of this death?" (This body of corruption, of sin, of death.) Sin is the leprosy that has permeated every stone, and we know how useless it is to try to stop the ravages by taking out any of the stones, with the view of making us perfect; though it is right to abstain from all out-breaking sins, and not to use any of our members as instruments of lust, knowing that our bodies are temples of the Holy Ghost. But that we may have fellowship with Christ in his sufferings, and be made conformable to his death, we have to pass through the fire of refinement, as gold is refined. In the world we shall have tribulation. But his comforting, soul-cheering and sustaining Word says, "In me ye shall have peace." For the foundation of all those who have been brought to rest from their own works as the means of obtaining salvation, is laid on the sapphires of God's power, love and mercy. Let us take a cursory view of these precious stones, and see how fitly they represent the things intended. The sapphires are stones of a bright ethereal blue, the color of the sky when it is without clouds; striking emblems of the power of the Father, Son and

Holy Spirit, manifested in love and mercy to poor, vile, hell-deserving sinners. Windows of agates; a stone not as clear as pure glass, yet sufficiently transparent to permit us to see something of the divine attributes of Deity, and strikingly represents faith, by which we now see; as through a smoked glass we see the sun. We see only in part now, even when faith is in lively exercise. "And thy gates of carbuncles;" which are described as bright red jewels, shining in the dark. Do not these then shadow forth the rich crimson drops which were freely shed for the cleansing of vile leprous mortals? This is the strongest possible figure, yet it comes very far short of the rich blood of the atonement. "And all thy borders of pleasant stones." These pleasant stones are typical of the finished work of salvation, and the certainty of all the Lord's children being taught it by himself, and the sweet peace of all those who fully see the glorious plan of salvation of the One of whom the prophets did write, and by whose obedience many are made righteous.
Yours in christian fellowship,
THOMAS H. SCOTT.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

Brethren and sister, let us leave the earth and all pertaining thereto, and travel up toward the realms of bliss. Let the eye of faith reach out this morning, and take in the celestial scene. There, seated on the right hand of the majesty on high, behold the Son of God, one with the Father, clothed with majesty, power and dominion. View the glory he has, seated on a throne, high above all earthly principalities and powers. On his head we see a crown, richly set with pearls, which shed brilliancy on all around. His voice bespeaks such heavenly authority and innate power, that myriads of angels fly at his bidding, veil their faces, crying, "Holy! holy! holy!" His calm, peaceful face wears an expression of serenity and holy benignity. His throne is forever and ever; a sceptre of righteousness is the sceptre of his kingdom. The sight is too much for mortality. As we thus take a view of it, we feel like veiling our faces, and putting our shoes off from our feet, knowing that the place where we stand is holy ground. While thus viewing the magnificent splendor with which he is clothed, we acknowledge the truth of the words under consideration, "He was rich." Although it is pleasant thus to see the grandeur of the place, and the beauties of the Son, let us turn our thoughts to another scene. We behold him while he rises from his exalted seat, and lays aside his royal garments. What can it all mean? We follow him as he goes down the steep declivity of time, till he reaches the regions of earth. The time has come for him to turn away ungodliness from Jacob. He veils himself in human flesh, and is despised and rejected of men, a man of sorrows and acquainted with grief. His ad-

vent was not made known to the nobility of Jerusalem, but to the poor shepherds on Bethlehem's plain. What a thrill of joy must they have felt when they heard the glad tidings from the angelic host, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." It was not to promote his own happiness, or to spread abroad his fame. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." He himself declared, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He wandered in solitary places, lived in the wilderness, or sought the humble dwelling of Lazarus. O what a contrast between this and the first scene we beheld. At night, when all nature was wrapped in rest, solitude and sleep, behold him, perhaps on some desolate mountain, ardently pouring forth his soul in supplication to the Father. And this confirms the words of Paul, "He became poor." O! the depth of suffering and poverty he endured is far beyond the power of mortal tongue to tell, or pen to portray. For what purpose did he suffer? If we turn once more to Paul's language, we hear him say, "That ye through his poverty might be rich." O! can it be possible that he would suffer the shame, endure the poverty, and encounter the difficulties necessary to bring life, light and liberty to poor exiles deserving his fury and indignation? O brethren, sisters, may we realize our true position this morning. Can we, do we appreciate our privileges as we ought? The high and holy calling of the saints of God far exceeds any earthly position or fame. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "For ye are dead, and your life is hid with Christ in God." The exhortation and blessed consolation given us by Paul, surely seems a source of comfort to us in this vale of tears. Did we by his poverty become rich? We lay buried in sin, not able to extricate ourselves therefrom. And not only that, but we loved it; we had no higher motive than to live in sin and folly. Then, when he saw our condition, he came right down where we lay. He raised us from our misery; he washed us in his own precious blood; he wrote his law in our hearts, and put it in our minds; he made us kings and priests unto God; he clothed us with the pure, spotless robe of his own righteousness, and then pronounced us as "accepted in the Beloved." Therefore, brethren, let us strive to keep the unity of the Spirit in the bond of peace. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

I will close, lest I weary your patience. I should like to hear some of the brethren's views on this subject. I fully realize my insufficiency to bring out the beauty of it. You who have so often urged me to write will, I know, understand better now why I declined when you asked me.

"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."

Yours unworthily,

SARAH A. BLAKE.

WATERLOO, Iowa, Feb. 16, 1883.

"BEHOLD, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. xii. 2.

DEAR BRETHREN:—The prophet Isaiah, whose beautiful language is quoted above, referring to his experience, says, "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. And one cried unto another and said, Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory." The prophet was enabled by an eye of faith to see some of the majestic greatness, holiness and glory of the Lord of Hosts, and to contrast the same with his own nothingness and vileness; and in his anguish he was made to cry out, "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." Thus each and every quickened sinner, when enabled to see the King in his beauty, and to see their own sinfulness, can adopt the prophet's language, and say, "Woe is me, for I am undone!" They cannot see how God can be just, and save such an one. But in that day (day of deliverance) thou shalt say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation." In the preceding chapter it is said, "And in that day there shall be a root of Jesse, which shall stand for an ensign [standard bearer] of the people; and to it shall the Gentiles seek, and his rest shall be glorious." Behold! It is a wonder to every heaven-born soul, that such an outcast, such a despised one, should be made to hear his voice. But all the ends of the earth shall see the salvation of our God. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call on the name of the Lord." "Salvation will God appoint for walls and bulwarks." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." An inspired apostle says, "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." Jude, the servant of Jesus

Christ, addresses them that are sanctified by God the Father, preserved in Jesus Christ, and called. Paul to Timothy says, "God hath saved us, and called us," &c. The words preserved and saved, as used in the last two quotations, are synonymous, and each precede the word "called;" therefore we believe the saints are saved before they are called. "Behold, God is my salvation, I will trust and not be afraid." When faith and hope are in lively exercise, the christian can adopt this language. But alas! when doubts and fears prevail, the trembling one is afraid to claim the promise. But the Lord will keep the feet of the saints, and the wicked shall be silent in darkness. The Lord will give strength to his people. "For the Lord Jehovah is my strength and my song." The prophet used the preposition "for," showing the reason why he will trust and not be afraid. Blessed is the man whose strength is in the Lord. "In the Lord Jehovah is everlasting strength." "I can do all things through Christ, who strengtheneth me." They (the redeemed) sung a new song, and no man can learn that song. A man cannot teach his neighbor or his brother, saying, "Know the Lord; for they shall all [his people] know me, from the least to the greatest." "All thy children shall be taught of the Lord, [to sing that new song] and great shall be the peace of thy children." The psalmist says, "Thou shalt compass me about with songs of deliverance." Job speaks of God, "who giveth songs in the night." "He also is become my salvation." "Behold, the Lord's hand is not shortened, that he cannot save; neither is his ear heavy, that he cannot hear." Therefore his arm brought salvation unto him, and his righteousness, it sustained him. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "My soul shall be joyful in my God; for he hath clothed me with the garments of salvation." The theme of salvation, deliverance, is one that the believer in Christ loves to meditate upon. When there was no eye to pity, no created arm to save, the arm of the Lord was revealed. "Who hath believed our report? and to whom is the arm of the Lord revealed?" It is revealed to all his children. Therefore with joy shall they draw water out of the wells of salvation.

"Salvation that from God proceeds,
And leads to God again."

Israel shall be saved in the Lord with an everlasting salvation, and shall not be ashamed nor confounded, world without end. O sing unto the Lord a new song; shew forth his salvation from day to day; for he has saved his people with an everlasting salvation, and will save them from this untoward generation.

Brethren Beebe, the foregoing is respectfully submitted.

J. P. CONAWAY.

ARCADIA, Ohio, Feb. 21, 1883.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

THE MIND OF CHRIST.

"LET this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

To the trembling and troubled children of God there is no question of such deep and vital importance as that which concerns the reality of that hope in Christ on which depends all their assurance of eternal life. While the word of the Lord, upon which he has caused that hope to rest, is fixed steadfastly in the heart of every one who knows that joyful sound, the tribulation of doubts and fears through which they are called to pass causes them often to inquire seriously whether they are indeed led by the Spirit of God. On this point hangs the momentous decision of the genuineness of that work in themselves by which they have been brought to trust in the salvation which is of God in Christ Jesus. Therefore, this is to them the all-important matter. Their conscious unworthiness is presented by carnal reason as showing that they are not born of the Spirit, and in themselves they seek in vain for the evidence to refute this cruel suggestion. Reason urges that sin still dwells in their hearts and members, and they are painfully conscious of this fact; but reason belongs to the natural man, which receiveth not the things of the Spirit of God, neither can those glorious things be known by the natural man even of the saints, "because they are spiritually discerned."—1 Cor. ii. 14. This fact accounts for the failure of every effort of the saints to satisfy their own reason that they are really born of God. They who are literally blind are not enabled to see naturally by the clearest sunshine. Their own lack of vision forbids that they should see; and no power can remove that disability short of that which gives sight to the blind. The creative word of God alone can do this. That word gives eternal life, and in that gift are included all spiritual blessings in Christ Jesus.

The admonition above quoted was addressed to the saints which were at Philippi, with the bishops and deacons. Not only was the Spirit of Christ already dwelling in them, constituting them saints, but they had so manifested that they were governed by its teaching, that Paul thanked God upon every remembrance of them. And in the immediately following context they are said to have "always obeyed." Then, why was this admonition addressed to them? It is for the very reason of this evidence of the grace of God dwelling in them, that they are manifestly prepared to receive this exhortation. It can apply to no others but such as are specified in the preceding portion of this letter. The Spirit of Christ never addressed to dead sinners such an appeal as is written in the expres-

sion of which this text is a portion. To them there is no consolation in Christ, no comfort of love, no fellowship of the Spirit, and consequently no bowels and mercies resulting from that sweet fraternal relationship on which the appeal to these saints is founded; but to those who can look to Christ alone for every consolation, and to whom there is no real comfort anywhere but that which is the product of the love of God which is shed abroad in their hearts by the Holy Ghost, there can be no stronger basis on which to exhort them. Then, the earnest admonition legitimately results from the very considerations cited. Only they who are led by the Spirit of God can in heart respond to this appeal, and all such are the sons of God. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

In the sacred Scriptures, as well as in the experience of the saints, the carnal mind is presented in continual opposition to the mind of Christ. This is the cause of all the tribulation and conflict through which the followers of Jesus must pass in their sojourn in the world. Every child of the first Adam must have the sinful mind which is all that can be inherited from that corrupt parentage; and the subjects of the grace of God do not cease to be the natural children of Adam when they are manifest as "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The mind of Christ is incorruptible as the pure and holy source from which it originates; and it is the infallible evidence of the indwelling Spirit of God where that mind is manifest. Therefore it is the earnest desire of such as know their own sinful nature that they might have the assurance that this seal of the Holy Spirit of promise is in them, marking them as heirs of God and joint heirs with the Lord Jesus Christ. The accuser of the brethren is ever busy presenting to their view their own sinfulness and carnality, and they find in themselves no ground on which to repel his terrible assaults. But their strong Deliverer in his own time appears for their relief, showing their justification by his grace alone through the righteousness which is in himself. In the glorious light of his countenance they triumph and rejoice, and from before him every fear and all sorrows flee away. While looking to him they know nothing of sin or fear; the carnal mind is for the time forgotten, and in his name they rejoice all the day, because in his righteousness they are exalted.—Psalm lxxxix. 16. It is only the mind of Christ which receives this revelation of his justifying righteousness. It is as completely hidden from the sight of their carnal mind as from that of the enemies of truth and righteousness. As this witness is of the Spirit of God, no powers of nature can receive it; therefore that mind which is of the flesh, even in the saints themselves, is in league with their adversary the devil, in opposing their faith in the salvation of God. This causes

that weary warfare which drives them from trusting in themselves, and compels them continually to call upon the name of the Lord. But let not the tried one faint under the severe conflict. None but they who have the mind of Christ can know anything of this warfare; consequently this very opposition, which produces such deep and painful doubts and fears, is itself infallible evidence of the work of the Spirit in those who are called to experience it. Those who can remember a time when they had no hunger and thirst after righteousness, will recollect that they then had no trouble with this warfare within themselves. While there is no mind in one but that carnal mind inherited from the natural Adam, there can be no warfare, for there is no opposition to the lofty imaginations of that mind; but when that life in Christ Jesus, which is the light of men, shines in the heart, immediately there is a conflict, the flesh lust- ing against the Spirit, and the Spirit against the flesh, and the troubled saint painfully realizes that he cannot do the things that he would. If any one is free from this conflict while subject to the vanity of the body of this death, the evidence is that the mind of Christ is not in such an individual; but they who suffer from this warfare, and groan, being burdened under this bondage of corruption, have the abiding evidence that their experience is that of the apostle, and of those saints to whom he wrote. The mind of Christ must be in them, else there would be but the one carnal mind, which is enmity against God, not subject to the law of God, neither indeed can be; and having nothing to oppose it, there could be no conflict. So even the painful struggle which extorts the perpetual crying to God for deliverance, is itself an assuring evidence of the indwelling Spirit of Christ. Where that Spirit is, it always produces the mind of Christ, and that mind unmistakably identifies the subjects of divine grace, who alone are led by the Spirit of God.

Since the mind of Christ ever abides in all the saints, the question arises, why are they enjoined to let that mind be in them? This is needful, that the rule given by the pen of the inspired apostle may be perfectly identical with that which is by the same Spirit written in the new heart of every saint. For the law of the King in Zion is not written on tables of stone, nor are they dependent alone upon the record made with ink on the pages of the inspired Scripture; but in this gospel day the Lord has fulfilled his promise as spoken by Jeremiah, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin

no more."—Jer. xxxi. 33, 34. To the natural mind the assurance of this truth of God appears to give encouragement to sin, because the Lord has spoken, and will not change his purpose of love and mercy to his people; but those who desire to live in rebellion against God, have not yet learned the exceeding sinfulness of sin, and show by such choice that they are not dead to sin. The natural mind knows no higher motive for refraining from sin than the selfish fear of punishment and the covetous desire for the happiness of heaven. The spirit of holiness in the mind of Christ, loves righteousness and hates iniquity, not merely in view of the consequences resulting from these opposite principles, but because that new heart created within the subjects of grace is holy as God is holy, being "Christ in you the hope of glory."—Col. i. 27. Having the mind of Christ, they who are led by the Spirit of God are willing subjects of his law of holiness, and it is their continual grief that they feel the burden of sin in themselves. When they would do good, evil is present with them, and they cannot do the things that they would. Then again, so deceitful is sin, that they are often bewildered by it, so that they are not able to know their own treacherous hearts. Thinking they are moved by love to God and zeal for his truth, they are sometimes betrayed into a carnal strife for selfish gratification. Then the inspired rule will expose the error. In the light of that truth, what they had thought was devotion to the Lord, is shown to be nothing but vain jangling, striving for pre-eminence, and ambition for self-exaltation. Temptation to indulge in this departure from the law of our Lord, is never exposed in its true character to the sight of the saint whom the tempter would entrap. The more common form in which it appears is that of a great anxiety for the honor of our Lord, and zeal for sound doctrine and the order of the church. The victim of this temptation rightly thinks there can be no danger of being too earnest in this good work; and soon the artful devices of our adversary have withdrawn our minds from the doctrine and order of the church which our Lord has established, and substituted instead of the divinely authorized rule some plausible notions and devices of our own, for which all our zeal and earnestness are engaged. Sometimes it may be that we are so deluded as to feel a self-complacent pride in the part we are taking in the discord among the saints, which results from our own disregard of the mind of Christ. The evil spirit ruling in us is transformed in our sight as an angel of light. He is not apt to direct our thoughts to the pattern of our perfect Example; nor does he remind us that Jesus says, "By their fruits ye shall know them."—Matthew vii. 20. Even the horrible fruit of this spirit in our own hearts is concealed from our view, so that we are led to think it is zeal for the truth which causes the exultation we feel in thinking how much we ex-

cel in our walk, or in sound doctrine, those against whom our evil surmises have been excited by the wily tempter. And when we have succeeded in sowing discord among brethren and separating chief friends, this false spirit may prompt us to be very sorry that all the brethren are not as sound and orderly as we are. But this old serpent will always blind our eyes to the horrid presumption which prompts us to claim ourselves as the pattern, instead of obeying the command in our text by taking the mind of Christ as our rule. His example and his commandment require that we be humble, and each esteeming others better than ourselves. Does this humility appear in our assuming to be special guardians of the honor of God? May we not in this subject ourselves to his rebuke in demanding of us, "Who hath required this at your hand?" God has never committed his honor to the custody of any creature in earth or heaven. It is the reasonable service of the saints to present their bodies a living sacrifice, and to glorify him in their body and in their spirit, which are God's.—Romans xii. 1; 1 Cor. vi. 20. This can be done only in obedience to the command in the text under consideration. In Christ Jesus God was perfectly glorified. Just as far as they are governed by that mind which was in him, do the saints display the glory of his grace, in yielding their members servants to righteousness unto holiness.—Rom. vi. 19. It is God who worketh in them both to will and to do of his good pleasure; but James tells the twelve tribes to whom he writes that wars and fightings among them come from a very different source.—James iv. 1-12.

When favored with a manifestation of the grace which ever dwells in our precious Lord Jesus, the all-absorbing desire of the saints is for conformity to that perfect model. Indeed, they then feel that they can never be satisfied until they awake with that perfect likeness which shines all gloriously in Christ. Yet how often are we allured by the vain attractions which the world displays to entice our selfish hearts! May the hand of our ever-gracious God preserve all who love the truth from the snares of the evil one, and from the pride of their own carnal minds, and enable them in their daily walk and conversation to obey the injunction in the text.

THE OFFICE OF DEACONS.

In observing the order established in the church of Christ, it is important to understand what has been left on record for our instruction by the pen of inspiration; and it should always be remembered that nothing can be added to that rule without involving the presumption that the law of Christ is not perfect. Every office in the church is not only established by apostolic authority, but the duties and qualifications of those who officiate are also defined. If we fail to find those instructions in the revealed word of God, the fault must be in

our own blindness, and not in the rule which is given by our Lord.

Some difficulty has been found in understanding the particular duties and relations of the office of deacons, and some have supposed that they who occupy that office have authority vested in them to control at least in some degree the action of the church. This view would conflict with the express directions given James iii. 1 and 1 Peter v. 5: "My brethren, be not many masters, knowing that we shall receive the greater condemnation;" and, "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." But the perfect law of Christ cannot conflict with itself; therefore it must be our own error which leads to such a result. Now, the very same word which is translated in our version of the New Testament by the word *deacon*, is in other passages translated *servant*. And the same word as applied to *Phoebe* is so translated Romans xvi. 1.

The following clear and conclusive article on this subject we copy from the *Gospel Standard*, (London, England,) of July, 1881:

INQUIRY.

Dear Mr. Editor:—Permit an oft-instructed, profited and constant reader of the *Gospel Standard* to ask the following questions, which, perhaps, you will kindly answer in the *Gospel Standard*. First. Ought a properly organized and long established church to have more than one deacon or not? Second. If there be one, and ought to be another, whose place, right or obligation is it to choose another, that of the church or that of the pastor? If you say this belongs to the church, what does Titus i. 5 and Acts xiv. 23 mean? But if it belongs to the pastor, as some may infer from these Scriptures, then what does Acts vi. 3 mean? Or is the church and pastor under obligation concurrently to choose another? Yours sincerely,

A CONSTANT READER.

ANSWER.

First, let us try to arrive at the meaning of the word *deacon*. When stripped of its ecclesiastical adornments, it means *servant*; and, like our own word *servant*, it embraces all kinds of service. The word *diakonos*, deacon, as found in the passages quoted, will show that there is no official exclusiveness about the word itself.—1 Tim. iii. 8, 12. Then examine Matthew xxii. 13, Mark ix. 43, John ii. 9, Romans xiii. 4, xv. 8, referring to Jesus Christ as the servant of God, a minister; and so to Paul and others.—1 Cor. iii. 5; 2 Cor. iii. 6. Also to Satan's servants, 2 Cor. ix. 15, ministers; and 1 Timothy iv. 6, "a good minister," "deacon," that is, servant.

Deacon, then, means servant. Now, as a deacon is the servant of the church, there needs no difference of opinion to arise as to whose right it is to choose the servant. For the want of understanding that it means only "servant," both ministers and deacons forget themselves very often, and incorporate ecclesiastical dignity into their service, instead of seeking to be made "good ministers of Jesus Christ."—1 Timothy iv. 6. We hold, therefore, that it is the place, right and obligation of the church to choose their own servants.

Taking this view of the subject, our

correspondent asks us, "What is the meaning of Titus i. 5 and Acts xiv. 23?" The word rendered "ordain" means simply to appoint, to make, or to constitute. Now, what was Titus to do? Not to appoint deacons only, as understood by our correspondent, but Elders; and Elders would be the overseers (bishops) also.—Acts xiv. 23; Titus i. 5, 7. So that Elders included all needful servants. An Elder might be an apostle; but of these Titus had no orders to appoint.—1 Peter v. 1; 2 John i. 1. We must not forget that these Cretaus were newly formed little bands of believers, who had never heard or seen anything of the kind before, and therefore needed the assistance of the apostle, or some one else who could act for him, to form them into little bodies of worshippers, and help them in their choice of Elders or overseers. Pliny says there were about one hundred cities at that time on the isle of Crete, which is about one hundred and sixty miles long, and varying from thirty-five to six broad. That this ordination of Elders was not a canonical consecration, we may be sure of, by referring to the manner in which such acts were done. The mode of appointment is found in the other passage our correspondent refers us to.

Paul and Barnabas did not make the choice of the Elders, as recorded in Acts xiv. 27. The word rendered "ordain" there means "to vote by holding up the hand." Now, who would hold up their hands, the assembly, or Paul and Barnabas? Paul and Barnabas presided over the meeting, but the people made the choice. This, we think, disposes of both sides of the question. But it should be remembered that all things are to be done in a right spirit. It would not be wise for a church to choose another deacon (servant), to the annoyance of one who is serving them faithfully, nor yet to the discomfort of the pastor. The comfort of existing servants ought to be duly considered. Neither should existing servants, whether pastors or deacons, unnecessarily obstruct the church in the choice of their own servants. "Let all things be done decently and in order."

The number of deacons required can only be settled by the amount of labor to be done. Avoid too many servants; have sufficient, whether it be one or more. We have referred to the meaning of words in order to arrive at a clearer understanding of the question, and in fewer words.

ERRATA.

THE signature to the article on page 77 of our last issue should read J. C., instead of H., Beeman.

INFORMATION WANTED.

ANY person knowing the present address of the following person will confer a favor by sending the same to this office, viz.:

Charles Van Cleve, formerly of Sorrel Horse, Pa.

CHANGE OF ADDRESS.

ELDER Smith Ketchum having changed his post-office address from Kewanee, Ill., to Elmwood, Peoria Co., Ill., wishes all his letters, telegrams, &c., sent to the latter place.

My correspondents will please address me at Social Circle, Walton Co., Georgia, instead of Rutledge, Morgan Co., Georgia.

D. F. P. MONTGOMERY.

MARRIAGES.

MARCH 20, 1883, at the house of the bride, by Elder Wm. Adams, Mr. D. F. P. Montgomery, of Morgan County, Ga., and Mrs. Mary Ann Lackey, of Walton County, Ga.

OBITUARY NOTICES.

DIED—At the residence of her husband, in Attala County, Miss., January 22, 1883, Mrs. Amanda Ellington, aged 61 years, 7 months and 14 days. She had been suffering of typhoid pneumonia for eight days, but evidently died of heart disease. She was the wife of D. H. Ellington, and daughter of David and Mary Sherril. She was born June 8, 1820, and joined the Baptist Church in her fourteenth or fifteenth year, which was before the split between the Primitive and Missionary Baptists. She remained with the Missionary order for some time, but becoming dissatisfied with them, refused to own them as her people, but never attached herself to the Primitive order. The writer of this notice has been personally acquainted with Mrs. Ellington from his early boyhood, and I must confess that language would fail to express the esteem I have all the while had for this amiable lady. I said amiable, but the word does not seem to convey enough. She was born in South Carolina, and was married to D. H. Ellington in the state of Georgia, in 1839, and about the last days of the same year she with her husband emigrated to Attala Co., Mississippi. She was the mother of eight living children, (one son and seven daughters) all grown, besides others who died young. She was one of the most self-sacrificing persons that I have ever known. She always seemed disposed to soften all charges that came before her against any person, and seemed to desire rather to excuse than to accuse. As to her christian deportment, we think she was not surpassed by any. Owing to the extreme cold weather, Mrs. Ellington's condition had not been known by her neighbors. About twelve o'clock Sunday night, January 21, she expressed a desire to see me, and I was immediately sent for. On approaching her bedside, I was greatly surprised to find her so very low. She was perfectly rational, and passed the usual compliments, and then told me that she had been telling her children something that she had never before told them. She did not say to me what she had told them, more than that she did not want them to be as timid as she had been; but if they felt like they had anything on their minds that they desired to tell the brethren, to do so, and not live as timidly as she had. She then called me by name, and said she wanted to see me; that she felt to owe me an apology, and that she ought to have made an apology to uncle Edmond Brister, but could not now, as he had fought the good fight and was gone. She said, "I have shunned you, and I believe you know it, and I want you to forgive me." (I had endeavored to talk with her in regard to the reason why she did not attach herself to the church, and she would avoid the conversation.) She said, "I am very nearly gone, and there is my poor old husband, as I might say, on the brink." She said she wanted me to pray for her and her children; and not only once, but to pray without ceasing; and then she said, "I have almost lived a life of prayer." Her children were sent for, and all got there before she expired. She died at one o'clock p. m. Brother Ellington has lost a dear companion, his children have lost a kind and affectionate mother, and the community has lost a friend. While we are left to mourn our loss, we can say that we do believe our great loss is her eternal gain. We desire all christians who may read this notice, to remember our dear old brother and his family at the throne of grace. May God, who reigns omnipotent, give us such christian fortitude as our departed friend had, and enable us to say, as she did, a short time before she died,

"How lost was my condition
When Jesus made me whole!
There is but one Physician
Can cure a sin-sick soul," &c.

WM. GUESS.

I SEND for publication in the SIGNS, the obituary of brother James Kuykendall, who

departed this life at the residence of his son Alva, (near Harmony Hill, Rusk Co., Texas), whose house has been his home for the past two years. He died November 15, 1882, at the ripe old age of 83 years and 15 days. He was born in Tennessee, and was married to Miss Dorcas Reynolds, in the state of Alabama, in 1820, and she departed this life in 1860; and in August, 1861, he married Mrs. G. M. Jackson, who survives him. He was a consistent and orderly member of the Old School Baptist Church for forty years, (his first wife also being a member), thirty of which years he was a constant reader of the SIGNS OF THE TIMES. His second wife, who survives him, is not a member, but was a devoted wife and estimable lady, who spared no pains in making him comfortable in his old age. Her home for many years was a pleasant resort, and an affectionate home for all the saints who have availed themselves of her kind hospitalities, giving strong evidences of her high appreciation of the people of God. By her kind treatment to a devoted christian husband, whose manhood and vigor were exhausted, and by the process of toil and time, his system having given way, she very naturally won for herself the kindest sympathy and affections of all the saints who knew her. It is due to the memory of our much esteemed brother Kuykendall that we say, God in his providence saw fit to give him to the church of Christ as a devoted Deacon, for about thirty years, which office he filled with fervency and zeal, to the entire satisfaction of the church. About two years before his demise, he requested the church to excuse him from the duties of his office, and assigned for a reason that his physical and mental faculties had so far given way that he was incompetent to the task, and desired that one more vigorous should take his place, which request was complied with. About five or six days before his death he said to the humble writer that his time for departure was at hand, and that he was perfectly resigned to the will of heaven. He did not complain of any special disease, nor was there any marked evidences of disease in his case; but he only complained of being tired, the machinery of nature having given way. We feel that it is due to his son Alva and wife, together with their children, to say that they bestowed all the kindness and love that could have been rendered to a devoted christian parent. Brother Kuykendall leaves a wife and eight devoted children to mourn their loss; but they do not mourn as those who have no hope, for their loss is his eternal gain.

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

Having served the church of brother Kuykendall's membership at Old Union for the past seven years, as their pastor, we can confidently say that we never met a more devoted christian.

Yours in hope of eternal life,

CHARLES HOLCOMB.

HARMONY HILL, Texas, March 12, 1883.

BRETHREN BEEBE:—By request I send you this notice of the death of my brother, Abraham Seitz. He was born in Rockingham County, Virginia, June 25, 1796, and died January 7, 1883, at the ripe old age of 86 years, 6 months and 12 days. Brother Abraham, at five years old, with the rest of his father's family, removed to Fairfield Co., Ohio. At the age of twenty, he was baptized by our father, Elder Lewis Seitz, and received into the fellowship of Pleasant Run Church, and has ever remained steadfast in the faith of God's elect, salvation by grace alone. At twenty-two he was married to Rebecca Huddle, with whom he lived happily for thirty-nine years, when she preceded him in yielding to the call of the Master to rest. A few years after his marriage, he moved with his family to Coles County, Illinois. While yet prospecting here, to find a suitable home, he met with what men would say was "a narrow escape from death." While drawing water from a well twenty-two feet deep, with an old time "sweep," he slipped and fell to the bottom. While only slightly bruised, he was unable to extricate himself; but during the day some travelers heard his cry and

elped him out. He never unloaded his ousehold goods, but turning about, came ack to Putnam County, Ohio, settled in the nbroken wilderness, and staying on the ame farm, lived to see literally that wilder- ess blossom as the rose, enriched and beau- fied by the varied modern improvements. veral years after the death of his wife, he arried Nancy Seavitt, who survives him. rother Abraham was one of fourteen chil- ren, (seven brothers and seven sisters). All f these lived to rear families, and none died nder 60 years old. But two of us survive his brother, myself at eighty years, and a ister in Illinois. For twenty years our rother has been much afflicted with rheuma- ism, and this for years was accompanied with lindness and loss of hearing. While thus fflicted in body, his mind found sweet com- ort in the gospel of God's saving grace. In is last days this was his daily theme in on- versing with his friends. Besides his wife, ur brother leaves four children, located in hio, Illinois, Kansas and California.

Thus one by one do we continue to go the ray of all the earth. This world is not our ome; but with the yearning of a sin-sick soul, we seek one eternal in the heavens. Farewell, happy brother, bereft of all that ould burden thy mind.

"How rich is the soul that has left
This wearisome body behind!

Dear brother, afflicted no more
With sickness, or shaken with pain.
The war in thy members is o'er,
And never shall vex thee again.
The lids that so often were closed,
By sorrow forbidden to sleep,
Are sealed in eternal repose,
And never, no never, shall weep."

Your brother in hope of eternal life,
LEWIS SEITZ.
BLOOMVILLE, Ohio, March 20, 1883.

DEAR BRETHREN BEEBE:—I have to an- nounce the death of my aunt, **Miss Teye W. Green**, which occurred on February 1, 1883, at the age of 77 years and 18 days. The sub- ject of this notice was born and raised and never lived out of this immediate neigh- borhood. The doctor says the immediate cause of her death was heart disease, although she has been a great sufferer most of her life from dyspepsia, and for several years past from neuralgia, which had caused the loss of sight of one of her eyes. Indeed, a common remark of hers, for some time past, was, that she rarely saw a well hour. She received a hope in Christ when a young woman, and when she died was a consistent member of the Mt. Zion Church, Loudoun Co., Va., hav- ing, like many of the Lord's chosen ones, passed through Babylon to get to her home. She joined the Methodists first, and was af- terwards (before the split) baptized in the fellowship of what was then the Little River Church, by John Oglevie. Being one of those timid, backward ones, always slow to act, she did not at first come out with our brethren who (upon the introduction of men- ordered institutions) withdrew from Little River and constituted the Mt. Zion Church; but afterwards, finding that she was a stranger in a strange place, never having been taught in her wonderful experience that God had substituted the works of the crea- ture for his own sovereign grace, she left them, and cast her lot at Mt. Zion, where she was received with open arms. As those of our brethren know who have visited us, there was but the one theme that interested her, the finished work of Christ, and her in- terest in the same; and she could dwell on that from morn till night. But she passed from the church in its militant state, to that triumphant, eternal rest which God hath pre- pared for all them that love his appearing. Dear soul, no more sorrow and suffering, no more of those gloomy days and sleepless nights, but rest in Christ which will never end. What a sweet thought!

Her remains were taken to Mt. Zion, where, after a discourse by our very dear brother and pastor, Elder J. N. Badger, who was with us at the time of her death, from 1 Tim. i. 9, 10, they were laid away in the graveyard at that place.

Yours in hope,
G. G. GALLEHER.
HICKORY GROVE, Va.

DIED—On Friday, February 23, 1883, near Delmar, Sussex County, Del., **Miranda C. Hearn**, wife of Stephen G. Hearn, and young- est daughter of Winder Hastings, in the 33d year of her age. As the house of brother Winder Hastings has so long been a stopping place and home for Baptist minis- ters and other brethren, sisters and friends, a very extensive and interesting acquaintance has been enjoyed with the family. All who have been favored with this acquaintance will deeply sympathize with the family in this hour of their sorrow. An affectionate and devoted daughter, a faithful, loving wife, and a kind and tender mother has been suddenly torn from these tender ties, and from the fulfillment of these endearing obli- gations, to her eternal home. From a state of uniform good health, she was stricken down with what was probably neuralgia of the heart and liver, or lungs, and with which she languished, suffering intensely about four weeks. From a letter from the bereaved husband, I extract the following:

"She bore her pain patiently, and with christian fortitude, and seemed to be perfectly reconciled to the will of God. Her aged father and myself asked her concerning her hope beyond this world. She told us that she had no fears of death; and that she would be out of pain, and at rest. She was conscious while we were talking with her, and the thought of death did not seem to give her the least alarm. She told me just before she died that I had done all that I could for her, and that she was satisfied to be left in the hands of the Lord, knowing that he was just and that all would be well with her. Her last words were, 'Don't grieve after me.' Ye who have watched by the bedside of your loved ones, who have prayed that they might be spared, but instead have seen the coffin lid close over their mortal remains, ye alone can tell the anguish that dwells in the hearts of those thus bereaved."

A breach has been made in a loving family. A fond and doting husband has been left with four little children to mourn an irrepar- able loss. An aged father, and a number of brothers and sisters have been called to en- dure a sore trial. We can all sympathize and pity, but we find it hard sometimes to say and to feel that it is all right.

E. RITTENHOUSE.

DIED—In North Berwick, Maine, February 4, 1883, **Mr. Daniel Abbott**, aged 71 years. He never had the mind and natural abilities to care for himself that many others have, but he had kind parents and sisters, who took the best care of him. His parents and a sister died some years ago, leaving him wholly in the care of his youngest sister, (who is a worthy member of our church), and she took the very best care of him, until death took him from time to eternity. He has always at- tended our meetings, and it is said by many that no other one that did attend could re- member so many of the texts, and so much of what was said from them, as he did. Two days before he died, he repeated two verses of Scripture, and told where they were, and the next day asked me to pray for him. At his funeral, I judged two hundred people at- tended. May God bless the lone sister, that she may be cared for as well as she cared for him.

ALSO,

DIED—In North Berwick, Maine, February 25, 1883, brother **Daniel Quint**, aged 86 years. He has been one of the most worthy members of our church a great many years, firm in the belief that every child of God would hate his own life, so that he could not trust in any- thing that he could do, to appear before God fit for heaven; but that every child of God would be prepared for heaven wholly by the holy life of Christ. He was faithful in attend- ing his meetings as long as he could, but for a number of years he has been too feeble to do so. A very large number of people attended his funeral. He has left an aged companion in her eighty-eighth year, who was able to follow him to his grave; also four children and many other relatives to mourn, but not without hope.

ALSO,

DIED—In North Berwick, Maine, March 2, 1883, **Mr. Ira Grant**, aged 50 years. He had been as well as usual for some time, and went

into the barn to feed the stock, and in a short time was found dead there. It had every ap- pearance that when at work, he fell dead. It has been judged that three hundred people attended his funeral. He has left two broth- ers and many relatives to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

By request of the friends, it becomes my painful duty to send for publication in the SIGNS, the obituary of brother **Michael Crowther**, who departed this life Tuesday night, March 6, at his residence near Black Rock, Baltimore Co., Md., aged 64 years, 7 months and 7 days. His disease was cancer of the stomach, from which he suffered intensely from the first of November until his death. Brother Crowther was baptized by Elder Samuel Trott, in the fellowship of Black Rock Church, about twenty-four years ago, in which fellowship he has walked ever since, holding the unabated esteem and con- fidence of the church, and regarded by every one as an honest, worthy citizen and kind neighbor. I have known brother Crowther for fifteen years, and have found much pleas- ure in his conversation. He delighted to speak of the hope of the gospel, and while preaching I have seen his face light up, and tears in his eyes, as his heart responded to the truth that was being presented. I saw him several times during his illness, and suf- fering though he was, he always received me, and all who came, with a smile and cheerful words of welcome. After he was taken ill, his mind was drawn especially to the book of Ruth, and the words, "Entreat me not to leave thee," &c., were particularly sweet to him. He said to me that he desired to hear a sermon upon them, when he got able to go to Black Rock again. This was near the first of his sickness; but they were on his mind to the end. Our brother knows better what the fulness of their meaning is, than any of us do now. His funeral was very largely at- tended upon the afternoon of the 8th inst., at Black Rock. The text was John xi. 4. Brother Crowther leaves his companion, two sons and one daughter, to mourn their loss. May God comfort them in their bereavement, and guide their feet in the way of peace, for Jesus' sake.

As ever, your brother in affliction,
F. A. CHICK.
REISTERSTOWN, Md., March 24, 1883.

It becomes my painful duty to forward the obituary of our dear sister, **Mrs. Margaret Jenkins**, who departed this life February 20, 1883, of pleurisy. Sister Jenkins was bap- tized in the fellowship of the Old School Bap- tist Church thirty years ago, by the late Eld- er D. S. Bradley, of which she remained a consistent and worthy member until she died. She was an ornament not only to the community in which she lived, but also to the church of which she was a member. She was born in the state of Pennsylvania, in the year 1804, emigrated to this county when a child, was married to our late brother Hez- ekiah Jenkins in 1826, with whom she lived happily and contented until death separated them, in the demise of our dear brother Jen- kins. As a wife, mother, neighbor, friend and christian, she was all that could be de- sired. She died, after spending a long and useful life, in the full triumphs of faith. A funeral discourse was preached by the writer, to a large and attentive assembly, from the words, "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; afterwards they that are Christ's at his com- ing." She leaves a family and a large circle of friends, together with the church, to mourn their loss; but that which is loss to us, is gain to her. May God sanctify our bereave- ment to our good, and enable us to live as we would die, in the fear of God.

Your brother in hope,
J. H. WALLINGFORD.
CHESTER, Mason Co., Ky.

DIED—January 10, 1883, **Temparence Jones Ward**, daughter of Benjamin and Tabitha Jones. She was born in Edgefield District, S. C., January 20, 1815, moved to Dallas Co.

Ala., in 1822, joined the church at Sister Springs, and was baptized by Elder David Moore, when about nineteen years of age. She was married to Pleasant Ward in 1840, moved to Union County, Ark., in 1844, and united with the church at Shady Grove soon afterwards, where she remained a con- sistent member until the church was dis- solved. The writer was personally acquaint- ed with her, and although she had faults, as all others have, yet she always tried to live as a christian, loved to attend preaching, and was willing to aid her pastor. Although she was poor in the goods of this world, we believe she is rich in the world to come. Her husband was a cripple, therefore she had a hard time in this world. She raised a large family of children, several of whom have fallen asleep in Jesus. Her husband also preceded her to the grave, a notice of whose death was given by the writer in 1879. She was sick only a few days, with pneumo- nia, when she fell asleep in Jesus. She leaves five children, some grandchildren, and a host of relatives and friends, to mourn; but we do not sorrow as those who have no hope.

D. W. WARD.

CHAMPAGNOLLE, Ark.

Sarah Elizabeth Barnum was born March 14, 1861, professed a hope in Christ, and was baptized in the fellowship of Bethlehem Church, Franklin Co., Ind., on the first Sun- day in June, 1882, by Elder W. M. Tharp, where she remained a true and faithful mem- ber until her death, which occurred Feb. 22, 1883, aged 22 years lacking 20 days. Her sickness was lingering, but she bore it all with christian fortitude. She said she was willing to die, and her hope was strong in Jesus. The funeral discourse was not deliv- ered until the first Sunday in March, at the church where her membership was, by the writer, from 1 Cor. xv. 49, ("As we have borne the image," &c.), to a large congrega- tion of relatives and neighbors. She leaves a father, mother, two brothers and eight sis- ters, to mourn for her whom they loved, but we mourn not as those who have no hope.

JAMES MARTINDALE.

HAGERSTOWN, Ind., March 5, 1883.

It becomes my painful duty to announce the death of my beloved daughter, **Caroline E. Wyman**, who died of quinsy, November 17, 1882, aged 12 years and 10 months. This dear one was attacked with spinal fever, when three years of age, which left her en- tirely deaf. At the age of ten years we placed her in the institute at Flint, for the deaf and dumb, where she learned very readily. I have several nicely written let- ters I received from her while there. She came home last June, and remained until September. In November, measles broke out in the school, sixty-three being down at one time. They did not let me know my child was sick, but I heard that some had measles, and I started to bring her home. When I arrived there, I found my child was dead, and laid away in a vault, ready for burial. Telegrams were sent, but through careles- ness were not delivered. She was recovering from measles, went out to play, and took cold. She suffered terribly, but was very pa- tient, often praying for father and mother, and for patience to wait for them. She told them that she was going to Jesus, where she could hear and sing. She was conscious to the last, and spent much time in prayer. O! my home is lonely, and I am crushed with grief. But I feel assured that she is singing the new song, in realms of everlasting bliss; and I hope, when I lay off this vile body, to meet her where no sorrow nor parting shall come.

Your unworthy sister in sorrow,
SARAH WYMAN.

WESTON, Mich.

DIED—Near Petersburg, Kent County, Del- aware, January 8, 1883, **Johannie Gruwell**, son of John C. and Mary C. Gruwell, aged about three years. Brother and sister Gruwell have thus lost their only child. He was a bright and interesting boy, but had been quite helpless from a spinal affection for the last ten months. After long and patient watching, and witnessing much suffering

that little could be done to alleviate, at last the loved one is taken away. The sufferer is at rest, but the place of cheerfulness and joy is made sad and desolate. Such is life.

E. RITTENHOUSE.

DIED—On March 1, 1883, near Oskaloosa, Clay County, Ill., of epilepsy, Miss **Martha A. Downing**, daughter of Samuel D. and D. A. Downing, aged 28 years, 9 months and 20 days. To read God's word was her delight.

RECEIVED FOR THE CHURCH HISTORY.

E Dush 2, William Bannister 2, Russell Higley 2, Elizabeth Bogart 2.—Total \$3.00.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the church at Black Rock, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, (16th), 1883, and continue three days.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, NewCastle Co., Del., to commence on Wednesday before the fourth Sunday in May, (23d), 1883, and continue three days.

B. C. CUBBAGE, Clerk.

The Delaware River Old School Baptist Association is appointed to be held with the First Baptist Church at Hopewell, Mercer Co., N. J., to begin on Wednesday before the first Sunday in June, (May 30th), 1883, and continue three days.

G. M. FETTER, Clerk.

The Warwick Old School Baptist Association have appointed to meet with the New Vernon Church, Orange Co., N. Y., on Wednesday before the second Sunday in June, (6th), 1883, and continue in session three days.

BENTON JENKINS, Clerk.

The Chemung Old School Baptist Association will convene, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., on Wednesday before the third Sunday in June, (13th), 1883, and continue the two following days.

J. C. BEARD JR., Clerk.

YEARLY MEETINGS.

The Sugar Creek Church, Crawfordsville, Ind., have appointed a yearly meeting, to commence on Saturday before the first Sunday in June, 1883. Brethren of like precious faith are invited to visit us at that time.

M. M. VANCELEAVE.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BREES, Spencerville, Allen Co., Ohio, or this office.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE'S SONS,

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

TERMS.

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B. L. BEEBE. WM. L. BEEBE.

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 do 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 do 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 do 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.

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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ON

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., MAY 1, 1883.

NO. 9.

CORRESPONDENCE.

Scio, Linn Co., Oregon, March, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see in the SIGNS, Vol. 51, No. 4, a communication from our dear brother, Wm. S. Montgomery, of Social Circle, Georgia, in reply to brother J. W. Mead of Honey Grove, Texas, asking him to give his views through the SIGNS, on Jude 6, and 2 Peter ii. 4, which reply I read with considerable interest. And I hope our dear brother will not be hurt with me if I offer some additional thoughts on the same passages, inasmuch as he has introduced his "reply" with the following remarks, "I cannot say that I have no views on the above, yet they may not accord with those of able brethren whose views are clear on the passages. After I have given mine, should they be incorrect, it would be a kindness in any of them to correct me, and let the household of faith have the benefit of their views." Now I do not profess to belong to the class as set forth by our brother. Although I am old in years, I am but a babe in knowledge. Still God has "out of the mouth of babes and sucklings perfected praise."—See Matt. xxi. 16. Neither do I say that brother Montgomery's views are incorrect. Neither have I taken my pen in hand to contradict anything that he has written, and if I know my own heart, I feel myself to be far inferior to brother Montgomery in point of spiritual discernment. The passages read, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them in chains of darkness, to be reserved unto judgment."—2 Peter ii. 4. "And the angels which kept not their first estate, [or principality, margin] but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6. Now, my dear brother, let us examine the context. Peter commences the chapter thus, "But there were false prophets also among the people, even as there shall be false teachers among you." These false teachers that shall be among you were professedly gospel preachers. And that being spoken in prophecy, it has been fulfilling from that day till now, and will be till the end of time. And those angels by the apostle are set forth as an example for these. And notice, my dear brother, the apostle does not say God will not spare the angels that sinned; using the future tense; but it is in the past. "For if God spared not the angels that sinned," &c. And he sets forth

other examples, "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." These were all, with the angels that sinned, spoken of in the past tense, and were set forth by the apostles as ensamples for those who after should live ungodly, which were the false teachers that the apostle said "shall be among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," &c. "Bought them," (*i. e.*, bought them from Egyptian bondage). So, my dear brother, you see, we must look elsewhere than to the gospel for the angels that sinned. Jude uses different words, but they have precisely the same meaning. He says, "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. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Now this is exactly in unison with another expression of the apostle Peter's, "Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."—2 Pet. iii. 6, 7. These were the first or legal heavens, which are the Jewish kingdom of heaven, which includes the whole Jewish nation, together with its angels, (ministers or messengers), and its ordinances and ceremonies. Now you see, my dear brother, that the antediluvians, Sodom and Gomorrah, and the cities about them, together with the angels that sinned, or that kept not their first estate, but left their own habitation, are summed up

into one whole, for an example to those who after should live ungodly, which were particularly designated as, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men," &c.—Jude 4. Or, "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." These false prophets were among, and were a part of the angels that sinned, which by men are frequently called fallen angels. Well, I have no objection to the term, but they have fallen from no higher station than from the first, legal, or Jewish heaven, and the angels under consideration, in my opinion, consisted of the false prophets and the priests, as the angels or ministers of the covenant that God made with the fleshly Israelites, when he took them by the hand to lead them out of the land of Egypt. Then in what sense did they leave their own habitation, and keep not their first estate? What was their first estate, and their own habitation? A habitation is a place of abode, a dwelling. An estate is property owned. The habitation of both prophets and priests was the house of the Lord, where they were commanded to dwell all the days of their life, or throughout their dispensation, to minister unto him in his holy courts, and serve him in his temple; to prophesy in his name, and to offer sacrifices upon his altars. And their first estate was, as spoken by Stephen to the high priest, "This is he, [Moses] that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us."—Acts vii. 38. Paul asks the question, "What advantage then hath the Jew? or what profit is there of circumcision?" And he answers, "Much every way; chiefly because unto them were committed the oracles of God."—Rom. iii. 1. But Stephen, in his address before the high priest, said, ye "who have received the law [oracles] by the disposition of angels, and have not kept it."—Acts vii. 53. Their first estate, then, was the law, with all its ordinances, and did they keep it? No. We will examine the false prophets first. "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of

their heart." "By sword and famine shall those prophets be consumed." "For I will pour their wickedness upon them."—Jer. xiv. 14-16. "Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulteries; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore, their ways shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to err. I have also seen in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the waters of gall; for from the prophets of Jerusalem is profaneness gone forth in all the land."—Jer. xxiii. 9-15. Again, "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. v. 25-31. We will now turn our attention more particularly to the priesthood. "And they served their idols: which were a snare unto them. Yea they sacrificed their sons

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and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance."—Psalm cvi. 36-40. "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God: to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."—Deut. xxxii. 15-25. Now by comparing these with some of the previous verses of the same chapter, we can plainly see how the angels under consideration "kept not their first estate, but left their own habitation," and also, how they were "reserved in everlasting chains, under darkness, unto the judgment of the great day." "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him suck honey out of the rock, and oil out of the flinty rock; butter of

kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape."—Verses 8, 9, 11-14. This is the first estate that those angels kept not, and their own habitation which they left. The fifteenth verse commences thus, "But Jeshurun waxed fat and kicked," &c. Whata contrast! You see from whence they have fallen, and how they sinned. And God did not spare them, although they were a chosen, typical people; but reserved them in everlasting chains under darkness, unto the judgment of the great day. That great day was when the Lord Jesus descended in flaming fire, clothed with vengeance, to pour out his unmitigated wrath upon Jerusalem, and that devoted nation of people; the cup of iniquity being full to overflowing. Hence, as quoted before, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." The heavens and the earth here spoken of were the estate these angels kept not, and the habitation which they left. And the Lord Jesus said, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day," (that is, in a law sense.) Mind, he does not say it would have been saved in the Lord with an everlasting salvation. It is merely a temporal salvation. "It would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. xi. 23, 24. Those days of judgment are also merely temporal. The day of judgment of Sodom, was the day when God rained fire and brimstone upon the city, and burned it up with all its inhabitants, except Lot and his family. The day of judgment of Jerusalem and all the cities of Judea, was the time when God poured out his wrath and fiery indignation upon that people; as our Lord Jesus Christ has said, "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon his people. And they shall fall by the edge of the sword, and shall be led away cap-

tive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 16-24. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Then how true are the words of Jesus, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." When God entered into judgment with Sodom, he rained fire and brimstone upon them, and in a few moments their sufferings, so far as this life is concerned, were at an end. But O! when we turn to Jerusalem, what do we see? Alas! we see months and months of extreme, indescribable suffering. They had no egress, they were shut in, and were killed by sword, by famine, by pestilence, and by extreme starvation; insomuch that they were constrained to eat the dead and dying, and even their own infant children, in order to appease an insatiable desire for food. Truly, then, "It shall be more tolerable for Sodom in the day of judgment than for thee." Thus, "God spared not the angels that sinned, but cast them down to hell." The above is the hell they were cast into. "Many shall come from the east, and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." This caused the dear Redeemer, when he beheld the city, and what should befall it, to weep over it.

I submit the foregoing, brethren Beebe, to you for your disposal; and if published, then to all the readers of the SIGNS, and especially brethren J. W. Meade, of Honey Grove, Texas, and Wm. S. Montgomery, of Social Circle, Georgia.

Your brother in hope of immortality,

JOHN STIPP.

GRAEFENBERG, Ky., July 9, 1880.

DEAR SISTER NEWKIRK:—Your kind letter of April 12th is before me, and I take great pleasure in responding, even at this late day, which is the first opportunity I have had, as my time is so fully engaged. Sometimes I feel ashamed at the unavoidable delay in my answering letters of inquiry from the saints. You seem to be doubting the genuineness of your christian experience. But were those doubts removed, where would you go to find associates? Right back to your former self-righteous companions, who profess that they can get up and go to Jesus at any and all times; that if they will take the steps, they may be saved, but if they let the chance slip, down to hell they will go. But the poor, trembling children of God can no more take that step than they can fly. They realize the truth, that no man can come to Jesus except the Father draw him. For 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. And Jesus lifted up his eyes to heaven and 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." None of the princes of this world knew these things; for had they known them, they would not have crucified the Lord of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God." Among those deep things are, "I will bring the blind by a way they knew not, and lead them in paths they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." In your experience, like all God's children, you thought you had a charge to keep, and a never-dying soul to save, and fit it for the skies. You were zealous for keeping the law, and your way was right in the sight of men. You viewed not Jesus as the Way. You did not know that as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. You had not learned that way or path which no fowl knoweth, nor the vulture's eye seen, till Jesus showed it to you. Then with the poet you said,

"This is the way I long have sought,
And mourned because I found it not."

And you then thought,

"Now will I tell to sinners round
What a dear Savior I have found;
I'll point to his redeeming blood,
And say, Behold the way to God!"

But now the Lord leads you into darkness, and all is sad and dreary. Poor, tempest-tossed one, the way is all light. But what is light to the blind? Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me." But his reply is, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." If your child shall ask you for bread, will you give him a stone? Or if he ask for a fish, will you give him a scorpion? If you, being evil, know how to give good gifts to your children, how much more will your heavenly Father give his holy Spirit to them that ask him. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys." He found Jacob in a desert land, and in the waste, howling wilderness. He led him about, he instructed him, he kept him as the apple of his eye. And he says to him, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast

precious in my sight, thou hast been honorable, and I have loved thee." "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Now, to have the evidence of being a child of God, is very desirable with us all. I cannot doubt your evidences, for if I should, it would cut me off. My only hope of salvation is through grace, and if any step which I have taken has brought it about, it is not of grace at all; for if I am saved upon conditions, the conditions exclude grace. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Instead of the Lord meeting me half-way, and inviting me to come to him, he came to my prison while I was asleep, opened my prison door, and awoke me. He took me up out of a horrible pit, placed my feet upon a rock, established my goings, and put a new song in my mouth, even praise to his name.

"Amazing grace! how sweet the sound!
That saved a wretch like me."

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

Now, like Paul, we need grace sufficient for our trials, but not to make us children. Hence faith, hope and charity, with all the graces of the Spirit, are given us. The Holy Ghost is given to teach us all things, and bring to our remembrance whatsoever Jesus has commanded us. Baptism is to save us from a guilty conscience, being the answer of a good conscience toward God. The Lord's supper is to remind us of the sufferings, death and resurrection of Jesus. The resurrection is the consummation of the whole work of salvation, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and the saying brought to pass which is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." It will not be long ere we shall realize the full knowledge of salvation by grace.

Our fathers have gone home, our brothers and sisters fall one by one, and we shall soon follow. Soon we shall leave all our cares and anxieties, our sorrows, tribulations and fears, and be no more perplexed with consuming doubts. Seated at the right hand of God, we shall gaze forever on his glory. Therefore cheer up, thou drooping plant of God's grace. His gentle dews of grace shall revive thy tender branches, and cause thee to bring forth fruit to his glory.

In love and sweet fellowship, your cousin,

JAMES E. NEWKIRK.

DAYTON, W. T., April 21, 1882.

ELDER J. E. NEWKIRK—DEAR BROTHER:—If you will permit one so unworthy as I feel myself to be to claim that relationship. I never saw you, but I have read your letters, and if my heart deceives me not, I love those who speak the language you do. I have for a long time wanted to write to you, but I am such a poor scholar, and my mind is so void of anything that is worth reading, that I could not give up to write. Still the desire to do so would not leave me, and now, when I attempt to write, my mind seems barren; but my desire is that the Lord will direct my mind and pen, for without his protecting care we can do nothing right. If the Lord wills, I will try, and tell you some of my travels, and what I hope the Lord has done for poor, unworthy me.

My parents and all my brothers and sisters were Methodists. I am thankful they raised me morally. When I was about sixteen I attended a protracted Methodist meeting, and quite an excitement was gotten up, and a number of persons went to the "anxious bench" to be prayed for. I did not go up at first. The preachers called on those who had unconverted friends to go and bring them up to the anxious bench, for that might be the last chance they would ever have to be saved. O what a thought, that the salvation of God's people is chance work! He 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 friends came to me and said I ought to get religion. How I wished they would let me alone. Finally they overruled me, and I went as I was led by one or two, and in my mind I hear the preacher say, "Bless the Lord, here is another poor soul seeking God." I did feel excited, but would rather have been away from there. I had no sorrow for sin. I did not fear hell. I knelt to be prayed for. I shed tears, and knew not why, but I now suppose it was because I saw those around me in tears and confusion. While I was down, several "got through," as they call it. I was asked if I did not feel better, and if I did not feel my sins pardoned. As a natural consequence, I did feel better, and told them I felt that I had had a change. I thought I had done all that was needed to be saved; yet saved from what, I did not know, for

I felt no guilt for wrong doing. Who did I thank for my salvation? It was not God, for he had nothing to do with it. It was old self I thanked. I had no more fear, for I served but one master, and that was the prince of the power of the air, that now works in the children of disobedience. The old man was supreme ruler, and that was all the power I had. I had not power to think a good thought, yet in my blindness I had a calm feeling that lasted for a while. I read the Bible, but it was a sealed book. A short time after this I married your cousin, I. N. Newkirk, who was an Old Baptist. I had heard many hard things about the Baptists, that they were selfish, narrow minded, thought no one would be saved but themselves, and that they used very little of the Bible. My mind was framed against them, and with blindness and hard thoughts I had gone to hear them preach. I went to hear them oftener after I was married, for I did not care to hear the Methodists. I did not try to inform myself whether the preaching of the Methodists was true or not; all the love I had for them was to the honor of my relatives, and not God's honor. So I went with my husband to his meeting, and was often in company with the Baptists, and heard them talk. How blind and dead I was. I could see no difference for some time, but after awhile I could see a sweet spirit and love amongst them which I never saw before in any church members. I loved to hear them talk, yet when they spoke of the false doctrine the Methodists preach, O how I would feel. I thought they did very wrong to talk so of Methodist doctrine. At times I felt that I would give anything to feel like the Old Baptists, and enjoy my profession as they did; but I was ashamed to talk. I had no life, no love for anything of the kind, and sin did not trouble me. I felt as good as anybody, for my morals were good enough. That I could not enjoy the sweet union and fellowship that the Old Baptists seemed to enjoy, was all that troubled me. The first sin I felt condemned for was sinful thoughts. It seemed strange that my thoughts had got so bad. I tried to stop them, but they would come. I tried to pray, but my words were all mixed and polluted with sin. I would go out to pray, and sometimes I could not say a word, my heart was so hard. What a change! Before this I thought anybody could pray; now what a needy creature I was; ten thousand talents in debt, and not one farthing to pay. I had heard Arminians tell sinners what to do to be saved; but I found I was too hard a sinner to do anything good, for my very breath was sinful. Away with free-will power! I would have done anything to get clear of this load of sin, but where was the power? I had none. The fear of hell never troubled me much, if any; it was this load of sin. I felt that God's law was just and holy and good, and that I was guilty, wretched and miserable, and my heart was so hard to all good; noth-

ing but a sink of sin. Sometimes, when I tried to pray, there seemed a big iron door between my heart and lips, so that all seemed to be from the lips, and nothing could reach my heart. I felt lost, ruined and undone. The Bible was a sealed book. I thought if God would just give me power to serve him here on earth, it would be a great blessing. I thought I was forever lost, and if my soul were sent to hell, his righteous law approved it well. O that I had such a desire to love and serve that just and holy God that then I had! It seems to me sometimes a sin for one who lives so far from duty to have a name with the children of God. It was an awful thought that I was to be banished forever from that pure and holy Being. I could not pray; it seemed a sin for me to try. To hear the do and live people tell what a sinner could do, I felt that surely I must be worse than anybody else, for I felt that I could do nothing but sin. When we left Missouri for California, the church sent me my letter. I kept it, for I did not feel that I could ever live with them again. Their doctrine was no comfort to me, for I had lost all confidence in human arm. One night I dreamed that the Methodist Episcopal Church had me on trial because I did not believe in their conditional salvation. The bishop was there, still I disputed the doctrine. I was in great trouble, without hope and without God.

"What strength have I against such foes,
Such hosts and legions to oppose!
Alas! I tremble, faint and fall;
Lord, save me, or I give up all."

All at once there appeared the largest person I ever saw. He said to me, (poor, unworthy me, who needed help,) "I am your justification." O what life and love entered my soul. I began to shout, I was so happy. My dear brother, if I am not mistaken, I received a principle which I never felt before.

"It was a cheering word indeed,
Exactly suited to my need:
Sufficient for thee is my grace;
Thy weakness my great power displays."

Sometimes I think it is not for me—that surely such an unthankful, unworthy creature cannot be embraced in the covenant of grace; but blessed be his holy name, he came not to call the righteous, but the sinner, to repentance. The whole need not a physician, but they who are sick. This is the kind of Savior I need. "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."

I fear I have written too much and said but little. If this is worth reading, answer it, and I will try and finish. If you find no evidence in this that I am a child of God, I want you to be plain and tell me so. Nothing but the truth as it is in Jesus will do us any good. If my heart deceives me not, I want to know the truth. I hope the Lord will prosper you in all good.

From your sister, I hope, in Christ,
P. E. NEWKIRK.

DAYTON, W. T., Dec. 19, 1882.

DEAR BRETHREN BEEBE:—May the grace and mercy of God abound toward you, sustain and keep you. Doubtless you feel the need of a higher power than man's to keep you through the many trials incident to your mortal pilgrimage; not only as it pertains to you as individual members of that building which is of God, but also as expounders and publishers of the grace of God which hath appeared unto all men, teaching the household of faith how they should live and honor him. Each trial of their faith, more precious than gold, but demonstrates the weakness of their flesh, and they realize in striking contrast therewith the almighty power of God to save, and thus are driven out of self and self-confidence to the munition of rocks. Just in proportion as they feel the strength of this fortress, in like proportion they feel the weakness of the arm of flesh; and in proportion as they realize the purity of God, in such proportion they experience the vileness of human nature. Hence, the more they know of God, the greater will be their confidence in him. Likewise, the more they know of themselves, the less will be their confidence in themselves. A just conception of the disparity between God and man seems necessary to give a true conception of our state and standing in nature before God. The Pharisee and the publican are striking illustrations of this declaration. The first, being ignorant of God and the purity of his law, was ready to boast of his own worthiness and strength in contrast with other men, and so measuring himself by himself, was not wise. While the publican, on the other hand, conscious of his own vileness and impurity, could but smite upon his breast and cry, "God, be merciful to me, a sinner!" The one characterizes the self-sufficient work monger; the other the self-condemned penitent sinner whom God had called. These two are held forth as representative characters; the one to mark the broad way that leads to death, the other to point to the narrow way in which the chosen must go. And in so far as our experience corresponds to one or the other of these models, just so far is it demonstrated to which side we belong; so that in the great day of doom the rewards and awards will not differ from the index points recorded of the two characters. Our God and Teacher has been careful not only to declare in the words of his kingdom, but also to practically illustrate the teachings of his words by the figures he has set before our minds. Therefore, if he would show the effects of his truth in the hearts of his children, which as leaven leaveneth the whole lump, he has but to call Zaccheus from the sycamore, or the Samaritan to go down to Jericho; or if he would exhibit his power to save in the hour of extremest need, we may look at the thief expiring on the cross. If he would exemplify his power to penetrate the darkness of self-righteousness, he has but to call

a persecuting Saul on his way to Damascus. If he would astonish us with a demonstration of his undiminished mercy and unchangeable love, he looks upon a denying Peter, and melts him to contrition under a sense of his sin. If he would manifest the closeness of his intimacy in social life, he has but to receive the caress of a fondling John. Thus, in all the manifestations of his matchless character and holy life, in all the deductions of his virtuous death, in all the victories of his triumphant resurrection, in all the blessedness of his glorious ascension, in all the prophetic greatness of his future second coming, the Son of God is seen by the faith of his children. Therefore, how sweet and how consoling it must be to have the assurance sealed home to the wounded and bleeding conscience, that the Son of God is our friend, that our Judge is our near kinsman, and that in his righteousness we are justified.

You may publish my wife's experience, together with Elder J. E. Newkirk's accompanying letter, and dispose of my writing as will best subserve the interests of truth.

I. N. NEWKIRK.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew xxii. 37-40.

These are the recorded words of Jesus, in reply to the lawyer who approached him in a tempting manner; but we should not treat them as having less force on that account, for he spake as never man spake, and taught as one having authority, and not as the scribes. Neither was guile found in his mouth, nor a word spoken in vain. I am often led to think how lightly the world often treats the words of the very Christ, whenever they do not suit them. I was once told by a professor of religion that the idea of a second birth was only a myth; that Jesus spake to Nicodemus in regard to it, just to get advantage of him, and not for our instruction and comfort. But the man of God is taught by experience that all the sayings of Jesus are good and acceptable and precious to his soul, though he cannot well understand all. He knows his Savior did all things well; but he is carnal, sold under sin, and is often blind, his flesh lusting against the Spirit continually, bringing him into captivity to the law of sin.

The first and greatest commandment is to love God supremely, with all the powers of heart, soul and mind. Can man in nature's darkness exercise love for God to such a sublime degree of perfection? Can man, aside from revelation by the Spirit of our God, fulfill the first and greatest requirement of the law? The first commandment of the decalogue is, "Thou shalt have no other gods before me," which is in substance that which we have under consideration. Men naturally put self before God, the things of this world as superior to God, and if God is thought of, he

is secondary to everything else. They do not, cannot keep the first commandment, for they have other gods before God, Jehovah. Perfection does not come from keeping the law of ordinances; but the perfect law of liberty, as it shines forth through the Sun of Righteousness, and magnifies the commandment, and makes it honorable, fulfills it in the true believer, so that he has no other gods before him. But the God of Abraham, of Isaac and of Jacob is his chief delight, and his whole trust for time and eternity. He, through the righteous Branch, does love God with all the powers of heart, soul and mind. The world knows nothing of this love of God. It springs not from an earthly source, but from the fountain of everlasting love. The inspired apostle says, "We love him because he first loved us." What a good reason for our love! He loved us before the foundation of the world; he loved us when we were involved in sin, "dead in sin," lost in the world; and his love changed not toward us. It is just like him; that is, it knows no change." It begets our love to him; the same love that we bear to each of the heavenly family. The carnal Israelites could not keep the law, because they were carnal; and the two great commandments cannot be kept, only through spiritual mediation. The gracious display of God's power to sinners, in writing his law in the heart, the law of the spirit of life in Christ Jesus, which makes them free from the law of sin and death, fulfills in them the real commandment to love God supremely. He being their only refuge, they must, by the cords of electing love, have no other gods before him. The giving of the law to national Israel was figurative of the impress of God's Spirit upon the hearts of spiritual Israel. The law emanated from God. He wrote it upon tables of stone. In the experience of the saints, he writes his law upon the fleshly tablets of the heart; the heart bears the impress of God's holy Spirit. "I will put my law in their hearts, and write it in their minds." And they shall all know the Lord, for "the law of the Lord is perfect, converting the soul." And again, "The letter [of the law] killeth; but the spirit [of the law] giveth life." Light magnifies the law; for where the law is impressed by the Spirit, there is the light that lighteth every man of spiritual Israel. And where there is light, there is life; the same life that is the light of men. None but those born of God can keep the great commandment, and they only as Christ is in them the hope of glory. For "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." This great commandment works wrath in the children of disobedience, because they are blinded by the god of this world, and take darkness for light, and light for darkness, good for evil, and evil for good. They, being led captive by the devil at his will, have no exalted idea of God or his holy law. The knowledge of God is the knowledge of his law, which

brings peace, sweet peace, unto the believer in the Lord Jesus Christ. Not that peace which the world has knowledge of, but that peace which passeth understanding, like unto a river, flowing freely and sweetly to the recipient.

The second commandment is like the first, "Love thy neighbor as thyself." No carnal being can keep such a precept literally, for it is contrary to human nature. But carnal religionists pretend that they can and do keep this commandment in a literal sense. Perfection, as regards this commandment, does not consist in carnal obedience, but spiritual qualification is necessary to be able to comprehend it. Jesus said that our neighbor is the one that had mercy upon us. For he that fell among the thieves saw many pass by; but the good Samaritan looked upon him in compassion, bound up his wounds, took him to the inn, and provided for his future needs. He, the good Samaritan, was his neighbor. Love prompted the Holy One to look upon us in mercy, when by wicked works, and without strength, we were far from God. He took us up also out of the pit wherein there was no water, but mire and filth; and he placed our feet upon the Rock, and provided for the future by establishing our goings, and putting a new song in our mouths, even praise to his holy name. Does not the redeemed vessel of mercy love the Redeemer as himself? Would it not be open rebellion for him not to love him as life itself, since he is his life? Upon the same principle as the first commandment, so is the second; and in like manner is it kept by the subjects of King Jesus. They in return love their Neighbor as themselves, he being their nearest kinsman. On these two commandments hang all the law and the prophets. These are superior to the other commandments of the law, for the keeping of the other commandments is dependent upon these two, and are contained in them. The law and prophets pointed to the fulfilling of these two. For the law and the prophets were until John, since which time the kingdom of heaven is preached; that is, the fulfilling of the two great commandments by Jesus Christ in personal obedience, and in the experience of his people; for not one jot or tittle should in any wise pass till all should be fulfilled. Therefore, all that the law and prophets spake concerning Jesus, in words, types and shadows, must be fulfilled; and as the law dispensation ended when the first gospel messenger was sent from God, bearing testimony of his coming and of his glorious and exalted work, whose fan is in his hand, to purge his floor of all filth and corruption, so in the sinner's experience Jesus is the end of the law for righteousness. For the flesh being weak, and unable to perform the just requirements of the holy and perfect law, he sees the end or fulfillment of that law which he was unable to keep; and he is taught to look no more to the letter of the law, but alone to the Author of it, for his

righteousness, and without him he can do nothing. The sinner's chaff, or legality, is burned up; he has no more dependence upon an arm of flesh, and comprehends the words of inspiration, "Cursed is man that trusts in man." How wonderful to the new-born babe in the kingdom of the Lord Jesus is this new discovered grace! First he is lost in wonder, love and praise for such a display of God's love and mercy toward him, in revealing his Son in him, and making him to know the mystery of his will; also wonderful that he did not see the plan of salvation sooner, as the Bible was before him, to read and study. For a small moment he loses sight of self, so completely is he absorbed in the wonderful work of his Redeemer, in expounding the law to him, showing him that Christ must suffer these things, and enter into his glory; revealing things to his mind that were hard to be understood in times past, but are now made manifest by the blessed appearing of the Sun of Righteousness, who points to the work of redemption, saying, "When there was none to help, mine own arm brought salvation, and my fury it upheld me." What a peaceful and contented state is this, when Jesus reveals himself unto the little ones who trust in him, as he does not unto the world! This condition of the believer, I think, the apostle had reference to when he spoke of being absent from the body and present with the Lord; a frame of mind he much desired, as do all the children of God. In after experience, the babe in the kingdom finds by sore trial that he cannot at all times see the exquisite beauties of holiness, because of his fleshly or carnal mind lusting against the Spirit, and causing him to doubt that he has ever seen Jesus. It is then that the warfare rages sore, and he feels perplexed, but not destroyed—cast down, but not forsaken; and when he is again enabled by the Spirit of truth to examine himself by the standard which God alone gives, he finds that with his flesh he serves the law of sin, but with his mind the law of God. He is then enabled to view the Shulamite in his own experience, as it were the company of two armies. His mind is so tried that he often cries out in agony, "O wretched man that I am! who shall deliver me from the body of this death?" I desire to serve God in newness of spirit, and to walk as becometh his saints, but how to perform that which is good I know not; for when I would do good, evil is present with me, because of my corrupt nature. And all the way of his earthly pilgrimage, all that is done in serving God, in walking worthy of his high and noble vocation, in crucifying the flesh, putting off the old man, and putting on the new man, all is in and through Jesus, who fills the law of good for him, the sinner.

Unworthily yours,

JEFF. BEEMAN.

GLENCOE, Pa., Jan. 25, 1883.

CANTON, Vandandt Co., Tex., March 10, 1878.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—In my feeble communi-

cation published in the SIGNS OF THE TIMES, present volume, March 1, I promised that I would likely give some thoughts upon the call to the work of the ministry; and in doing this, I can give nothing but my own thoughts upon the subject; and I shall not attempt to write all of my exercises of mind upon the subject, for it would take volumes to contain them. And to get at the subject, I will have to commence where I left off in my last letter. After my mind was relieved of my burden, the next thing that impressed my mind was the ordinance of baptism; and how to get about this, was a difficult matter to me; for when I would examine my experience, I could not get my consent to offer it to the church. And while in this condition, I felt a desire to talk of the goodness of God; but I was afraid to talk, for fear that some one would surmise that I felt interested in the matter. So I kept my feelings all to myself. But I would go to hear preaching, for my thirst for the doctrine of grace was so great that I could not stay away. And my mother being a widow, and living some twelve miles from the church, and having a bad chance to go, I thought that I had a good excuse. So I told her that if she wanted to go to meeting, I would go with her, thinking that I had my feelings all concealed. While at the meeting on one occasion, something prompted me to tell the pastor (J. W. Owen) a lie, in order to get to hear preaching twice a month. I told him there were several old women in my neighborhood that requested him to preach there. No one had ever made such a request. But he consented. When meeting closed, he announced the appointment. He preached there regularly once a month, and soon there was an arm of the church established at that place, and some joined by baptism. Among them were some of my brothers and sisters in the flesh. Near the place was a clear running stream, where they had prepared a place to baptize. On my arrival at my mother's house one evening, she met me at the fence and began to tell me of the preparation for baptizing, and remarked, "John, they say they have prepared that place for you." I was astonished, and thought my heart would burst. I could not say a word. But why they had come to such a conclusion, was a mystery to me, for I had not told my feelings to any one. So after my brothers and sisters had all joined the church and were baptized, then my trouble was with this thought, Now, if you go to the church, the church and the people will all say that it is a family concern; he has just gone to the church because the rest of the family are there. But from some cause the members of the church began to talk to me about the discharge of my duty. The pastor said to me that I ought to do my duty, and asked me why I did not. I told him that if I were to go the church, people would say that it was just a family concern. He told me that it was no matter what people said; that

would not relieve me. So I came to the conclusion that I would go to the church, and if they would receive me, I would then have liberty to talk of the goodness of God; not thinking of an impression to preach, for I thought that all who knew anything of the love of God, felt the impression to talk of his love; and I think so yet. So I went to the church in August, 1864, with a determination to offer myself to them; but when the time came for the reception of members, my heart failed me, and I left the place with a feeling which none can know but those who have traveled the same road. I had not got far from the place when these lines came to my mind,

"Come, all who love my Lord and Master,
And like old David I will tell,
The chief of sinners, I've found favor,
Redeemed by grace from death and hell."

These lines were continually upon my mind, day and night, when awake, until the next meeting, in September, when I offered myself to the church, and tried to tell them some of my feelings. I was received and baptized the next day, which was the fourth Sunday in September, 1864, when and where I received the answer of a good conscience. I was not made particularly to rejoice, but felt a calm, serene feeling for several days, thinking now that my trouble was over, that I could now talk of the grace of God bestowed upon poor sinners, and that I could ease my mind by talking to the brethren and sisters. But soon my mind became interested upon the subject of the gospel, and here trouble began with me again; for I thought, How could such an ignorant creature as I do such a thing as this? I could not get my consent to try, nor could I get it off my mind; and in this way I was troubled until my mind became dark, and I became so cold that I could not enjoy anything. The best of the preaching was no food to me. And what to do I could not tell. I almost came to the conclusion that I knew nothing about the grace of God. At this time I was acting as clerk of the church, and there was the need of a deacon in the church, which was spoken of at one meeting, the subject to be considered until the next. During that time there was something said about who would be the proper one for the office. I named one that I thought would do, not thinking that they had been consulting, and concluded that I was the one. So the time came for the choice, and to my astonishment I was the one chosen. I made every excuse, but had to serve. Still my mind was in trouble about trying to preach. I could not enjoy myself anywhere. I could not sleep good at night. When awake, the Scriptures were continually upon my mind, and I got in so much trouble that I asked our pastor about his call to preach. He gave me an account of some of his feelings. I do not know whether this was the first of his thinking about my feelings or not, but not a great while after this, he asked me about my feelings, and said that he had thought there was something of the kind upon my mind. I said but little to him. Not

long after this time, he asked me to open services for him, so I tried, and the hymn that I used I surely could embrace, which was this,

"Sweet was the time when first I felt
The Savior's pardoning love,
Applied to cleanse my soul from guilt,
And bring me home to God."

But very few meetings passed, when in conference, old brother Daniel spoke to the church, saying he believed that there was a gift in the church that would be profitable, and that he moved to liberate me, as I was the one. And the church consented, and I was liberated. A short time after this I visited Pilgrim's Rest Church, where our pastor's membership was, and he put me forward to open services. I read the hymn,

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

I could surely take it all to myself, for I was not ashamed of Jesus, but ashamed of myself. So after singing and trying to pray, I tried to talk a little. I could not think of that which I wanted to say, nor could I say that which I thought of. So I sat down, feeling that I was the most condemned wretch in the world. I was twelve miles from home, and had to return that evening, with my oldest daughter, who was with me, knowing that she would tell of my ignorance just as soon as she got home. O what a terrible feeling! It would go into the world that I had tried to preach, and had failed. No tongue nor pen can describe my feelings then. Right then I would have been glad if I could never have seen another Old Baptist. Not but what I loved them, but I had—

[The foregoing experience of the late Elder John R. Martin, of Canton, Texas, was all written upon one sheet of paper, which was full. Either he never finished what he intended to write, or else it has been lost or mislaid; but enough has been written to show the channel in which his mind was led. It is a matter of regret that we have not the entire article. He was ordained in 1868 or 1869, by a presbytery consisting of J. W. Owen and Benjamin Parker. God made of him a workman that needed not to be ashamed, rightly dividing the word of truth, giving to each one his portion in due season.

E. J. PARSONS.]

[See obituary notice on page 106.]

GHEAT, Ky., April 5, 1883.

BRETHREN BEEBE:—In early life, while in the west, I met and heard Elder Castleberry preach, and seeing the name of that venerable man of God frequently in the SIGNS, I was moved to address a short letter to him by way of calling his mind back over the vista of between forty and fifty years to that great and glorious subject upon which he then so much interested me; and having received his answer, which to me is intensely interesting and instructive, I thought perhaps the readers of the SIGNS might realize the same comfort from its perusal that I have. Therefore I send you a copy, to be disposed of

as you may deem best, and subscribe myself yours,

H. COX.

BENTLEY, Ill., March 23, 1883.

H. COX—MY DEAR BROTHER IN CHRIST:—I now acknowledge the receipt of your kind and brotherly letter of the 7th instant, which was a welcome messenger to me, for I was then in a desponding or gloomy condition, and the contents of your letter, setting forth the glories of our Lord Jesus Christ, was indeed refreshing and comforting to my poor heart. But I cannot hope to comfort you to the same extent by anything I can write to you. I have waited to see if I could not get myself in some better frame of mind, or think of something that would be worthy the notice of a dear brother who has written such a comforting letter to me; but in this it has proved like it often has when I have tried to fix myself to preach, namely, the more I fixed, the more I was unfixed for the work. I cannot bring to my recollection the meeting at your brother's, Andrew Cox, in McDonough Co., Illinois, although I do remember that I have tried to preach there at different times; but I suppose your memory is correct. But I am most astonished that you should still remember the subject, and be comforted by it. I suppose this is owing to the subject matter and the Scripture then used, rather than the manner of setting forth the glorious doctrine of the gospel of the blessed God our Savior; for I was then a very awkward boy, a mere child in grace and knowledge. I would not have you to infer that I think or feel like I have grown wiser since then; for it is just the reverse with me, although I did, when young, flatter myself that if I should live to be as old as I am now, I would grow to perfection; but alas! instead of feeling more perfect, I am feeling more stupid and blind, which often causes me to think of Job, who says, "O that it were with me as in days past, when the candle of the Lord shone upon me, and when by his light I walked through darkness." But I am shut up, and I cannot come forth, so that I experimentally know that I have no wisdom or goodness in myself. But I take a little comfort sometimes in the thought that Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption; and if he is all this to me, I feel, when this truth is applied to me by the power of the Spirit of our risen Lord, that I am rich indeed. Yes,

"I'm rich; my Lord has made me so;
Nor would I greater riches know."

I am comforted with the thought that Jesus, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Yes, "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." This, my brother, includes all that we need, as he is alive forevermore, having the keys of

hell and of death, filling the throne in glory. His prayer was, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," which he had with the Father before the world was. This thought of having an humble place at the dear Redeemer's feet, is heart-cheering to the way-worn pilgrims.

"But O! my inmost spirit cries,
Still bind me to thy sway,
Else the next cloud that veils my skies
Shall drive these thoughts away."

Yes, my brother, all these glorious riches and blessings are the result of the suffering, death, and triumphant resurrection of our glorious Lord and Savior Jesus Christ, as was foretold by the prophets as the Spirit of Christ was in them, testifying beforehand of the suffering of Christ, and the glory that should follow as the result of his suffering. Then I do not wonder that the apostle Peter, after quoting this Scripture, should immediately admonish the saints to "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Then let our minds be girt about with these heavenly truths. All the suffering, ignominy, and cruel mocking and scourging, were borne for his dear people, the objects of his everlasting love, fulfilling the holy law of God, thereby removing the curse, so that they are no longer under the law, but under grace. O what obligations we are under to love and serve him for all that he has done for us poor, lost sinners! But while we are in this tabernacle we groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life; for in his presence is fullness of joy, and at his right hand are pleasures forevermore. When we awake with his likeness, then, dear brother, we will be satisfied. Then and there shall all the redeemed meet and be complete, and long together dwell. There, my dear brother, may you and I be found with the happy throng, to swell the loud anthems of praise to him who has so freely bought us, and washed us from our sins; also to give to the Father thanks that he has made us meet to be partakers of the inheritance of the saints in light, and has translated us into the kingdom of his dear Son, in whom we have redemption through his blood, and the forgiveness of sins.

Now I must close this glorious theme.

JACOB CASTLEBERRY.

OSBORNE HOLLOW, N. Y., Feb. 19, 1883.

ELDER G. BEEBE'S SONS—DEAR BROTHERS:—I will attempt to write to you of some of the Lord's dealings with me, a poor sinner. Very early in life I remember having a great fear of death, and of feeling in my mind, O that I were not born to die! This world to me seemed beautiful, but I feared the judgment of God, for I knew I was a sinner. When my mother read from the Bible, "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," with all the vileness of my nature, I would cry out, "That is not right." But very soon I was made to realize that I had despised the holy word of God. So condemned did I feel many times, that I feared to close my eyes in sleep, lest I should awake in torment. When about thirteen years old, and away from home, the Methodists commenced a protracted meeting, and I felt anxious to attend. When they asked those to arise who wished to be prayed for, I arose. I continued to attend their meetings, and when a young friend came and asked me to go forward with her to the anxious seat, I went, but soon wished that I were not there; for the members gathered around, and several prayed at the same time, and it was such confusion to me that it seemed a mockery. But again I went to the meeting with a heavy heart, and sought a vacant seat where I might be alone. It seemed as if I were alone in the world, and that no one was ever so vile a sinner as I felt myself to be. The burden of my mind seemed more than I was able to bear. My strength seemed to be leaving me, I thought I was sinking, and would forever be shut out from God's holy presence. I thought of the murderer, of the thief on the cross, but my whole life had been spent in rebellion against God's holy law. But as I was about ready to give up in despair, a voice seemed to say to me, "Daughter, be of good cheer; thy sins are all forgiven thee." My burden was gone, my heart seemed filled with love and joy, all nature seemed changed, and the stars seemed to shine with unusual brilliancy. While I was rejoicing, there seemed to be no one with whom I could talk, for they taught for doctrines the commandments of men. They had something of the form of godliness, but denied the power thereof. I failed to see that there was a church in gospel order, and wished that I had lived in the days of the apostles, when the gospel was preached. I went to Roxbury, N. Y., to live, and while there, it was my privilege to hear Elder Hewitt preach, and I thought how comforting it must be to those who had a hope in the mercy of God; but at that time I did not dare to say that I had a hope. I had a great desire to go to the church meeting there, but feared that I had no right to go. When we moved back near Osborne Hollow, I feared that I should never hear preaching again: but in the Lord's own time, he sent one of his faithful servants to proclaim liberty to the captives. Elder S. H. Durand's first sermon at that place revealed to my mind many hidden mysteries which I had never before been able to understand. He was then pastor of the Otego Church. I then saw that there was yet a people who trusted in the living God, and O how I longed to meet with them. The Bible seemed a new book to me. I read, "If ye love me, keep my commandments." "Follow thou me." "What doth hinder me, to be bap-

tized?" "If thou believest with all thine heart, thou mayest." And must I go back over seventeen years of my life, filled with all the trifling vanities of the world, and take up that little evidence I had received, as the foundation of my hope, and go a distance of forty miles to ask admittance into the King's household? And would the church have a right to receive me? On Saturday before the association was held at Otego, was the first church meeting I ever attended. After giving very little evidence, I was received by the church, and was baptized the next morning by Elder S. H. Durand. Ten years have since passed away, and I am still allowed the privilege of a home with the dear people of God. But how unworthy I am! I am slow to do the things I ought; yet through the riches of redeeming grace, I am made to feel that it is better to suffer affliction with the people of God, than to dwell in the tents of wickedness. Every good and perfect gift is from the Lord. I have a desire that I may be kept by the power of God, and that I may ever have strength to say, Thy will, O God, be done.

Dear editors, I hope you will do with this as your riper judgment may direct, and that God may be with you to support and strengthen you through all the trying scenes of life. To him be all the glory.

From the least of all,

MELISSA CATOR.

MILTON CENTER, Ohio, Jan. 30, 1883.

DEAR BRETHREN BEEBE:—Whatever beauty we can see in the things of God, whatever leads us to contemplate the majesty of his worth, whatever makes us to know that nothing good exists in this sinful flesh, we must attribute to the workings of that Spirit which takes of the things of God, and shows them unto us. Do we, for a season, grope our way in darkness? It is because Jesus would have it so. And when lifted to the skies, we know none other but Jesus to whom praise is due. In the many changes common to each and every one of God's dear children, we feel that it is God that is with us, comforting us, and building us up in our most holy faith. Although there are many times in our earthly pilgrimage when all seems dark and void of interest, yet we feel like those of old, "To whom shall we go? Thou hast the words of eternal life." This is an expression of faith in God, and comes from a knowledge of divine teaching. It is by the Holy Ghost that any of the sons of Adam can call Jesus the Christ. None of this came from the flesh, or from man's free will. The saints here, in all ages, and in every clime, gladly receive the blessed Master; but this will comes from being taught of the Lord. Not that their willingness makes them fit to be taught, but that this instruction makes them willing. And they shall all be taught of the Lord. What a sweet and lasting comfort to the followers of the lowly Savior! Not left to the teaching of

men of the world, nor even to the saints themselves, but under the instruction of him who never sinned. Riches, honor, self-exaltation, present no charms to the children of God, when being drawn by the sweet cords of his love. To learn of him is the one desire now. And all comes from faith in Jesus. How came we to have this faith? It is a fruit of the Spirit; and those born of the Spirit have this faith, else they are not perfect children. But God does no half way work. Each chosen vessel must in the right time be made to know the mystery into which no man can look, unless born of God. How I am made to rejoice when I contemplate the unchanging purpose of Jehovah! That is what keeps the sons of Jacob from being consumed. Before man sinned, the children of God were existing in him. The fall of Adam could not destroy the spiritual unity of Christ and his church. Before the foundations of the earth were laid, when the chaotic mass was shapeless, and darkness was upon the face of the deep, when by the seduction of mother Eve, we as the progeny of the earthly Adam were under the curse, God's love existed, (how else could he be an unchanging God?) and we, who are blessed now in time, are but realizing what God predestinated.

I have realized comfort from the last editorial, which so completely described my feelings during a few months that are past. From it, it is plain that others besides poor, unworthy me, are harrassed by perplexing doubts and sore trials. Strange as I am to myself, yet sometimes others tell me that their feelings are like mine. One of the peculiarities of God's people is, an abhorrence of self; a loathing of everything existing in sinful flesh. This doctrine startles some professed christians; but our meek and lowly Jesus taught it, while on earth he said. "Except a man hate his own life, he cannot be my disciple." True as this is, it is useless to attempt to inculcate it into the understanding of nature's children. "It is the Spirit that quickeneth, the flesh profiteth nothing." And this same Spirit must teach its subjects after the new birth. Only the inspiration of the Almighty can give man an understanding. What is understanding? "To depart from evil." When a subject is willing and anxious to depart from the evils of life, it is safe to say that he hath understanding; and all this is a result of his knowledge of the true God by revelation. Revelation is the teacher. So it was in Paul's day, and we have no authority for preaching any other doctrine to-day. Many think that the gospel that saved men then, will not do so now, and so they substitute a false gospel, calculated to act in harmony with human reason. But the few who are taught of the Lord still hold to the old belief, that without Jesus we can do nothing. This people are everywhere spoken against; but it is only another evidence that they are accepted in the Beloved. No place can be found here to rest the weary soul; but an

abiding place awaits the lovers of Jesus, beyond the narrow stream of death. God is its builder and maker, and we may rest assured that there, as here, he doeth all things well.

In affliction,
GEORGE A. BRETZ.

NORTHPORT, Ala., April 8, 1883.

DEAR BRETTRENN IN CHRIST, AND, I TRUST, FELLOW-LABORERS IN THE BLESSED GOSPEL OF GOD:—I had thought I should never trouble you with another communication, as I have sent one or two to the SIGNS office since your father's death, which have never been published, and I have been led to conclude that you did not consider them worthy a place in the SIGNS. I have felt to realize myself, that there are so many able and instructive contributors to the SIGNS, that the space ought not to be occupied with my worthless scribbles. But I have just finished reading your editorial, headed, "Who is sufficient for these things?" in No. 7, present volume, and in that article you have so exactly described some of my experience that I can hardly resist the impression to communicate to you. I have been trying to preach the "gospel of the grace of God," some three or four years, during which time I have traveled and preached a great deal, and feel truly that I have had "the care of all the churches" at heart. Indeed, the cause of Zion has been uppermost in my mind all the while; and following the impressions of my mind, and feeling that "Woe is me if I preach not the gospel," I have traveled far and near, through all kinds of weather, and by different modes of traveling. I have visited many churches in different parts of the country, and for the past two years have devoted about half of my time to traveling and preaching, but up to the present time I have never been called to the care of a church, nor called upon to baptize any person. And although my services have been called for as a visiting preacher, far and near, and I have every evidence that could possibly be desired, that my preaching is comforting to the saints, I have very recently concluded that I am just in the way, and am a burden, instead of a blessing in the ministry. I have almost got my consent to stop traveling and preaching, as I have done heretofore. I have been seriously considering the matter, and have reasoned thus: My ministry has been a total failure, thus far; and the fact that I have never been called to the care of a church, confirms what I have already known, and that is, that I am in no way calculated to fill that sacred trust, and I am thus shown that I am not fit to preach the gospel. I am not willing to be a drone, or "dead beat," either in the church or ministry. I have felt that if I was truly a called minister of Christ, I should have accomplished something ere this, but thus far I have accomplished nothing. My ministry is all a blank, thus far, and so I have been greatly troubled on account of these things. I have found in my heart a spirit of murmur-

ing, and am not contented with my lot. I have said, "I have labored for naught. I have worked hard, and have made nothing," &c. Then, again, I have thought of the apostle Paul. He traveled far and near, and preached from place to place, and baptized but very few persons. "For," said he, "Christ sent me not to baptize, but to preach the gospel." When I have thought of this eminent apostle, and of the many trials he had to endure, I have tried to be reconciled to my lot; but I find it hard to do so. All this is, I admit, a humiliating confession, but I had as well confess the truth. My mind has been greatly exercised upon these things, and it is a relief to me to speak of them. Now you see, brethren Beebe, you ran right upon me in your remarks, and I feel that this is a spirit of rebellion in me. But I agree with you again, that a minister of Christ ought to devote his whole time to the work of the ministry. We may devote our whole time, and then be unprofitable servants. From what I can learn, the churches are generally in a cold, declining condition, and I think the real cause lies in the ministry. There is not enough preaching, or faithful warning and admonitions. A great many of our preachers in this country are what I call idle shepherds. They preach perhaps once or twice a month, close around home, and it does seem to me that the present condition demands a faithful, active ministry. Jesus has commanded his under shepherds to "Feed the flock of God." But the Scriptures teach that there is such a thing as the shepherds feeding themselves, and not feeding the flock. May the Lord inspire his ministers with fervent love, zeal, courage and faithfulness, and bless his people with every needed blessing, for Jesus' sake. Amen.

Yours in gospel bonds,
H. J. REDD.

LEXINGTON, Ky., April 3, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETTRENN:—I find by reference to the margin of the SIGNS, that I am in arrears for my subscription. You will please find a post-office money order for four dollars inclosed. Although some of us fail to remit, I find your paper, the SIGNS, is regularly sent, and we look for it, and are ready to censure some one if it does not come on time. When I think of these things, I am mortified and ashamed, and can say of a truth, you are more righteous than I. I will, however, say as an apology, I have gone to town with the intention of remitting, times out of memory, and forget it when I get in town. O! if our God should deal with us for our sins of commission or omission, even after we have professed to have passed from death unto life, how sad our state would be! We have cause daily for repentance, thanksgiving and praise. Yes, my heart will pray for Zion still, for there my best friends and kindred dwell; there God my Savior reigns. It may be that some of the readers of the SIGNS

would like to hear from our brother, Elder T. P. Dudley. He yet sits up in his chair, with hands generally clasped, as though in prayer. You will recollect he has been blind more than three years, and more than two years ago he gave up the care of the church, and was taken sick, which sickness lasted nearly a year. He then revived, (contrary to general expectation) and was left quite feeble and wasted, which state he remains in, mostly confined to the house. I went to see him as usual, and asked him how he was. He replied, "I am waiting for my discharge." After talking a little, I concluded to ask him what he was thinking about when I came in, (having the appearance of being in a deep study). He replied, "I was thinking of some sweet words of the poet." I asked him what they were, and he repeated hymn 1085 to the end. The first verse you will recollect is,

"Sweet was the time when first I felt
The Savior's pardoning blood,
Applied to cleanse my soul from guilt,
And bring me home to God."

At another visit, later, I asked him, (his voice being stronger) if he could preach for us, if we would take him to the meeting house. (The church meets in Lexington now). He replied, "I don't know but what I might." He seems hopeful of a blessed immortality awaiting him, and is confident of the truth of the doctrine of the gospel of the grace of life which he has advocated so long; and it seems to be a truth indeed that the end of a good man is quietude and assurance forever. He will be ninety-one years old May 31, 1883, and his hope is firm and bright, relying on the sovereignty of God to transport him to the heavenly rest which Jesus has prepared for his people. And may all of us so demean ourselves, as becomes the gospel which we profess; and when we, too, shall stand on the banks of the Jordan of death, may we by faith have a full orb'd vision of the the heavenly rest beyond the confines of the grave. O! brother Beebe, the thought of being put to sleep in the dark, in that awful and trying hour, is hard indeed. No wonder the poet sang,

"O! if the Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gates,
Nor feel the terror as she pass'd."

Yours in the best of bonds,
J. W. ROYSTER.

LACONIA, Ind., Dec. 23, 1882.

DEAR BRETTRENN BEEBE:—Having just received and read the first number of the SIGNS for 1883, it reminds me that it is time for me to renew my subscription. Without the SIGNS I should lose sight of my dear kindred in Christ, being entirely deprived of hearing the truth, only by reading. As I read over each precious communication in the SIGNS just received, truly I am fed with some of the manna that falls from my Master's table. I could but compare myself to Ruth, gleaning in the field of Boaz for food; and I thought how kind it was in Boaz to command those under him to let fall some of

the handfuls, so that Ruth might not glean in vain. So does our heavenly Boaz send out his under-shepherds to feed his spiritual Israel. And those hidden ones who are deprived of the great privilege of hearing the truth preached, are not forgotten by their good Shepherd. O no; his all-seeing eye is over every object of his love; they are not hidden from his sight nor from his tender care. When they hunger and thirst, he gives them meat and drink; when weary and heavy laden, he gives them rest; when they walk in darkness and have no light, they are not left alone; they can say, Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me. Truly God's dear children are a peculiar people; they differ from the rest of mankind; they have joys the world is a stranger to; they also have a warfare with the world, the flesh and Satan, that none but God's people have ever experienced; and their experience continues to the end of their pilgrimage through an enemy's land. The dear sheep and lambs of Jesus' fold are not left to themselves, but they are kept by the power of God; yet they are told in the word of God what they should strive to do, for their own good, peace and happiness in this life. Still the helpless sheep and lambs can only see and understand spiritual things as they have the light given them from above; hence the necessity of the children of God having patience with each other. They are told to love one another as Christ loves them. What patience does our dear, loving Savior have with his poor, erring children! for they all err and go astray at times, and if left to themselves, they could not stand, no, not another day. Then it is by amazing grace that any stand. I have neighbors, and they say to me at times, "Why not go with us to our meetings?" Poor souls, they cannot understand the language of Canaan, so I cannot explain to them the reason why. I prefer the dear Old Baptists to any other people on earth. I can find food in no other field than that of Boaz. Where will I go to find my dear kindred in Christ, and hear the truth preached, only among that people who stand alone, and are not reckoned among the nations of the earth? that people who have learned to sing that new song which none can sing but the hundred and forty and four thousand which were redeemed from the earth.

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

KATE BARTLEY.

WOODVILLE, Texas, Feb. 26, 1883.

DEAR BRETHREN:—I feel to say that I find more comfort in reading the SIGNS than any reading I do; for the most of my time my Bible seems to be a sealed book; while in the SIGNS, often some poor, lonely, tempest-tossed brother or sister (that I never saw, and perhaps never will) will point out the rugged road which

I have to travel. This is a source of comfort to me; not because they are in trouble, but because I am not alone, but am in company with those I love and have all confidence in. But I often feel that they cannot have confidence in me, especially if they know me as I feel myself to be. I cannot put confidence in myself, but I hope I am willing (after the inner man) to trust in the Lord. Whether I really know anything of the christian warfare or not, this I do know, that I have a continual struggle in my mind, and cannot do the things that I would, or be reconciled to the will of God in all things, and bear all things in meekness, and do all my duty, without murmuring or disputing, with an eye single to the honor and glory of God. Let come on us what will, "If God be for us, who can be against us?"

Now, in conclusion, suffer me to say that I have greatly enjoyed the reading of the present volume of the SIGNS, especially the communications of brethren William J. Purington and S. H. Durand, of February fifteenth, and brother F. A. Chick, of March first. I must say that I was surprised that so able a minister of the New Testament should have to travel the same rugged road, in all its meanderings, as does the unworthy writer of this scribble.

I have a desire to write to the readers of the SIGNS, but a sense of weakness and ignorance in spiritual things blocks my way. And, brethren editors, I heartily indorse your course in "Following after the things which make for peace," &c. "Let all things be done unto edifying." Local discord and strife among brethren cannot be food to the sheep and lambs. The command is, "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." May God in his mercy enable us all to do all things in meekness and lowliness of mind, and each esteem others better than themselves. May God in his tender mercy enable us all to walk in the path of duty, is the prayer of one of the least, if one at all.

T. M. NEAL.

PATCHOGUE, N. Y., Jan. 15, 1883.

DEAR BRETHREN BEEBE:—After finishing the business part of my letter, I will attempt to write a few lines for our valuable paper, the SIGNS OF THE TIMES, of which I am a reader, and esteem it very much. There are letters published therein which so fully express my mind and views, that I sometimes think, what is the use of my writing? Still I want the readers of the SIGNS to know that I am still in the land of the living, and hope I am an Old School Baptist, and I love their society. I believe there is but one Lord, one faith and one baptism. God is the almighty Ruler of the universe, and he doeth all things according to his will, and none can hinder. What a world this would be if he had but a part of the power. It would be perfect confu-

sion. I well remember how I once tried to agree with the "do and live" system. I could not feel reconciled to it. There was not power enough in the preaching of those who advocated it. But when I came to hear the Old School Baptists preach, the language of Ruth was in my mind, "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," &c. O how my soul hungers for the bread of life! I have plenty of the "do and live" system around me, but I cannot have any lot or part with them, nor do I go to hear them. I have heard but one Old School Baptist preach in the past seven years, and that was Elder W. Housel, who conducted the services at the funeral of my mother, Mrs. Wm. Hait. That preaching was food to my hungry soul, and lasted many days. I believe in the power of God. He knows every one of his children. That is where my faith and hope rests. When my mind seems far from God, and it seems I never shall feel the presence of his love again, then the Lord reveals to me his watchful care. There are but few Old School Baptists on Long Island, that I know of, and we are very scattered. Elder Housel has visited us occasionally. I have heard that Elder Hewitt visited at Coram and Ferrytown. Had I known it in time, I would have loved to hear him preach.

I have expressed my mind in few words, as I cannot write long letters. Do with this as you think proper.

Yours in love of the truth,
JANE E. SMITH.

NEW MARKET, Mo., March 15, 1883.

BELOVED EDITORS:—Having written to send you a remittance, I will add a little, to express my commendation of your remarks in the fourth number of the present volume of the SIGNS OF THE TIMES, on "Local Discord." I think your remarks are in good place, and your resolution well taken, and worthy to be tenaciously adhered to. While your readers may lament the occasion which called forth the "note," they certainly cannot be annoyed with the "note" itself, for it contains such good and wholesome admonitions, and manifests such an earnest desire to "follow after the things which make for peace, and things wherewith one may edify another," as will surely profit all who carefully read it. It is to be regretted very much indeed, that any of our brethren should so far be led by a carnal mind as to indulge and gratify a resentful feeling by withdrawing patronage and influence from our long-cherished "family paper," which is, and long has been, teeming with edification and comfort to that "afflicted and poor people" whose only trust is in the Lord, and whom "he has chosen in the furnace of affliction," only because the conductors did not think it prudent to gratify their desires. Dear brethren, it is surely better to

suffer a wrong than to do a wrong; to be humble in spirit than to be proud in spirit. "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." Our enemies say, and sometimes those we count as brethren join with them in it, that all of our sufferings are for evil doing; thus always implying, and sometimes boldly declaring, that if we would always continue in well doing, we would never have any suffering. But we are taught differently in the word. "For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps." May he ever lead us in that way.

Yours in tribulation and hope,
R. M. THOMAS.

CONSTANCE, Ky., March 26, 1883.

DEAR BRETHREN BEEBE:—Having to write to you on business for brother Lystra Aylor, who is lying on a bed of affliction, he desired me to write something of the state of his mind; and having been very intimate with him every since I have had a hope, I have had many pleasant interviews with him on the subject of the christian religion, which has been the theme of his conversation whenever it was the Lord's pleasure for him to meet with his brethren. He has been a member of the Baptist Church for probably fifty years, and his seat was always filled at our regular meetings, when his health and the weather would permit. He was stricken down on a bed of affliction about two weeks ago; and when I went to our last meeting, on the third Sunday in this month, and found his seat vacant, I knew there was something the matter. After meeting, I received word that he was sick, and that he wanted brother Theobald and I to come and stay with him that night. When we got there he took us by the hand, and said he was glad to see us. He said it had pleased the Lord to afflict him, but it was all right, and he was able to restore him again. Brother Aylor is in his eighty-second year, and has witnessed all the calamities through which the church has had to pass during a period of fifty years, and he has stood firm in the doctrine and order of the Old School Baptists; that Christ and him crucified is the only way to the Father. He has been unmoved by the many isms which infest the so-called christian world. He has been a constant reader of the SIGNS OF THE TIMES for perhaps thirty years, and has been an able defender of the doctrine therein contained, and desires to be a subscriber as long as he lives. He says, brother Beebe, that he is a stranger to you in the flesh, but he is acquainted with you spiritually. He was very sorry he did not get to see you.

when you were at the Licking Association, and to hear you preach. He was not well at the time.

If this will not crowd out better matter, insert it in your paper, as he wanted me to write to you.

Your brother in hope,
EPHRIAM HELM.

NEW HAMPTON, Orange Co., N. Y., April 1, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having received the SIGNS of April 1st, and enjoyed the rich repast, as I have many times before, I arise this beautiful spring morning, to speak to you of that silver clarion, the notes of which are ever in unison. I have been perusing Elder Wm. J. Purington's communication entitled, "The Four Beasts," and have tried to meditate upon its precious truth, and thank the Giver of every good and perfect gift for thus revealing himself to brethren in the ministry. And then, when I read the letter from Elder Rittenhouse, as it were from the same inspired pen, I could but inquire, What can we render to our God for all these blessings shown, that he should thus reveal himself in all his majesty as a complete Savior, as a unit, the Wonderful, Counsellor, the everlasting Father and the Prince of Peace? The gospel ministry is bearing the glad tidings that, "Unto us a Child is born, unto us a Son is given." Peace and good will toward men is a theme upon which my mind loves to linger. "The last resort," in March 1, as also the editorial in the present number, tell a wonderful story. It was our privilege, with the dear saints of New Vernon and Middletown, to listen during the past winter to the glorious gospel proclaimed by Elder Chick. His sermons were indeed a wonderful display of the power of God, seasoned with the pure milk of the Word. How our hearts burned within us as he reasoned with us by the way, and opened to us the Scriptures. That "precious seed" that he dilated upon in his last discourse at Middletown, is still sounding in my ears. Last Sunday I listened to a sermon delivered by our dear pastor, Elder Jenkins, which was a pure proof of his ministry. His speech was not with the enticing words of man's wisdom, but in demonstration of the Spirit and in power. These great and glorious truths are the only comfort we have while journeying here. We are indeed pilgrims and sojourners, as all our fathers were.

Yours in gospel bonds,
FRANCES A. BROME.

BELLEFAIR MILLS, Va., Feb. 2, 1883.

DEAR BRETHREN BEEBE:—I cannot close without saying something about your editorial on "Partaking of the Lord's Supper." It was just the thing my mind had been much troubled about. It came unexpectedly, but was particularly gratifying to me. It has been a great comfort to me since. It touched the very point on which my mind has been exercised. I am glad your mind was led to write in the way you did. Hoping you may remember a poor, weak, sinful one, I subscribe myself,
Your unworthy sister,
C. M. JOHNSON.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

AT EASE IN ZION.

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!"—Amos vi. 1.

Among the requests addressed to the late senior editor of the SIGNS OF THE TIMES, we find one from B. M. Hamey, of Indiana, asking for views on the above text. With many others, this remained unanswered when our lamented father was called to his everlasting rest; and as many have been troubled as to the meaning and application of the passage, we submit to the consideration of our readers such understanding of the subject as we have, claiming for the thoughts presented no higher importance than they may be entitled to receive by their accordance with the inspired record and the experience of the children of God.

As the nation of Israel was chosen of God to be the figure or type of the spiritual nation whose God is the Lord, the dealing of God with them must represent his providence in governing his redeemed people in their sojourn here in time. From the calling of Abram as the father of the faithful, to the close of that dispensation, when Jesus blotted out the hand-writing of ordinances, and took it out of the way, nailing it to his cross, all that is recorded of that nation is not merely a history of events which transpired, but the more important truth contained in that record as given by inspiration is the testimony of Jesus in his relation to his body, the church, which is the fullness of him that filleth all in all. In all the favors shown to that nation there is readily acknowledged a typical declaration of the goodness of God to the subjects of his electing love; but in the severe visitations of just punishment upon them in disobedience, it is not so manifestly seen that there is the same faithful adherence to the pattern of heavenly things in Christ Jesus. Hence, such denunciations as that which is expressed in the above text, are supposed to apply to them who have no interest in the salvation of God, and their solemn admonitions are given to the world of them that believe not the truth. Careful observation, however, will show the inconsistency of such an application, since the woe is not denounced against Gentile nations, but specifically limited "to them that are at ease in Zion." In this same prophecy to the children of Israel the Lord declares, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. This punishment was literally visited upon the nation of natural Israel, and its terrible severity is presented for the admonition of the saints, as impressing on them the importance of obedi-

ence to the word of the Lord; as it was said to the "holy brethren, partakers of the heavenly calling," "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 30, 31. It is an indication that the Lord does not deal with them as he deals with his children, when any people can disregard his commandments and receive no chastening. The lamentation of the saints whose experience is recorded in the inspired Scriptures clearly indicates their suffering under the righteous judgment of the Lord, causing David to cry "out of the depths," and Paul to "groan, being burdened," while Jeremiah's mournful voice complains, "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath been made old; he hath broken my bones."—Lam. iii. 1-4. Yet even the memory of that bitter misery by which his soul was humbled in him, was the assurance by reason of which he had hope. In this respect all saints have the same experience. Isaiah felt this woe in view of his own vileness as exposed in the presence of the Lord. Hence it is evident that there is a sense in which the subjects of divine grace have to suffer woe. But while it is true that "In the world" all the saints have tribulation, and no diligence or devotion can secure for them immunity from this appointed portion, yet there is a peculiar woe experienced by them in disobedience which is never visited upon the obedient child. They are not called to endure the chastening rod for transgressions of which they are not guilty. Indeed, in every departure from the law of the Lord the sin itself is its own punishment, just as in keeping his true and righteous judgments there is great reward.—Psalm xix. 7-11. It is a fearful thing for the children of God to fall into his hands when he visits their transgressions with the chastening rod. This woe is typified in the terrible calamities suffered by the natural Israelites in their disobedience of that law which was given to them; and while the saints now may not endure the temporal distresses which were inflicted in the type, they will certainly receive that just chastisement in disobedience of which that natural punishment was the figure.

Those who are said to be "at ease in Zion," against whom this woe is pronounced, are not such as are with humble trust resting in the Lord and confidently reposing in his faithful promise. This is not the sinful ease which is reproved, for the word of his commandment authorizes this rest. But the text specifies the trust of those denounced as being "in the mountain of Samaria." This was literally the capital of the revolted ten tribes who had withdrawn their allegiance from the throne of David and the God of Israel; and trust in the mountain of Samaria expressed unbelief in the truth and faithfulness

of that God who had promised protection and safety to them as his peculiar people. Those in Zion who rested in that mountain were the same rebellious children spoken of in the first chapter of the prophecy of Isaiah; and the woe is the visitation of just punishment upon them in leaving them to their idolatry to prove the vanity of those false gods which they had chosen. *Samaria* signifies in our language *prison*, or *watch*; and in both these definitions it is appropriate as describing the trust of those who rely upon their own diligence and works for acceptance with God. That system of religion which looks to the works of self for justification, is indeed a *prison* to those who trust in it, and a continual *watch* is required to render obedience to all the perpetual demands of that slavish duty by which they are held in bondage. When the free-born child of God, forgetting that the blood of Jesus Christ cleanseth us from all sin, would trust in this mountain as his refuge, the woe to which the text refers is certainly felt. Instead of feeling that liberty which is his privilege and portion by the gift of divine grace, he is oppressed with a sense of condemnation and a conscious inability to fulfill the demands of that heavy yoke of bondage under which he groans. In this miserable condition, realizing the continually accumulating burden of duties demanded, and painfully experiencing his own inability to meet their requirements, he learns the deep meaning of that agonizing groan of David, "Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!"—Psalm cxx. 5. Drawn by force (*Mesek*) in this sojourn in the house of bondage, he always feels the blackness (*Kedar*) of the powerful oppression which binds him under cheerless slavery. The gloom of his prison is intensified by contrast with the remembered freedom of the sons of God in which he rejoiced when the Lord spoke peace to him in the time of his deepest trouble. Well may he weep at the thought of that joy which then filled his mouth with laughter and his tongue with singing, as his present desolation and sorrows are felt in their resistless power shutting from his view all hope of deliverance. Here is woe indeed. And this is the inevitable portion of all those among the redeemed of the Lord who trust in their own strength.

The luxury of them to whom this denunciation applied literally is described in the verses immediately following the text; and this also is descriptive of the false confidence with which the tempter allures the saints in their carnal security and ease. Under the bewitching enchantment of their fancied riches of resources in their own works, they imagine that they are in possession of all needed righteousness and strength to keep themselves; but when they are brought to the test of truth, they find their righteousness is only filthy rags, and their trust is vain. In the presence of that Judge whose eyes are as a flame of fire, all

their boasted righteousness is manifestly polluted, and they feel that woe against which in their easy self-dependence they had thought themselves secure. But there is one infallible mark which distinguishes these subjects of woe from the obedient saints, and this is that "they are not grieved for the affliction of Joseph." This grief is so deeply written in the heart of the subject of divine grace, that it forbids his being at ease. There are seasons when their carnal hearts for a time lead them to seek enjoyment in the transitory vanities of earth, and they seem, like living trees in winter, to show no signs of vitality, and while in such a frame of mind they will write bitter things against themselves, and their heart will condemn them; then they are inclined to admit the cruel suggestions of the tempter, and conclude that they are mistaken in claiming to hope in the salvation of God. Such are not at ease in Zion. Their anxiety on account of their stupidity and coldness is evidence of life, and their hunger and thirst after righteousness is attested by their hatred of the sin which they find within them. Sin is a grief to them because of the love of God shed abroad in their hearts by the Holy Ghost which is given unto them. But when they are so far sunk down in carnality that they are not troubled by their deplorable coldness, and they can even fancy that they find enjoyment in the allurements of earth, when they can take comfort in their own merits, and feel themselves rich in self-righteousness, then this woe applies to them. Then, like Ephraim, they are so joined to their idols that the Lord lets them alone, that they may by bitter experience learn their utter helplessness. It is not a mere theoretical fact which Jesus taught his saints when he said, "Without me ye can do nothing." In personal experience they are qualified to bear witness to this truth to the glory of their Redeemer. No more terrible visitation of the chastening rod is ever inflicted upon his children than when they are thus let alone. The woe thus experienced is beyond expression; and under its oppressive weight they long for even the pain of enduring the chastening rod as an evidence that their Lord still regards them as his children. In his presence is fullness of joy, at his right hand are pleasures forevermore; then when that approving presence is withdrawn, and the right hand of his favor is hidden from those who love his appearing, they must experience the depth of sorrow and woe. Language fails to express the bitter agony of this pain. David says, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."—Psalm cxvi. 3. Peter went out and wept bitterly when the realizing sense of his own unfaithfulness was brought home to him by one look of Jesus. The dark mountain of his blasphemous treachery bore witness that he had forsaken the Lord he loved, and had thereby denied his continual dependence on Jesus alone.

How could he ever again claim that his heart burned with love for the dear Lord whom he had thus denied? Here he felt the woe to which the text refers. Happy indeed is that disciple who has long walked in the narrow way without feeling the effect of his own disobedience and unfaithfulness in the same consciousness of his own heart-wanderings!

It is one of the peculiarities of the wonderful love of God to his chosen people that he has given to them the heritage of tribulation in the world. Finite reason seeks in vain to comprehend the goodness of the Lord in this gift, and the saints are themselves unable with their natural minds to see the wisdom and mercy of this divine appointment. Sometimes a murmuring spirit arises within them, saying, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."—Psalm lxxiii. 13, 14. This rebellious mind is ever thus offending the generation of the children of God. Paul designated it as a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members. If any are exempt from this conflict, the experience of such is not in accordance with that of this apostle. The great High Priest of our profession was in that priesthood made "perfect through sufferings." And in fulfillment of his will that they should be with him where he is, that they may behold his glory, the fellowship of his sufferings is given to all the heirs of immortal life. Their suffering with him is thus the present earnest of their eternal inheritance in Christ. Then they may well glory in tribulations, by which their hope of eternal blessedness is assured; and those who are at ease in Zion have not this comforting evidence of their unity with their precious Redeemer. May all who love our Lord Jesus in spirit and in truth be preserved from the baleful woe of lukewarm indifference and ease, and the sweet support of the presence of their Leader evermore be with them in all their afflictions and sorrows, causing them even in the fires to glorify the Lord, and to "Rejoice evermore, pray without ceasing, and in everything give thanks."

INFORMATION WANTED.

ANY person knowing the present address of the following person will confer a favor by sending the same to this office, viz.:

W. E. Edwards, formerly of Booneville, Mississippi.

If any of the readers of the SIGNS can give any information of Ann Allen, (maiden name Ann Bedford,) formerly of Eroth, Cambridgeshire, old England, please send a note to Mrs. Paul Sohner, (maiden name Jane Hewitt,) Waterloo, Black Hawk County, Iowa.

MARRIAGES.

APRIL 19, 1883, at the residence of the bride's mother, in New York City, by Elder Wm. L. Beebe, Mr. John Vandevort, of Warwick, N. Y., and Miss Elizabeth A. McKeachie.

OBITUARY NOTICES.

By the request of the deceased, it falls to my lot to chronicle the death of my dear aunt, our beloved sister in Christ, **Nancy Johnson**, who died of cancer, at the residence of her son, Joseph M. Johnson, near Joppa Mills, Bedford Co., Va., on the 21st day of February, 1883, in the 71st year of her age. The last four or five months of her life, no one can tell what she suffered. Her desire seemed to be for the Lord's will to be done; and if it could be so, for her relief to come by death, the exchange would be a happy one. She was one of the firmest Baptists I ever knew; and she always read and thought for herself, and seemed to enjoy the exchange of opinions with her brethren and sisters, with that love and godly jealousy which becometh the children of God. She seemed at all times to be searching after truth, and when she heard her ministering brethren speak with the ability which God had given them, if they advanced ideas which she could not understand, she was ever ready to call for an explanation, and nothing but a "Thus saith the Lord" would satisfy her. She has been a reader of the SIGNS OF THE TIMES for very many years, and was a dear lover of that periodical, because of the truth which it contended for, the faith which once was delivered to the saints. Her place at her church meetings was always filled, unless providentially hindered. O how we miss her. But our loss, we are satisfied, is her eternal gain. May we then dry all our tears, and not mourn as those who have no hope, but press toward the mark for the prize of the high calling of God in Christ Jesus our Lord, remembering that we, too, must soon cross the river of death, to meet where there will be no more parting, no more sighing or sorrowing, but a continual song of praise unto the Lord. She is gone, but her example still lives in the memory of all lovers of the truth who knew her. I was with her several times during her affliction, which she bore with much christian fortitude. About six weeks before her death, she requested me to write this notice. She said to me, "It is all of grace; I have never done any good thing to merit any part of the salvation of my soul." The words of the poet seemed applicable to her,

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

Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Thus we see a faithful member, a good neighbor and a kind mother has, by the grace of God, passed from her earthly suffering, to receive the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Let me say, in conclusion, to the bereaved children, grieve not for your mother, but remember her example, and by the grace of God, may you meet to part no more. As ever, your brother in gospel bonds,

P. M. WRIGHT.

CHAMBLISSBURG, Va., March 8, 1883.

DIED—At his residence in Vanzandt County, Texas, December 16, 1882, **Elder John Richard Martin**. On the day before his death, about ten o'clock a. m., he was clearing off the moat board of his gin, while running, and the saws caught his right hand, and drew it into the gin, as far as the breast of the gin would let it go. The gin was propelled by steam, and before the motion could be stopped, his hand was badly torn and mutilated. He survived until about two o'clock the next morning. A good portion of the time he appeared to be conscious. A short time before he died, he roused up and asked his physician if he thought he was dying.

He talked but little after he was hurt. He appeared to be very sick, and his sufferings were intense. He was born in Warren Co., Tennessee, April 23, 1834, and remained there until after he married. He was married to Mary Lively in February, 1852, and in the fall of that year he removed to Texas, and settled in Henderson County, where he remained until some eight years since, when he bought land in Vanzandt County, and settled permanently upon it. Since his death his family found a portion of his experience and call to the ministry, written by himself, which I have copied, and send herewith for publication.* That states at what time he joined the church and was baptized, what offices he held in the church, and when he commenced preaching, and when ordained to the full work of the ministry. And now that he has finished his course on earth, and has gone from us to his long home, to reap the reward of his labor of love and patience, it only remains for us to speak of his virtues, cherish his memory, and emulate his teaching and examples. In all the walks and vocations of life, he was a worthy model. He preached for four churches, and when a fifth Sunday occurred, he nearly always had an appointment for that day, so that had no idle time. And when not thus engaged, he was busily employed in farming, or in improving his farm and house. He was no drone, not greedy of filthy lucre, no novice, not given to wine, but apt to teach; given to hospitality, had a good report of them without, was temperate in all things, and beloved by all who knew him. He has presided as moderator of the Union Association for a number of years, and held a high place in the estimation of all the brethren and sisters of his acquaintance, and that was quite extensive. He leaves his companion and nine children (three sons and six daughters) to battle with the trials, troubles, temptations and sorrows of this time world. His hope for life and salvation beyond the grave was firmly fixed in the crucified and risen Savior, which is a great consolation to his grief-stricken family and friends. They are not without hope that their loss is to him great gain. He earnestly contended for that faith which was once delivered to the saints; that faith which works by love, and purifies the heart, and ascribes to God all the power, glory and honor.

Written by request of the family of the deceased, and also by request of Cool Spring Church, where his membership was.

E. J. PARSONS.

CANTON, Vanzandt Co., Tex., Jan. 15, 1883.

*See communication on page 101.

My dear father, **Deacon Henry Bogart**, departed this life on the 18th of February last, at his residence in Olive, Ulster Co., N. Y. Father was in the 82d year of his age; was born in this county, in the year 1801; was married in 1820, to Elizabeth Winchell, daughter of Deacon Peter Winchell: united with the Old School Baptist Church of Olive & Hurley, in 1834, and was chosen deacon in 1856. His disease was cancer on the eye and face, with which he suffered severely for two or three years, when his powers of endurance gave way, and he fell asleep, as we believe, in the arms of Jesus. He bore his sufferings with patience, and no murmurings were ever heard to fall from his lips. He served the church as deacon some twenty-six years, and few, if any, have served the church more faithfully in that office. It can truly be said of him, that he purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. He always honored his profession by an orderly walk and godly conversation, and was generally esteemed as one of the most honest men in all his dealings. He was very sober, humble and mild in his deportment, and was truly a pattern for us all; a pillar in the church, and sound in the faith and order of the gospel. He was very edifying in the church meetings, and watched over the church with great care. In his sickness he had no desire to get well, for he had been longing to go. He retained his mind to the last, and conversed freely on his departure. While he seemed to have a deep sense of his unworthiness, there was no shadow of doubt harassing his mind. Probably

no man of the nineteenth century ever stood more firm in the doctrine of salvation by grace. He had no fellowship for the new-fangled schemes introduced among the Baptists in the present century; but when these heresies were troubling the church, he stood as firm as a rock; and when the time had fully come for the church to declare non-fellowship with the unscriptural and God-dishonoring schemes of man's devising, Deacon Bogart stood on the old platform, and never swerved to the right or left. The golden bait of popularity had no charms for him. His Master's honor and glory were uppermost in his mind, and next to it the union of the church. The slanderer's tongue nor the scorner's frowns did not stop him for a moment. He gloried not save in the cross of Christ. But now his work is over; he has kept the faith. His brethren will hear his voice in counsel no more, for his Master has bidden him come up higher. O how I miss my dear father everywhere. Many hours have we spent in sweet conversation on the things of the kingdom; but he is gone, and I am here yet. He leaves my dear mother, two sons and three daughters, with a number of grandchildren, with many relatives and neighbors, and the church, to mourn our loss, which we have no doubt is his eternal gain.

A. BOGART.

OLIVE, Ulster Co., N. Y.

Deacon Samuel M. Jordan fell asleep in Jesus at about one o'clock on Thursday a. m., April 12, 1883, after a lingering illness of over four months. From the first of his sickness he felt that he should not recover, and said he was willing to depart whenever the Lord should be pleased to send the summons. He was peculiarly favored with the presence of his Lord during his illness, and often tried to tell of the glories that were revealed to him, which were unspeakable. Indeed, the abundance of the revelation at times was so great that there seemed to be no strength left in him, when he would attempt to relate it to those who were about him. The church at New Vernon have sustained a great loss in the removal of this dear brother, for he was one of her most active and efficient members, and faithfully served her with all the ability that God had given. He purchased to himself a good degree and great boldness in the faith, and his end was peaceful. His faithful companion, our beloved sister, with two sons and two daughters, are left to mourn their bereavement. His age was 64 years, 8 months and 11 days.

The funeral services were held at the New Vernon meeting house, in the presence of a large concourse of relatives, friends and brethren, when a discourse was preached by the pastor, from 1 John iii. 1-3.

"The best of earth are called away,
Ofttimes when youth is scarcely fled;
Oft in the morn of life's short day
The dearest friends we know lie dead.
The fairest blossoms soonest fade—
The gentlest heart too soon is still—
Too soon the well-beloved is laid
Within the grave—remorseless, chill.

We call him dead; but O he lives!
The dying christian knows no fear;
The strength his faith in Jesus gives
Supports him, helps him, comforts here.
The brightest visions come to him,
Though his dear eyes are glazed in death,
Though earthly scenes grow faint and dim,
And weaker still his dying breath.

How well he loved us here below,
How kind his tender, loving heart,
All ye who knew him know;
Yet he was happy to depart.
A faith that reached beyond the grave—
A hope that could sustain and keep,
A love for him who died to save,
Made death to him a welcome sleep.

O may the comfort come to you,
His weeping, sad and lonely wife;
Bereaved of one so kind and true,
The comfort of his peaceful life.
When Azrael's dark and gloomy wing
Shall cast its shadow over me,
And soothes my soul to slumbering,
O may I rest as quietly!"

ALSO,

WHILE the friends were assembled for the funeral of the above named brother, we were

startled by the sad intelligence that sister **Phebe Jane Beyea**, wife of Deacon Samuel Beyea, of the same church, (also a sister in the flesh of sister Jordan), had been called to her eternal home at an early hour that morning, Saturday, April 14th. Although she had been complaining for some time, no serious results were anticipated. She retired in usual health Friday night, and about three o'clock in the morning she awoke her husband, and complained of much difficulty in breathing, and about one hour later breathed her last. The disease was supposed to be of the heart. Her age was 60 years, lacking a few days.

Sister Beyea was a warm-hearted christian, devoted to the cause of her divine Master, and delighted in entertaining those who loved the truth which was so precious to her. She has been too long and favorably known to require any eulogy from us. The many brethren and friends who have visited the New Vernon Church, and shared the hospitality of herself and dear companion, will deeply sympathize with our bereaved brother and his only child, upon whom the stroke falls with crushing weight. Her funeral was largely attended on Monday, the 16th, and a discourse was preached by her pastor, from Psalm xli. 10. "Be still, and know that I am God."

In the departure of these saints, the church at New Vernon has lost two of her most useful and precious members, and their memory will long be cherished. May God support us under our trials, and give us submission to his will.

DIED—In Hamburg, Ashley Co., Ark., our dear brother, **Green W. Pugh**, after a lingering illness of sixteen months. The disease was of the stomach and bowels, which deprived him of an appetite for food. His patience and fortitude were truly amazing to his friends, which doubtless is to be ascribed to the abundant grace of God in his heart, which grace shone conspicuously through most of his long life. Brother Pugh was born in Wilkinson Co., Georgia, May 5, 1809. His father died when he was quite young. His mother moved to Perry County, Alabama, where he grew up and married Albena Low, November 22, 1829, having joined the church at Oakmulgee, in that county, in 1828, and was baptized by Elder Noah Haggard. Early in his christian life he was ordained a deacon, and continued to officiate in his office to the entire satisfaction of his brethren of the several churches in which he afterwards lived. Brother Pugh raised seven sons and five daughters, all of whom showed evidence of the godly training received from their father. He manifested the same faith and hope in death that had sustained him in life. He seemed to fall into a deep sleep, with an angelic expression and glow of countenance, which remained on his visage till he was hid from view in his mother earth. One brother, one sister, children and grandchildren, the church at Ebenezer, and many of the surrounding sister churches, together with numerous friends, are left with very sad hearts, but humbly trust that the same God who kept him these many years, will in mercy grant to us sorrowing ones the spirit of resignation, being sure that our loss and sorrow are his gain and eternal joy.

ALSO,

BROTHER James L. Pugh, eldest son of brother Green W. Pugh, fell asleep in Jesus, after several years of suffering, of pulmonary disease, near Hamburg, Ashley County, Ark., March 5, 1883. He was born in Fayette Co., Tenn., May 28, 1832, married Susan C. Ramsaur, daughter of Jonas and Eve Ramsaur, in Marshal Co., Miss., Sept. 1, 1857, and was baptized in the fellowship of Ebenezer Church by the writer, Nov. 17, 1872, of which church he remained a useful member till he was released from his toils, to receive his crown. He was very much attached and bound to the doctrine of election and salvation by grace only. He was blest with good understanding of gospel doctrine, and was ready and able to defend the truth on all necessary occasions. He held also a very high place in the confidence of the community in which he lived, being chosen by the people of his county to the office of probate and county judge, which office he filled with

honor to himself and satisfaction to the people. He leaves a wife and six children, brothers and sisters, with the church and many friends, to be sad, while we are sure he is among the redeemed of the Lord. "Zion's Landmark," "Gospel Messenger" and "Primitive Pathway" please copy.

A. TOMLIN.

LACY, Ark.

PLEASE publish the death of my mother, **Rachel Anderson**. Another of the tried saints, a mother in Israel, has gone to receive her reward in heaven, after a short illness of seven days. She died December 28, 1882, leaving two sons, a daughter and a widowed sister, with several grandchildren, to mourn their loss. She was born in the county of Monahan, Ireland, in the year 1808, and emigrated to this country in 1824. She was married to Hugh Anderson Esq., also from the same place in Ireland, in 1825, with whom she lived happily until his death, which took place in the winter of 1873. Mother united with the Covenanted Baptist Church in Ekfrid, about the year 1832, was baptized by Elder Dugald Campbell, and continued a faithful member until her death. She was a subscriber to the SIGNS for about twenty two years, and loved to read and re-read their treasured pages. Her last moments were very happy, and she was very much resigned to die, repeating over and over again her treasured text. "I know that my Redeemer liveth." She also loved the hymn, "I would not live away," &c. Her disease was pneumonia, of which she suffered very much for five days. She bore her sufferings with scarcely a murmur, only waiting the appointed hour of the Lord, desiring to be released from this world of trouble, disappointment and pain, and go home to that world of bliss and eternal joy that awaits all God's chosen people. Her funeral was largely attended by friends and neighbors, many with whom she has been acquainted for more than forty years. She was buried beside her husband, who died about ten years previous, there to rest until the morning of the resurrection. She lived in the township of Caradoc, and about nine miles from the meeting house in Ekfrid. For several years past her infirmities were such that she could not attend the meetings there; and although professed christians met within a few miles of her home, she felt no desire to attend with them, because she failed to hear that pure language of Canaan, which alone could cheer and refresh her drooping soul; but she chose to spend her time in reading the Bible, the SIGNS, Editorials, Philpot's sermons, and such like. She lived somewhat isolated from the other members of the church, but always felt refreshed when any of them called to see her and talk a little about the road in which the Lord leads his people, of their hopes, their fears, their peculiar trials, and the warfare which with her has now terminated in assured victory over death and the grave. We feel very lonely without her, but our loss is her eternal gain.

JOHN D. ANDERSON.

DIED—In New York City, October 26, 1883, **Deacon Abram H. Blauvelt**, aged 71 years, 1 month and 16 days. He was a faithful member of the Ebenezer Church, of New York City, and in all the trials through which our church has passed during the last thirty years, he stood steadfast, unmoving, always abounding in the work of the Lord. During his last illness, it was my privilege to be with him much of the time, and to witness the submissive spirit with which he bore his intense physical sufferings. His mind was calm and unclouded as long as he retained strength to converse, giving a bright evidence, both by word and deportment, that he was kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Thus died an exemplary christian, a faithful husband, a kind father, and a worthy friend. He has left the companion of his youth and old age, sister Blauvelt, with two daughters and three sons, all grown up, to mourn his absence. May he who cheered the hearts and gladdened the home of the bereaved Mary and Martha, comfort this afflicted fam-

ily with the hope of a blessed immortality beyond the grave, is the prayer of your humble brother,

W. W. MEREDITH.

29 ERIE ST., JERSEY CITY, N. J.

It becomes my painful duty to forward to you for publication, the obituary of my dear mother, **Mrs. Mary H. Wilson**, who fell asleep January 19, 1883. My mother joined the church at Bryant's Station, Fayette Co., Ky., and was baptized by Elder T. P. Dudley, January, 1830, where she remained a member until her death. Her life has ever been that of a devoted christian, a loving mother, an affectionate wife and a true friend. And although denied the pleasure of often hearing preached the doctrine she so much loved, yet she found great comfort in reading the Bible and the SIGNS OF THE TIMES. My mother was the daughter of Colonel William Russell; was born at Russel's Cove, Fayette Co., Ky., and sister of Mrs. T. P. Dudley, of Lexington, Ky., and of Mrs. A. F. Dudley and Mrs. James Dudley, of Missouri. She leaves two daughters and seven grandchildren to mourn their loss, which, I have no doubt, is her eternal gain.

MRS. B. HEROLD.

LOUISVILLE, Ky.

DIED—In Jersey City, N. J., March 13, 1883, **Dasey May Strong**, infant daughter of M. R. and Mary E. Strong, and granddaughter of Oliver M. and Mary J. Comfort, aged 8 months and 1 day. Interment at New Vernon, N. Y., after a discourse from Luke xviii. 15-17.

It died, for Adam sinned:
It lives, for Jesus died.

RECEIVED FOR THE CHURCH HISTORY.

E J Parsons 2, Eliakim Peck 2, Abel Phelps 2.—Total \$6.00.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Black Rock, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, (16th), 1883, and continue three days.

Those who propose attending the association, will take the train leaving Calvert Station, in Baltimore, 3.25 p. m., on Tuesday, for Cockeysville, where they will be met and cared for by the friends. Those coming by way of Harrisburg, down the N. C. R. R., will be met at the same time and place. A cordial invitation is extended to all to attend the meeting.

THOMAS H. SCOTT, Church Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, NewCastle Co., Del., to commence on Wednesday before the fourth Sunday in May, (23d), 1883, and continue three days.

Those coming through Philadelphia will leave there soon after four o'clock p. m., on Tuesday. Ticket to Newark. Those coming through Baltimore will leave there between three and four o'clock p. m., on Tuesday. Ticket to Wilson, on Delaware City R. R. Those coming from down the Delaware and Eastern Shore Rail Roads will leave Salisbury 11.20 a. m., Delmar 2.20 p. m., on Tuesday. Ticket to Porters, on Delaware R. R. Ticket there to Wilson, on Delaware City R. R., immediate connections being made at both Porters and Newark with the Delaware City trains in the afternoon, as above mentioned.

We do sincerely hope that the brethren and friends will come and see us, and that we may enjoy the manifest power and presence of the Lord in making us one. Brethren in the ministry are especially invited.

JOSEPH L. STATON.

THE Delaware River Old School Baptist Association is appointed to be held with the First Baptist Church at Hopewell, Mercer Co., N. J., to begin on Wednesday before the first Sunday in June, (May 30th), 1883, and continue three days.

G. M. FETTER, Clerk.

THE Warwick Old School Baptist Association have appointed to meet with the New Vernon Church, Orange Co., N. Y., on Wednesday before the second Sunday in June, (6th), 1883, and continue in session three days.

BENTON JENKINS, Clerk.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., on Wednesday before the third Sunday in June, (13th), 1883, and continue the two following days.

J. C. BEARD JR., Clerk.

THE Sandusky Old School Baptist Association will meet with the Columbia Church, in Jackson County, Michigan, to begin on Friday before the second Sunday in June, 1883. All coming from the south and east will take the early train at Toledo, and come to Napoleon, where they will be met by brethren to care for them, on Thursday.

All coming from the north and west will come to the same place, on the Jackson branch road, changing at Lenawee junction, coming from the east.

WM. S. CARPENTER, Church Clerk.

THE Turkey River Association of Regular Predestinarian Baptists of Iowa, providence permitting, will hold their next session with the West Fork Church, Hampton, Franklin Co., Iowa, to commence on Saturday before the first Sunday in June, 1883. Hampton is situated on the Iowa Central R. R., running north and south, and on the D. D. R. R., running east and west. Inquire for A. J. Norton, E. A. Norton, or H. D. Brown. Our number is not large, but our meetings are rich. Dear brethren, come and feast with us.

S. P. MOSHIER, Clerk.

YEARLY MEETINGS.

THE Sugar Creek Church, Crawfordville, Ind., have appointed a yearly meeting, to commence on Saturday before the first Sunday in June, 1883. Brethren of like precious faith are invited to visit us at that time.

M. M. VANCELEAVE.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., MAY 15, 1883.

NO. 10.

POETRY.

SUBMISSION.

BY MARJORIE MOORE.

Willing, not glad, O Lord!
How can I ever be
Thankful for all the bitter draught
Thy hand has mixed for me?
How can I smile beneath
The glittering blade I see,
That slays my dearest joy and leaves
The world a blank to me?
Keapest thou for thy loved
But tears and cares and pain?
Can stripes and wounds and scars alone
Work out eternal gain?
Is there no easier road
To the fair heights of bliss,
Less paved with thorns, more fringed with
flowers,
Fairer to see than this?
He knoweth well our frame,
That we are only dust;
He is more tender than our fears,
Than all our doubts more just.
He seeth all the snares
That our poor feet beset.
He is too true to spare us pain,
Too loving to forget.
Willing and glad, O Lord!
Ay, thankful let me be!
That thou dost stoop from highest heaven
To choose a path for me.
Give faith that knows no fears—
Thine are the safest ways;
Let all my heart be thrilled with love,
My lips be filled with praise.

HE LEADETH ME.

In pastures green? Not always: sometimes
he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine warm and soft and
bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,
Only for this—I know he holds my hand.
So whether in the green or desert land,
I trust, although I may not understand.
And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say,
"Beyond the darkness lies the perfect day,
In every path of thine I lead the way."
So whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.
And more than this: where'er the pathway
lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.
So where he leads me I can safely go;
And in the blest hereafter I shall know
Why, in his wisdom, he hath led me so.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., April 20, 1883.

DEAR BROTHER IN CHRIST:—In Christ! What a wonderful and holy relationship! As I write this address, which I have written so often, it seems almost new to me, so full of deep meaning does it appear, and such a varied experience does it suggest. Naturally you and I are not very much alike. Our natural dispositions and tastes are not at all similar, and very different have been our occupations, our social relations, and our surroundings; and if we had met merely as men of the world, we should have exchanged the casual greeting, conferred upon the business that brought us temporarily together, and have gone on our separate ways, with no desire to continue the acquaintance. We should have found little, if anything, of common interest to draw us together and unite us in the bonds of friendship. But when we first met it was not as men of the world, but as believers in Jesus our precious Redeemer, who had become "all and in all" to each of us. We met therefore upon ground where we had all things in common; and as we talked of that which was most sweet and precious to each of us, we soon found ourselves of one heart and one mind. In recounting experiences of the journey which we had been traveling hitherto, we found that we were companions in that as well as in the present, though we had not met before. With what mutual love and sympathy we spoke of trials and afflictions we had passed through, which needed only to be mentioned by one to be fully understood, or rather remembered, by the other; and how our hearts were knit together as we told of the sweet hope of salvation that was raised up in our poor hearts, and of the grace that had always been sufficient for us. Truly our conversation was in heaven, for Jesus was all our theme. How pleasantly passed the hours when we could meet and talk of that dear Friend; of his tender love and pity toward us, of his gracious manifestations in our behalf, of the precious tokens that were given to us from time to time to dispel our doubts and fears, of our self-abhorrence and groaning on account of our nature's vileness, and of our steadfast hoping and waiting for our dear Savior to appear from heaven to deliver us from the bondage of corruption into the glorious liberty of the children of God. We had no time nor inclination to talk of worldly things, and so were really not acquainted with each other

in our fleshly natures for a time. We knew each other only in Christ, but were ignorant as little children of the fact that our love and fellowship did not embrace each other naturally as well as spiritually. We addressed each other as brothers in Christ, but did not yet know the full meaning of that sacred relationship. This we had to learn negatively as well as positively.

It was a bitter experience when we became estranged for a season. We had regarded each other as perfectly united, and so we were in Christ. Now we were left to ourselves for a little, to see that our union was not in the flesh. We were soon at variance. Each exhibited unlovely traits. In a stranger, or a mere worldly acquaintance, we would have paid but little attention to such differences; but in one who had been so near and dear, it seemed impossible to understand them or pass them by. It was indeed a wintry season in our souls. We met in the assembly of the saints, but peace and love and spiritual fellowship were not enjoyed. Yet with the blindness and perversity of nature, we strove with partial success to regard ourselves each as truly spiritual, and each as justified in his coldness toward the other. It was in a time of great affliction and of the deepest soul trouble that we were truly brought together again in the spirit. We had become feeble and sore broken, and our hearts were softened within us. It was a solemn and blessed meeting at the feet of Jesus. We learned then what we had not truly known before, that our fellowship is not in the flesh, but in the Spirit. That fellowship is much more valued now, as we enjoy it with understanding. We have learned through such bitter trials to bear with faults and frailties, to forgive wrongs, and to rejoice in that sweet quality of charity by which it "covers a multitude of sins." So even the corruptions that we feel in ourselves and see in each other, and our differences, make the bond of spiritual union more delightful, as they cause the graces of tender forbearance, mercy, gentleness, compassion and charity to be brought into lovely manifestation in our hearts and lives.

What a trustful, confiding being a new-born child of grace is. Those who first speak in his hearing the precious truth which he has just experienced, are loved with peculiar fervor, and often regarded with a feeling of reverence. So the ministering servant, from whose lips we have first heard the sound of the precious gospel after the Lord has made

us glad through his works, and who has spoken comfortingly to us in our first troubles, is often held in our hearts in a peculiarly sacred place. In the tender and childlike state of mind in which we then are, we are apt to regard him who first speaks to us the word of the Lord as above all others, and sometimes will place an undue confidence in what he says, simply because he says it. This is why ministers who go into error will almost always lead away for a time some tender lambs, who often stray far from the true Shepherd's tent before they are awakened to their deplorable situation, and to the knowledge that they have been listening to the voice of a man instead of the word of God. But how often an undue dependence is placed upon the true and faithful servant of God. As the Lord was pleased to send us comfort by him in our first troubles, and to feed us with knowledge and understanding through his preaching in our first hungerings after truth, so we naturally look to him for comfort again and again, and expect from him direction in perplexing ways, and an explanation of all the mysteries that baffle our own efforts to search them out; and are apt to forget that the comfort and instruction came from the Lord, and that he was only the messenger who brought it. Sooner or later the spell is broken, and the dependence we have placed upon even the most faithful servant of God merely as a man, fails us. With some this dependence has been so entire and confiding that the failure is a most bitter affliction. The minister may have been one of the most humble, and one most profitable in the ministry. But he has been placed by the imagination and heart of this dear child of God where he does not belong; and the Lord in his own time will let this be known. He will in one way or another bring every one of his children to know that in the Lord alone can they trust and not be disappointed.

When one has been separated from this unwarranted dependence upon a man, and undue reverence for him, does that servant of God fall in his esteem? Certainly not. His love is the same; but he now understands that it is in the Lord, and for the truth's sake. His regard for the Lord's servant is more truly exalted than before. He does not look upon him as one who has arisen to a prominent position by reason of his own excellence, but as one occupying a place in the body to which the Lord has assigned him. He knows him now as one who, whatever pride may

be in his natural heart, is constrained to esteem himself least of all, and yet who has been appointed to be over his brethren in the Lord, not in himself, to speak unto them the word of God, to admonish them, and to watch for their souls as one that must give account. And thus regarding him in his true character as God's servant, appointed to serve them for Jesus' sake, he is prepared to "esteem him very highly in love for his work's sake."—1 Thess. v. 12, 13; Heb. xiii. 7-17.

One who is called to preach the gospel, and to be overseer over the church of God, must necessarily have peculiar trials; as he has cares and responsibilities that his brethren do not have, and yet is made to feel himself least among them. But he has also comforts that are peculiar to his calling; for with these cares and responsibilities resting upon him, and with so great a sense of weakness and insufficiency for these things, he is given at times to realize most sweetly and powerfully the presence of Jesus upholding and strengthening him, speaking by him, and enabling him to say with holy assurance and divine fervor, "I can do all things through Christ which strengtheneth me."

Among the many trials of one who is to the church a pastor and teacher, not the least are those through which he is separated from a fleshly regard for and pride in his brethren whom he serves, and from a dependence upon them for that which the Lord only gives, and by which he is taught to regard them rightly in the relationship which he and they sustain to each other, as also his service to them; that both relationship and service are in the Lord, and that only in the Lord are they his glory and crown of rejoicing. Those to whom one has been sent with messages of love and joy become very dear to him in the Lord. As they receive and rejoice in the precious gospel which he speaks to them out of his own heart, they are not only drawn in sweet fellowship to him, but he also to them; and beyond this, with a feeling of thankful wonder that he is called to serve the children of God, he is made to experience toward them the tender care and anxious solicitude of a father that they may all be supplied, and each receive his portion in due season. This self-forgetful care for them, which is not natural, but through the working of the Spirit, though attended with great trials, is nevertheless a source of most exalted and holy delight.

Now, as he is thus from time to time favored to speak unto them the word of God, and to present the rule and order of the church through that word, and has evidence that it is received gladly, and that it is so blessed to them that they walk according to that rule in peace and love, his heart becomes more and more drawn to them in affection for the truth's sake. But here he is in danger of forgetting, or not considering, that it is for the truth's sake, and in the Lord only, that they are dear to him.

He will sometimes unconsciously begin to know them after the flesh, and to depend in a measure for his comfort upon their loving and careful regard for him, which is a blessing from the Lord, as all others are, and not from men. Having enjoyed such sweet fellowship with them, and received such encouragement by the evident benefit of his labors among them, having wept with them in sorrow, and rejoiced with them in seasons of refreshing from the presence of the Lord, he now shrinks from the thought of seeing this mutually pleasant feeling disturbed; and will even be tempted to refrain sometimes from faithful teaching, admonition and warning, lest he should offend those who have become so dear to him. But the true servant of God will not be left long under the power of such a temptation. He whom the Lord has made overseer over a flock, must see many things which will not be manifest to them until he directs attention to them; and this he will be constrained to do. The watchman upon the walls of Zion has been placed there to sound the alarm at the approach of the enemy. If they within the city could see as well as he upon the walls, it would not have been necessary to place him there. The shepherd must exercise a shepherd's care as well when the wolf comes in sheep's clothing, as when the danger is apparent to all the flock. The faithful and loving admonitions and warnings of the pastor will sometimes bring upon him the reproach of those who are dear to him in the Lord, and for whose welfare alone he labors; and many a one since the days of Paul has had to ask in sorrow, "Have I then become your enemy because I tell you the truth?" Happy is he if the Lord shall give him grace to possess his soul in patience under all misunderstanding of his motives and all reproach, still remaining firm and faithful, "in meekness instructing them that oppose themselves." The servant of God must not strive, but be gentle to all; yet he must not keep back anything that will be profitable to them, whether their present disposition is to receive it or not. He is made by the working of the Spirit to watch for their soul's welfare, as one that must give account.

The Lord has made the spiritual welfare and comfort of his people in this world to depend much upon a faithful ministry, and upon their obedience to it. If the minister is faithful, and the brethren take heed to his teachings and admonitions, he gives account with joy, being exceedingly comforted with and in them, and being thankful to God upon every remembrance of them; and this is profitable for them. Thus Paul testifies to his feelings of rejoicing in the brethren at Philippi, who had been obedient from the first day of his ministry until now, and toward those at Thessalonica, and others at other places; and also of his especial comfort in his Corinthian brethren when he heard of the godly sorrow and true repentance which his reproofs and

teachings had wrought in them. And thus Peter declares his principal desire and endeavor to be that after his decease, which the Lord Jesus had shown him should shortly take place, his brethren might have always in remembrance the things which he had taught them pertaining to their spiritual welfare. And the aged John says, "I have no greater joy than to hear that my children walk in truth."

If the brethren do not give heed to the gospel rule when faithfully presented to them by him who is their servant for Jesus' sake, but let carnal considerations and an undue esteem for their own judgment turn them from it, thus despising the gift of God to them, he must give account with grief; not on his own account, as having been unfaithful, or as suffering loss, but on their account, knowing the trouble that must follow their disobedience to the word of truth; knowing the death to spiritual things that is the consequence of living after the flesh; "knowing the terrors of the Lord" as felt in the awakened conscience of the disobedient child; and fearing at times that he has bestowed labor upon them in vain.—Gal. iv. 11. This, the apostle says, is unprofitable for the church, though he have a conscience void of offense in the matter.

If the servant has been unfaithful, has begun to smite the brethren, instead of being moved by a desire to profit them, and has begun to eat and drink with those that are drunken upon the vanities and false doctrines of the world, he will to the measure of his unfaithfulness become a cast-away, being cut asunder from the spiritual fellowship of the church of God, ceasing to be useful to them, or to enjoy the things of the kingdom with them, and having his portion in his own experience assigned with hypocrites.—1 Cor. ix. 27; Matthew xxiv. 45-51.

It is sometimes a very severe trial through which the servant is separated from a carnal dependence upon the brethren whom he serves, and is taught, as he must be, again and again, that it is in the sight of God that he labors and commends himself to the consciences of the saints by manifestation of the truth; that it is by him alone he is to be judged in an absolute sense, and upon him alone he depends for commendation in a right course, for support and for all comfort. But the trial is most profitable and good when he has lifted up his eyes from the ground where he had fallen, and sees no man save Jesus only. Though in this sense he sees no man as worthy of confidence or honor, it is enough that he does see Jesus. He is not only the Law-giver and the King, but the Judge. The servant learns that he cannot even judge his own self, though he will constantly try to do so, but that his judgment must come from God. He will sometimes, when ready to agree with a wrong judgment that others have rendered against him, receive sweet testimonies in his conscience of divine approval; and sometimes the favorable judgment of dear

brethren will be reversed by the Lord. How good it is to look to him alone for judgment, and to rest in the sure tokens of his will. When those tokens for good are felt in the conscience, no one is able to dispute or set them aside. They will remain with him who receives them, and will be his support even though all men should forsake him.

Will one who has seen his teachings and warnings, which he knows to be according to truth, rejected by brethren in Christ, become embittered in his feelings against him? Certainly not, though his carnal mind would lead to that. The spirit by which he is directed to preach and teach is also a spirit of meekness, and has no carnal pride to be hurt, and will soon turn him from any such natural feeling. The disobedience is not against him, but against the spirit of truth. His love will not be any the less toward them, but he will feel more anxiety for them. And when they have returned from any wrong course, what joy is experienced mutually. When one has passed through such trials in the service of a church, how much more truly he understands them and they him, having learned to regard their relation to each other as a spiritual and not a natural one, and thus experiencing in its true strength and sweetness the bond of fellowship between them. Those whom one has served from year to year, till he and they have grown old together, who have borne with his infirmities, as he with theirs, who have profited by his teachings when they were in the spirit, and by his faithful reproofs when they were walking after the flesh, who have encouraged him by their fellowship when he was desponding; those who have been with him thus through the varied experiences of many years, how near and dear they become to him, by how many remembrances of mutual trials endured, of burdens borne for one another, and of seasons of comfort enjoyed together, they are bound to one another. The younger brethren who have been brought in regard the aged servant with filial reverence, and he them with fatherly love and care. But between him and those who have been with him through the years of youth and manhood to old age, there must be a confidence peculiarly pleasant to enjoy, and that makes them most helpful to each other. I have in my mind a few such churches where the pastor given to them in the early years of his ministry remained till he laid his armor by in extreme old age. It is a beautiful sight. But it is not often that one of the Lord's ministers remains so long, and in such unbroken union with a people, as Elder Barton with the churches of Welsh and London Tract, Elder Conklin, who was called the peacemaker, with the church at Kingwood, Elder Beebe with the churches of New Vernon and Middletown, Elder Dudley with the churches where he still remains, past ninety years of age, dearly loved and honored, and a few others that all will remember.

What holy comfort is received through the fellowship and communion of dear brethren in Christ, drawing them continually nearer and nearer together. What sweet consolation and refreshing of spirit come to the children of God through the ministry of his word by his dear servants, causing our souls to be knit to theirs in spiritual love and confidence. What solemn, humble joy and thankfulness are experienced by the servant in feeding the lambs of Jesus, and in what tender affection he becomes united with those who are thus placed under his care for awhile, to receive at his weak hands the nourishing food that Jesus gives. But in none of these sources of joy will one be allowed to make his rest. From them all he must be turned away to Jesus. All of these will at times seem to fail us, with all other earthly channels of comfort, that we may know they are only channels, and that we may see Jesus only as the Fountain, as the resting place. And then when the soul is resting, like a tired, lost child that has been found, in those gentle, loving arms, we find in him more than all we had lost restored to us again, and enjoy unalloyed love and fellowship with all the general assembly and church of the First-born which are written in heaven. To his blessed name shall be praise by all the children of God throughout all ages.

Your brother in Christ,
 SILAS H. DURAND.

"MANY are the afflictions of the righteous: but the Lord delivereth him out of them all." —Psalm xxxiv. 19.

The spirit of inspiration has provided God's dear people with line upon line and precept upon precept for their instruction, edification and comfort, that the man of God may be thoroughly furnished unto every good work. The infinitely important and interesting subjects presented by the psalmist in the text above quoted, are the humiliation and sufferings of the Lord Jesus Christ, and his wonderful triumph over all the powers of darkness. These are subjects that are replete with interest to the redeemed and regenerated sons and daughters of the Most High, let their conditions in life be whatever they may; whether blessed by hearing the glorious gospel trumpet day after day, or in some secluded spot where the true sound of that trumpet is never heard, where our Immanuel in his humiliation, exaltation and glorious triumph is never proclaimed for the comfort of the poor in Zion, except when some of God's dear sons and daughters speak to them through the columns of some periodical like the SIGNS, and tell them of the finished work of the Lord Jesus, the benefits of which are made to inure to them through his unchanging love and mercy, and his complete satisfaction of justice in offering himself a sacrifice for sin. The inspired penman says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death

he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." He, as their great High Priest, took part of the same, that he might have somewhat to offer, that he might have an offering acceptable to the Father, an offering which he made for the sins of his people, and which was accepted of the Father, for he said, "This is my beloved Son; hear ye him." The offerings and sacrifices made under the old covenant could not make the comers thereunto perfect. The apostle says, "In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." It was in that body, in that flesh and blood of which the children were partakers, that he offered himself a sacrifice unto God. To make that sacrifice he became humiliated; he laid aside the glory that he had with the Father before the world was. Yea, he became a man of sorrow, and acquainted with grief. He bore our sins in his own body on the tree of the cross, in that body that was prepared him. In bearing the sins of his people on the cross, "His visage was so marred more than any man, and his form more than the sons of men." The prophet says, "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." It was in his priestly office that he was so marred more than the sons of men. It is written, "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." The offerings made under the law were made for the twelve tribes of Israel. Aaron, the first high priest, was of the tribe of Levi, and to that tribe belonged the priesthood; and they bore a flesh and blood relationship to all the other tribes. The Gentile world did not bear that relationship to the priests under that dispensation, hence were not represented at the altar. Our Lord bore that relation to his people, as declared by the apostle, "As the children are partakers of flesh and blood, he also himself likewise took part of the same." Hence he was capable of being tempted, and was tempted in all points like unto his brethren. He was capable of and did suffer the penalty of the law, which was death. 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. His life was taken from the earth. A separation of the life that animated that body which was prepared him took place on Calvary; but he said, "I have power to lay it down, and power to take it again. This commandment have I received from my Father." As none but the twelve tribes of Is-

rael were represented or in any wise interested in the temple service, so none but spiritual Israel were interested in the offering made by our merciful and great High Priest; for he by one offering hath forever perfected them that are sanctified. They were sanctified (set apart) by God the Father, preserved in Jesus Christ, and called. The apostle says, "For they are not all Israel which are of Israel." "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." The psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." They are they of whom our Lord speaks in that dark and doleful night when he prayed to the Father, 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 the same to whom he referred when he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "I and my Father are one," "and none is able to pluck them out of my Father's hand."

Having said some few things in regard to the humiliation and suffering of our Lord, let us now turn our thoughts to his glorious exaltation. Peter said to the council, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." The prophet, in declaring the exalted character of our Lord, says he is "The everlasting Father and Prince of peace." David calls him the Prince of princes. And Peter, when addressing the people at the temple, and declaring to them their wickedness in crucifying our Lord, says, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." That name or title was anciently applied to emperors, kings, and chief rulers of nations, and also to nobles, officers and counsellors of a kingdom or empire; but more modernly it has been applied to members of a royal family and heirs to the crown. Such princes were not rulers, not clothed with official power, but were dependants upon the munificence of the nation. But our Lord is declared by Peter to be a "Prince and a Savior," and by the prophet to be "the Prince of peace." It will be observed that the prophet uses the definite article "the," when he declares him to be "the Prince of peace," thus proclaiming that there is but one Prince of peace. Among all who have borne that title since the dawn of time, there has been but one Prince of peace. War, oppression and bloodshed have marked the career of other princes, and weeping, mourning and wails of sorrow have been music to

their ears. But our Prince reigns in righteousness, and it is declared that "His kingdom is an everlasting kingdom, and his dominion is from generation to generation." He is the Prince of peace, and reigns in righteousness. All over whom he reigns are brought under that peaceable reign. He says, "My peace I give unto you." The prophet, when speaking of the righteous, says, "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Then he is exalted a Prince and a Savior, and he is presented in the sacred volume as one who is clothed with all power both in heaven and in earth. The apostle says, "But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Again, he says, "And ye are complete in him, which is the head of all principality and power." Being clothed with all power, he had power to lay down his life, and power to take it again. He laid that life down for his people. He, the great Anti-type of the offerings made under the law, came in the end of the world, (Jewish world,) to put away sin by the sacrifice of himself; and when he said, "It is finished," and gave up the ghost, all the demands of the law against spiritual Israel were met and fully canceled. Justice had no more claims, but was satisfied. Wherefore he proclaimed by the mouth of the prophet, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and 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." Those good tidings were proclaimed by the heavenly messenger to the shepherds. "Unto you is born this day in the city of David a Savior." The name or title "Savior," when applied to our Redeemer, is so replete with meaning that it is beyond the reach of finite minds to comprehend it in all its glorious fullness. He saved his people from the curse of the law, from going down to the pit wherein is no water, from the direful consequences of sin. He was made sin for them, who knew no sin, that they might be made the righteousness of God in him. He saves them from the errors, pollutions and corruptions of a sin-cursed world. "Ye are kept by the power of God through faith unto salvation, ready to be revealed in the last times." The last times will come. The apostle says, "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 he saves them in death, and through the long slumbers of the tomb. The body of Abel is just as secure, although over-

whelmed by the flood, and hid in the earth through all the ages that have peopled the earth, as the bodies of those who will be changed in a moment, in the twinkling of an eye; for they are kept by the power of God, ready to be revealed in the last times. In that great, wonderful and glorious revelation they will be welcomed into the presence of their Redeemer and Savior with these heavenly words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then he will be their Savior throughout a never-ending eternity. He bears a vital union and relationship to them. It is declared that he is the life of his people. As he is God, and changes not, that life cannot be consumed, and must be co-eternal with him. The apostle says, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The writer of these rambling thoughts is too ignorant to comprehend the infinitely glorious doctrine of the resurrection, disconnected from the vital union of Christ and his people. The apostle says, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the tramp of God: and the dead in Christ shall rise first." The prophet Isaiah, looking through the long vista of years that were to intervene before the resurrection of his Lord, says, "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." They are the dead in Christ, and with his dead body shall they arise. He is the glorious Son of God, and was the first fruits of them that slept, and his people are one with him. The prophet, viewing their union, their oneness with him, says, "Thy dead men shall live, together with my dead body shall they arise." The prophet Hosea says, "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." While on earth our Lord said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew says, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." Thus he triumphed over the powers of darkness, and was exalted a Prince and a Savior, for to give repentance and remission of sin unto Israel. The Lord

delivered him (the righteous) out of all his afflictions; and by reason of his people being one with him, they will be delivered from all their afflictions. Death hath lost its sting, and the grave its victory. The apostle says, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." They are one with him, and their victory is complete in him. O how consoling are these heavenly truths to the poor, way-worn pilgrim as he journeys toward the tomb, over which his glorious Lord hath obtained a complete victory! When the saint looks to himself, looks to the corruptions of this earthly body, he realizes that he is poor indeed; but when by faith he beholds his Lord as his resurrection, his life, his all and in all, this language comes welling up from the depths of his soul,

"I am rich to all intents of bliss,
If thou, O Lord, art mine."

Brethren editors of the SIGNS OF THE TIMES, while confined to my house, and to my room most of the time, by rheumatism, I have penned these rambling thoughts, which you will please dispose of as you may deem best, and believe me affectionately yours,

H. COX.

GHEENT, Ky., Feb. 4, 1883.

MONTGOMERY, Ala., March 15, 1883.

DEAR BRETHREN BEEBE:—As I have to write you on business this morning, I will take the occasion to say to you that I was somewhat surprised to see in the SIGNS OF THE TIMES of March first a short communication above my name, written January first, 1883, in connection with some business. While I feel to submit to your better judgment in regard to the publication of anything in our family paper that you think would be to the edification of the household of faith, yet I feel to shrink back on account of my unworthiness to write for the comfort and instruction of the children of God, because I know I need some one to instruct me. Although I am now endeavoring to write for the perusal of the readers of the SIGNS, conscious am I that I will fail to reach the hearts of those who have been born of the Spirit, unless I am directed by the Spirit; for I understand that the preparation of the heart and the answer of the tongue in man are from God. Therefore I feel my dependence upon him, who is the Giver of every good and perfect gift. We have nothing of a spiritual nature, only as we have received it from God, and no man can say that Jesus is the Christ, but by the Holy Ghost; and consequently none of us know anything of spiritual things only as it has been revealed unto us by the Spirit.

I will say to you, my dear brethren, that I have for a few weeks past had some inclination to write out and send to you some of the Lord's dealings with me, in the way of a short sketch of my experience in reference

to this eternal life, which I understand was treasured up in our Lord Jesus Christ before the world began, and is now being made manifest to the heirs of promise in the fullness of times. I will not attempt to go into a detailed account of all the way in the which the Lord has led me, as I trust.

I was born naturally an Arminian, believing in the ability of man to work himself into the favor of God when he wanted to, and that he could perform all the requirements of the law contained in the Bible. After I grew up to know anything of these matters, and from childhood almost, it seems to me the thought of death and a vague idea of judgment would often trouble me, and I would resolve to do better, and try, as I thought, to be a christian; and I reckon I was about as moral as any. I had the advantage of pious parents, of the Primitive Baptist faith and order, who ever contended for the faith once delivered to the saints, while many were going out from us to the Full-rites, because they were not of us. But it pleased the Lord, as I trust, to make me feel that I was a condemned sinner before God, and that I was without hope in the world; that if I died in that condition, I must be banished from his presence, and forever take up my abode with them that perish. I felt that God was just in my condemnation. But it pleased God, in my extremity, to reveal to me Jesus as my Savior, and I was made to rejoice and give praise to his holy name for the blessed assurance given me on that occasion of my inheritance of a life of joy and peace beyond this terrestrial sphere. I felt that my load of sin and guilt was removed, which had at times been weighing so heavily upon me, and I was made to give God all the glory for the wonderful manifestations of his love that was then made known to me. How it was that Jesus bore all our sins and guilt upon the cross, I thought I could see; that he died for our offenses, and was raised again for our justification; and how Jesus, by the one offering, hath forever perfected them that are sanctified. I believe that all the elect of God were represented in that offering which was made once for all the children. Yes, he has satisfied divine justice for his people. The law has no more dominion over them. I believe that all for whom Christ made satisfaction to divine justice, will be saved with an everlasting salvation. I hear our blessed Savior saying, "All that the Father giveth me shall come to me." And, "No man can come to me, except the Father which hath sent me draw him." I understand that the Father has given Jesus power over all flesh, that he should give eternal life to as many as the Father hath given him. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This declaration is from the lips of him who spake as never man spake. I thought, at that time, that all my doubts and fears

were forever gone, and that nothing would ever cause me any trouble; and for a few days I felt as though no clouds would ever intervene between me and my Savior. But alas! how soon doubts and fears began to arise, and I was made to ask myself, Am I not deceived about the whole matter? But I could go no further back than the time when I trust I was born spiritually. My load of sin was gone, and I have never since that time been made to feel that it was upon me. I have felt that old things are passed away, and that all things have become new. My burden of sin was gone, and the wicked one has never been able to get me any further back than when I trust it pleased God to reveal his Son in me, the hope of glory. But, my Father's children, it has not been all sunshine with me since. From that time a warfare sprang up, which I was a stranger to before. I constantly feel that in me dwelleth no good thing; that is, in my flesh. If I am saved at all, it 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yes, I believe that every child of God is brought forth by his workmanship, or mighty power, and that because of their being created in Christ Jesus; and that all the heirs of promise are developed in time. For I understand that they are elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth. Our God is a God of purpose, and works all things after the counsel of his own will, both in heaven and in earth.

I do not know whether I ought to send this poor, imperfect scribble to you or not. It is what I have written, which is my first effort to write for publication. It is with you to do with it as you deem best. I know I have written in much weakness, and have just followed my mind, and I trust to some extent I have been led by the Spirit; and I am persuaded that if so, and it is published, it will be comforting to some of the poor in spirit of my Father's children. If so, I shall be satisfied. Allow me to say to those dear brethren and sisters whose communications come to us through our family paper, so richly laden with gospel truth, as well as the editorials, Write on, for I am so much comforted by them. I hope, brethren Beebe, that you will be blessed in the future as in the past, to so conduct the SIGNS OF THE TIMES that it may be a medium of correspondence for the children of God wherever they may be scattered over the earth, and may we all be built up in the faith of Jesus Christ. I am, as I hope, yours in gospel bonds,

W. P. BURKS.

THE SABBATH.

My mind having been drawn out for the past few months on the subject of the Sabbath, I hope my brethren will not deem me egotistic if I should pen some of the reflections which have been presented to my mind during that period, with some of the Bible evidences as proof of the same.

The queries naturally arise in our minds, What is the Sabbath day? What is Sabbath breaking? What is the design of the Sabbath? The doctrines and traditions of men say that the Sabbath is the first day of the week; that on that day, according to the command of God, it is the duty of all parents to send their children to Sabbath School, (so-called), and teach them religion; and that it is the duty of all, both rich and poor, high and low, bond and free, to withdraw both mind and body from home cares, and assemble for worship; that the Sabbath was designed for a day of rest and worship, and that it is equally binding on all nations, both Jew and Gentile, and should be observed throughout all time; that whosoever doeth any work on that day, is a Sabbath breaker. The above may be considered a true summary of the opinions of the popular religionists of the present day. But in all my researches, I have failed to find a first day Sabbath spoken of in the Bible. "To the law and to the testimony" let us go. "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. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."—Gen. ii. 2, 3. We hear nothing more said concerning the Sabbath, until after the departure of the children of Israel out of Egypt, about the time of the giving of manna. Up to this time none were ever charged with Sabbath breaking. But Moses now instructs the children of Israel what they shall do. He says, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord," &c.—Exodus xvi. 23-30. The next mention of the seventh day Sabbath we find recorded in the fourth article of the decalogue. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."—Exodus xx. 8-11. Then we find that the typical or law Sabbath was not the first, but the seventh day. And it was not set apart as a day of assembling together for worship, but a day of rest and total abstinence from labor, under penalty of death. They were even forbidden to kindle a

fire throughout their habitations on that day.—See Exodus xxxv. 2, 3. Much more testimony might be adduced to prove that the typical or law Sabbath was the seventh and not the first day of the week; and that its requirements were a total cessation from all labor, under penalty of death. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."—Numbers xv. 32-36.

The query arises, What was the design of the law Sabbath? By whom was it to be observed? What was its limitation? "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout all their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, written with the finger of God."—Exodus xxxi. 12-18. Then it was a sign and covenant between God and the children of Israel.—See also Exodus xxxiv., where it is coupled with feast days. "And the Lord said unto Moses, Write thou these words; for after the tenor of these words, I have made a covenant with thee and with Israel." In all this array of testimony, (and much more might be adduced), there is nothing said about the Gentile world being required to keep any Sabbath; nor are they anywhere charged with Sabbath breaking. But the Sabbath was God's sign or covenant between him and his special, chosen people, Israel, and was to be observed throughout their generations; which generations, as we find recorded in Matthew i., began with Abraham, and ended with the coming of Messiah, to whom all the types and shadows pointed, and in whom all the legal Sabbath and

feast days, sacrifices and washings in the ceremonial law, found their antitype and fulfillment, and ceased by their own limitation. In the law of ceremonies, the oxen and fatlings were killed, typifying and pointing forward to the "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. xxv. 6. And it is all made ready, and is spread before the Lord's people in the gospel or Sabbath day, the Lord's day, the day which the Lord hath made, to which all the legal Sabbaths were pointing. And as many as are enabled by grace to feed upon this rich provision, with the psalmist, they can say, "Thou preparest a table before me in the presence of mine enemies," &c.

From the abundance of testimony before us, we conclude, first, that a first day Sabbath has no authority but in the doctrines and traditions of men. Second, that the seventh day Sabbath was given to Israel, (and not to all mankind), as a sign or covenant between God and them, to be observed throughout their generations, or until it found its fulfillment in the gospel Sabbath—until the Dayspring from on high should visit us, in whom all the types and shadows found their fulfillment, he having magnified the law by honoring all its precepts and bearing all its penalties, and arisen a mighty conqueror over death, hell and the grave; at which time the glorious Sabbath day, the antitype of all the legal Sabbaths, was ushered in, he having abolished death, and brought life and immortality to light through the gospel.—2 Tim. i. 10. "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."—Eph. ii. 15. See also 2 Cor. iii. And to each individual child of grace the dawning of this Sabbath is witnessed experimentally, when they have worked their six days, exhausted all their own works, having resorted to the law; for in it they find no rest. But their King saith, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction."—Micah ii. 10. It is when the Daystar arises in their hearts; when they are enabled to trust in Christ as their only hope of salvation; when they are enabled to receive him as the end of the law for righteousness. To such he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28-30. Here is our only authorized Sabbath School. All others have their authority in the doctrines and commandments of men only. We are to sit at the feet of Jesus, our great Lawgiver, and learn of him. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not

according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."—Heb. viii. 13. Read the whole epistle to the Hebrews, especially the third and fourth chapters, where the writer treats on this subject. Then how important it is that we be found at the feet of Jesus, our Lawgiver and Teacher, ever learning of him; and equally important that we be not mistaken in the books containing those lessons.

Again the query arises, What is Sabbath breaking? The apostle assures us, "He that is entered into his rest, he also hath ceased from his own works, as God did from his." While traveling in this vale of tears, this low ground of sorrow, temptations and afflictions, how subject we are to hours, days, months, and even years, of coldness, in which we seem to grope in the dark, with scarcely a ray of light, or a spark of spiritual warmth. At such times we are liable to go about "gathering sticks"—using means. We see those around us who have gathered an abundant supply of combustible materials, and have compassed themselves about with sparks, and who say, "Aha, I am warm, I have seen the fire." And how liable we are at such times to think it will do no harm, and we will just try the experiment. Perhaps we have heard it proclaimed from some of the modern pulpits, "Remember the Sabbath day to keep it holy"—referring to the first day, or modern Sabbath. So we conclude that if we would observe this, with many other ceremonies, we might therein receive a blessing. But, my dear brethren, we have abundant testimony in the Bible to prove that this is Sabbath breaking. Some one may ask, What shall we do while under these dark trials? Hear the word of the Lord: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow."—Isa. i. 10, 11. Then, dear brethren,

though subject to these seasons of darkness, trials and temptations, we shall not be tempted above what we are able to bear; but with the temptation there shall be a way of escape. And we are assured, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 20, 21. And after such seasons, when we are enabled by grace to look to the Lord for all blessings, and to see the rich abundance treasured in him, we can say with the psalmist, "The Lord preserveth the simple. I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm cxvi. 6, 7.

These are a few of the reflections which I have been enabled to pen, while my mind has been running on this subject. On a close investigation we find the subject so completely interwoven with the whole plan of salvation, with the other types and shadows, as set forth in the creation, and in the law covenant, all pointing to Christ and his kingdom, that the mind is lost in wonder and amazement; and with the apostle we can but say, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! 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."—Rom. xi. 33-36. In view of all that has gone before, we will close this weak effort with the admonition of the apostle, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come: but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."—Col. ii. 16-23.

Brethren Beebe, the foregoing is submitted to the readers of our family paper, the SIGNS OF THE TIMES, if

you deem it worthy a place in its columns. Since writing the above, I have received No. 3, present volume of the SIGNS, and read with interest your reply to "M. B. W." It gave me great comfort, as I believe I have passed through the trials and dark seasons described in your reply and in his complaint; and for the benefit of our "unknown brother, M. B. W.," I will say that it is part of the lot or heritage of the saints. For want of space, I will desist.

Your brother in hope,
ALBERT DAVIS.
FOREST CITY, Mo., Feb. 3, 1883.

NEAR CONYERS, Ga., Feb. 24, 1883.

DEAR BRETHREN BEEBE:—I send you the relation of sister A. L. Dublin's experience and travel from Babylon to the church. As she says, the little lost child got home at last. I want you, if you please, to publish it in the SIGNS OF THE TIMES.

Yours in love,
W. D. ALMAND.

IN the year 1856, I went to a Primitive Baptist Association, held with the church at Flat Shoals, Henry Co., Georgia, and on Sunday evening Elder D. W. Patman preached the funeral of three young ladies, being sisters. I was then twelve years old. I listened attentively to the sermon, and thought it was the best discourse I had ever heard. I shall never forget it. About the close of the meeting that evening, one of the ministers came down from the stand, and offered his hand to those who desired an interest in his prayers. I felt like I wanted to go, but felt too much ashamed to do so, for I thought some one might laugh at me. From that time I would sometimes wish that I was a christian, and several times I attempted to pray the Lord to make me a christian, or to commence a work of grace with me. I went on in this way until it became a longing desire with me. One morning in the year 1858, nearly two years after I heard Elder Patman's sermon, I was walking alone, when all at once a feeling came over me, such as I never before had felt. I felt strangely. I did not know what to make of it. At first I thought it might be religion, for it had long been my desire to be a christian. But after I had walked a short distance, the impression on my mind was that religion did not come so easy. Then my sins arose before me, and I felt that I never would be rid of it until I embraced religion. I was so deeply troubled, I felt that unless my sins were soon forgiven, everlasting punishment would be my portion. I tried to pray, but I could not. Soon after I had these feelings, one night I dreamed that I was under conviction, and it seemed to me in my dream that after one year my troubles would cease. At times I felt careless and unconcerned, and at other times I would feel troubled; but the remembrance of my dream often cheered me, for I felt that my burden would be removed in one year from the time that I was first convicted. At times, when trou-

bled, I would steal away to some secret place to try to pray, but when I would get to the secret place, I could not utter a word, and would turn and go back to the house, saying, "O Lord, have mercy on me." I had many unpleasant dreams concerning my condition. Often in my dreams I would see sights in the elements which would alarm me, and I would then begin to pray to be saved from everlasting punishment, for I thought the world was coming to an end, and I was not prepared for it. But soon I would awake and find it only a dream. I met with many troubles and disappointments, and my hopes were often blighted. Every year I kept thinking that surely my troubles would end. After a few years of weeping, I began to feel discouraged, and thought it could not be conviction for sin that I had felt. I thought if the Lord was dealing with me, he surely would complete the work. In the year 1861, I concluded to talk with some christian, and find out what they thought of it. One Sunday morning, after conversing with my grandmother, I began to tell her of some of my feelings. I could scarcely talk for weeping, this being the first time I had told of my troubles. She said she thought surely it must be the Lord who was dealing with me, and she gave me words of comfort. I told her that I had become discouraged; that I had been mourning so long, surely it must be that I was so wicked and sinful, the Lord would never forgive me, and I should be one of the cast off. I also told her I had sometimes felt afraid I would die in that condition. Her reply was, that if the Lord had commenced a work, he would finish it, but it would be in his own good way and time. This seemed to give me a little relief, yet my burden was still weighing me down. I still continued trying to pray, but it seemed that my prayers availed nothing. In the summer of 1864 I became more and more discouraged. I did not know what I would do. Instead of my burden being removed, it seemed to get heavier. One night I concluded to talk to a middle-aged lady, whom I believed to be a christian. She advised me to go at once and join the church. I told her I was not fit for that, and felt it would be a sin to do it. Her reply was that it would be no harm for me to join on six months trial. So I took her advice and immediately joined the Methodists, with whom she was a member. I joined on probation, as they termed it, but was not received into full fellowship. And I was weak enough to think that perhaps it would do good; but alas! it did me no good at all. I was not baptized, but I attended their meetings and the Sabbath School regularly, yet none of it gave me religion. A few months after that time, which was in the summer of 1865, a two weeks meeting was held by the Missionary Baptists where I then lived. I attended it night and day, for I felt like I could not stay away. I felt that if I did not receive hope during that meeting, I would

be lost forever. I was deeply exercised, and went to the mourners' bench, and also tried to pray; but again it seemed that my prayers availed nothing; yet there was no rest for me. My sins still hung over me like a dark mantle. I would go home from the meeting feeling weighed down, and often weeping bitterly. On the ninth day of the meeting I concluded that I would never again go forward for prayers. I could see no chance for me to be saved. I could see many of my friends and neighbors greatly blessed, while I felt that I was lost, and wondered why I could not be happy too. I felt like everybody was making sport of me. I went back to the meeting that night, (the ninth), but did not intend to go forward as a mourner. It seemed to me that there was nothing for me but everlasting punishment, and it appeared like it was more than I could bear. About this time they commenced singing, "Come, humble sinner," &c. Then my stubborn heart began to melt. I felt like I wanted to go forward once more; and while upon my knees, and my soul in deepest grief, my burden was removed, and I felt calm and happy. I raised my head and looked around, and it appeared like a new place; everything seemed lovely and calm. The name of Jesus was sweet and precious to my soul. I felt that I loved everybody, especially God's people. Things which I had once hated, I now loved; and things which I had once loved, I now hated. I then thought that my troubles had forever ceased. But soon doubts and fears began to arise, and I was fearful that I had not experienced the grace of God; yet I would not have parted with that hope for anything. About sixteen months after my burden was removed, I united with the Missionary Baptists at Long Shoals, which was in the winter of 1866. I again felt like I had come out of darkness into light. How happy I felt as I stood by the baptismal water, viewing the stream as it gently rolled along, and the sweet contemplation of Jesus dying for my sins, filled my soul with sweet relief. I cannot find language to express what were my feelings as I walked into the water. And as I came up out of the water, the following words flowed into my peaceful mind:

"O what on earth can sweeter be
Than thus to come and follow thee?"

I could not keep from repeating them, and exclaiming, "Thank God, my duty is done." And when I left the water, I felt as if I had left something behind, and I turned and looked back.

If I am a child of grace, it is the Lord's work. It was by grace, through faith. I do know it was not for anything I had done. If it had been left to me, it would never have been done. We are poor worms of the dust, dependent creatures, and can do nothing of ourselves. We have no power only as the Lord gives it. I have endeavored to walk in the christian's pathway, and follow the footsteps of the Savior, but I feel

that I have fell far short of it. Sin is mixed with all I do. I sometimes fear that I am deceived; for it does look as if I would have lived better, if I were a child of grace. Ever since I have had a hope, there has been a light illuminating my pathway; yet I sometimes get in the dark, and wander for some time. There seems to be a continual warfare between the flesh and the Spirit. I often feel troubled in spirit, but I take courage from reading the sweet promises of our dear Savior. Sweet is the thought that we have the promise of a glorious mansion in the heavens. When we shall have reached that happy state, our warfare will be ended and our tears will be wiped away. We are poor, weary pilgrims in this world, until the Lord shall call us home. The promise of our dear Savior that he will take us home to heaven, is the sweetest thought and consolation that we poor pilgrims have while on earth. While traveling through this world of trouble, we meet with many disappointments. Sometimes we are rejoicing, and sometimes we are cast down, and feel that we are forsaken. But we can only trust in him who doeth all things well. Our Savior will never forsake us, but he is a very present help in every time of trouble. O sweet thought! Soon our persecutions and afflictions here will cease, and then we shall rest in that beautiful home of love, with that Savior who bled and died that we might live.

Brother Almand, you may send this letter to brethren Beebe if you think proper. If they read it, there is one thing I want them to know, and that is, that the poor, little, lost child has got home at last.

In christian love and fellowship, as ever,

ARMINDA L. DULIN.

ATHENS, Ga., March 27, 1883.

DEAR BRETHREN BEEBE:—For a long time I have had impressions to write for publication, but have done but very little in that direction, and I still have a disposition to put it off; but from some cause I have become so restless that I do not know what to do. Notwithstanding I have been trying for several months to serve five churches as best I could, yet I feel that my time will soon be out, and I shall have accomplished very little. This feeling, and being frequently asked to write, has caused me to consent to try. And I feel to say to all the household of faith, in the language of David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And O that I may tell it in a right spirit, and in a way that will find a response in every christian's heart.

When I was quite young, I had many serious reflections on the subject of death and eternity; but having no other than a natural mind and understanding, like most religionists of our day, I made many promises as to what I intended to do for the Lord, and verily thought that it was all left

with me; that I could do good and get to heaven, or I could do evil and go to torment. Consequently I would often resolve to do better, but never found a convenient season; and more than that, I found a desire to pursue the vanities of the world, in preference to making the great reformation I was constantly promising to make. But finally I found myself approaching manhood, and as I had not yet got religion, as I had so often promised to do, I concluded to put it off until I become married and settled. So I went on, enjoying worldly pleasures, until I was married, which occurred on the 29th of April, 1847. I was then not quite twenty years of age. But young as I was, my promise to do better and get religion soon began to press heavily upon my mind, so that one night, after we had retired, I told my wife of my promise, and she told me that she had promised the same. We took a hearty cry over the matter, and renewed our promises; at least I vowed anew to live a better life, and tried to set about the work in good earnest. I made it a rule to go often into some secret place and try to pray, and for a few days I thought I was getting along very well, as I could say a few words in the way of prayer, and shed some tears. But this did not last long, for I soon found that I was a great deal worse than I had thought, and began to find fault with my prayers, seeing they were so imperfect, and that I could not refrain from foolish thoughts, which I considered to be sin. And it seemed that in spite of all my efforts to reform, I grew worse. I would resolve to be more grave, and to watch over every word and every action, and be more earnest and sincere in my prayers; but I seemed to fail in every effort, so that I finally came to the conclusion that I had made a great mistake in waiting to get married, before getting religion; for it then seemed to me that if I had made the effort in good earnest while single, that I might have given my whole heart to the Lord; but now it was necessarily divided, which made my case seem more hopeless. I would have given up and tried to enjoy the world, but I could not, for I felt sure I must soon die and be lost. The world lost all its charms for me. During this time I was engaged in teaching music, as assistant teacher in two schools, one vocal, and the other instrumental, which caused me to be from home frequently. On my return from our singing school one Sunday evening, I did not see my wife, and inquired where she was. I was informed that she, with some girl, had walked over to her grandmother's, a short distance. On learning this, I started in that direction, and soon met them. I saw that my wife did not present her natural appearance, and asked her what the matter was. She said she had the headache, which proved to be a fever; and on reaching home, she took to her bed. In spite of all my prayers, with what two physicians could do, she breathed her last about

ten o'clock the next Sunday night, the 22d of July, 1847, not having lived quite three months after we were married. Here language fails me. But the saying of the man of God, "I am the man that hath seen affliction by the rod of his wrath," seems to be more appropriate than anything else that occurs to my mind. From then until now, I think I have understood what the word trouble means. But to return. My burden of sin was still upon me, and it seemed to me that the only friend I had was gone, and I felt that I had not a friend in heaven or on earth, or anywhere else. I concluded that the reason why I was not cut down and sent to eternal woe was that the Lord was just sparing my life to see how far I would go from him. I was almost entirely without hope; yet I could not help trying to pray constantly to the Lord to have mercy upon me, if there was any mercy for such a vile sinner as I was. I cannot tell just how long I was in this lamentable condition; but finally one day while riding along on horseback, it came into my mind to try to rehearse in my mind all that I had experienced, and see if I could find anything in it that would give me any hope or comfort. While thus meditating these words rushed into my mind,

"Till late I heard my Savior say,
Come hither, soul, I am the way."

Immediately I was filled with love to God, and was made to hope in his mercy. But very soon I remembered having heard a member of the church say, that when he obtained a hope, it looked to him that everything, even the trees, were engaged in praising God. So I looked around, but it did not look that way to me, and I was made to doubt. But when I reached home, and took up the New Testament that I had read through more than once during my troubles, I was astonished to see how different that book appeared; and when I saw the name of the Lord in print, my eyes overflowed with tears, until I could not read. It seemed to be the most beautiful name I had ever beheld, and the letters that composed it looked more beautiful than any I had ever seen. And from then until now, the name of the Lord has been to me a strong tower indeed; and it is only when I can run into it that I feel safe.

Now, dear brethren and sisters, if what I have written is the work of the Lord, I reckon I might safely unite with David in telling what great things the Lord hath done for my soul, in this memorable language, "He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God." After obtaining this blessing, I found my mind drawn out towards the church, and greatly desired to be numbered with the people of God; but I was so different from what I had thought I should be, that I feared that I was deceived; for in my ignorance I had fancied

that christians were perfect in soul and body. Finding I was yet possessed of a carnal mind, and at times had vain desires, I resolved to work the whole thing over and try to improve on it, so that I could be fit for the church. But I failed as completely as at first, and was made with Paul to say, "To will is present with me, but how to perform that which is good I find not." And to this day I am made to mourn over my vile ness, my sins, and failures in the christian life. I thought when a young believer, that christians grew better as they advanced in age; but I find it very different by experience, so that notwithstanding I can say with Paul, and often feel, as I think, the full force of it, "I am crucified to the world, and the world is crucified to me," yet I am made to mourn a lack of spiritual-mindedness, and often feel to say, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through our Lord Jesus Christ. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." But even in these things the Lord has done great things for us, whereof we are glad, seeing that our experience is like that of the ancient saints. And I am persuaded in my own mind that these things are so. Being persuaded by the brethren that it was my duty to offer myself to the church, I did so, at old Mars Hill, in this county, on the first Sunday morning in October, 1847, there being several others to baptize that morning. I related my experience at the water, and was baptized by Elder George Lumpkin, who was then pastor of said church.

You see, brethren Beebe, I have written as though sure you would publish it; but since looking over what I have written, I do not think much of it, and if you decide to throw it aside, all will be right; but if you think proper to give it a place in our much esteemed paper, please correct it. If this shall be considered of any interest, and I continue to feel impressed, I will try to give some of my impressions of mind which led me to try to speak in public, and, perhaps, some views on certain Scriptures. I am, as ever, unworthily your brother, I hope, in great tribulation;

F. M. MCLEROY.

LEONARDSBURG, Ohio.

BRETHREN BEEBE:—I will try to pen a few lines for our family paper, and I will promise to be brief. As a starting point, I will quote the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28-30.

The speaker is Jesus. Even his enemies were compelled to admit that "never man spake like this man." "For he spake as one having authority, and not as the scribes." The scribes would write an accusation,

and issue an order for the arrest of a criminal, and then call upon soldiers to execute or make the arrest; but when Jesus speaks, it is done: when he commands, it stands fast. Even the winds and the seas obey him. He speaks in righteousness, and his word does not return unto him void; but it accomplishes that which he pleases, and prospers in the thing whereunto he sends it. The voice of Jesus, who is the Word of God, who in the beginning was with God, and was God, breaketh the cedars of Lebanon, and bringeth down the lofty looks of man. Do we read anywhere in the sacred Scriptures where he has said, "Let there be," &c., and it was not? This Jesus is a quickening Spirit. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." He worketh all things after the counsel of his own will, and none can hinder. "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." He holds the issues of life and death. This same voice shall be heard by all that are in the graves, when the appointed hour arrives. Those who are dead in sins worship a god that (as they say) bids everybody come to him, and give him their hearts, and accept of overtures, and comply with requisitions; but all that their god can do, is labor in vain, unless they do their part, and come to him. They say he calls upon all to come to him; that he watches for opportunities, and where there is sickness, and the heart is tender, he uses the means and inventions of men to convert them. This is the god of the dead. Where was there ever an instance that Jesus called one to come to him, or follow him, and that one did not come to him, or leave all and follow him? When did he ever speak to the winds or the waves, or to devils, and they did not obey? When did he ever command the dead to come forth, and they came not forth? The words of this Jesus are spirit and life, and the life is the light of men. Jesus says, "My sheep hear my voice, and I know them, and they follow me." And he calleth his own sheep by name, and leadeth them out. "Faithful is he that calleth you, who also will do it." He calls them out of darkness, into his marvelous light. They are the called according to his purpose. The Scriptures testify that every one that is called, is a partaker of the heavenly calling. And they are known by the effects which follow. As his words are spirit, and life, and light, there is a marvelous revelation made to the person called, of the character of God. Before this call, the poor sinner felt rich, and his eyes stood out with fatness. There was no place in his Babel building for Jesus. But now with astonishment he gazes upon the holiness and justice of God, and wonders at his long-suffering toward him. This same light reveals the poor sinner's true character, and he is as much surprised with himself, as he is with the character of God. He never before knew himself, neither did he

know God, until this light made the manifestation. And O what a contrast! God is holy and just, while he is a guilty wretch, unfit to live. Now he cannot find a place sufficiently secret, where he may go and give vent to his feelings and cries. But he whispers, "God, be merciful to me, a sinner." He confesses that he cannot see how mercy can be extended to him. He firmly believes that God is angry with him, and will not be appeased. Now, as we have said, he is a partaker of the heavenly calling. The call being holy, is effectual. The work of the Spirit is compared to the wind, which is irresistible. Now, when a person is in distress, he will labor for ease. But if any one can get rid of their burden by their own efforts, it will prove that it was only a natural excitement. Many have become alarmed when hearing of a sudden death, or when sickness has brought them low, and they have overflowed with vows and promises, when there was no work of the Spirit in it all. But if it is the work of the Lord, like Israel in the type, the more they try to do, the less they will have to do with. The burden only increases. Sin becomes exceeding sinful.

"Here on my heart the burden lies,
And past offences pain my eyes."

Jesus has said to such a one, "Come;" and he is coming; but he does not know it. He brings the blind by a way they know not. And the Savior has said, "No man can come to me, except the Father which hath sent me draw him." Not draw at him. The poor sinner comes with supplication and with weeping. All this distress on account of sin becomes a burden, and has been produced by that call. "Blessed is the man whom thou chooseth, and causest to approach unto thee." O how the called one labors to get something to please God. He thinks he must do something. He is willing to go anywhere to be eased of his burden. But it is like a nail fastened in a sure place, and he cannot get rid of it, until all his legal hopes are dead, and he fails from among the children of men. That which relieves the children of men, can do him no good. His only plea is for mercy. Jesus has revealed the Father, and the Father will now reveal the Son. And O what consolation is felt when he takes away his hand, and the back parts of Jehovah are seen, the Burden-bearer, who bears the burden into the land not inhabited, to be found no more. The back is where the stripes are laid on: "By whose stripes ye were healed." "I will give you rest." The poor sinner now feels that he is entirely free from sin and condemnation, that he will sorrow no more, but will ever sing praises to him who hath loved him and washed him from his sins. But he will have a body of death to carry with him throughout all his weary march, and will have to form the acquaintance of the Shulamite. All our love to God, and our abhorrence of sin and self, are the fruits of being called.

In noticing the second verse of the

text, it is plainly seen that the blessings in time for believers are found in the path of obedience, and can only be obtained and enjoyed while walking therein.

In the last verse of the text, we see how careful the Lord is, not to burden his children beyond their good. He has redeemed them, but not to put them to hard labor. He has redeemed them to make them free, and free indeed. All their supplies are freely sent to them by the Giver of every good and perfect gift. All his works praise him. Hence we hear them say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

But how extensive is the dominion of Jesus? Can he work in this way where the sinner is unwilling? "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth." "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Do we believe his words? Or will we be troubled about the heathen? "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Lions, fire, men, devils, wind and waves, and all things else, are under his control, and he will not suffer them to afflict his little ones beyond what shall work for their good and his own glory. Let us watch closely for the footprints of our heavenly Leader, and walk therein, and form no alliances with the religious nations around us. I will say to all the lovers of truth, Write on.

Affectionately yours,
SABEERS MARTIN.

MARION, Linn Co., Iowa, March 1, 1883.

DEAR BRETHREN EDITORS:—The business part of my letter is done, and I feel as though I would like to say to the dear brethren and sisters that we are still here, a little band of brethren and sisters, without any pastor located near us. But we feel to thank our heavenly Father that he has been mindful of us, and has sent us a preacher every month; sometimes one, and then another. Last summer we thought we were highly favored. The dear ministering brethren from several different states came to visit us, and we feel to thank our heavenly Father for putting it in their hearts to come; for we believe he sends his ministers wherever it pleases him, and we are always glad to have them come among us. We have had no preaching since December last, owing to the scattered condition of the members. Some of them are old and feeble, and unable to get out in severe weather; so our meetings were discontinued until March. Our time of meeting is the Saturday before the third Sunday in each month, and we would be glad to see any brother or sister who can make it convenient to visit us, should they be traveling this way. Our place of meeting is twelve

miles north-west of Cedar Rapids, and three miles from Toddville, a station on the Postville branch of the Burlington Rail Road.

I said we have had no preaching the past winter; but that is a mistake; for the SIGNS OF THE TIMES has come regularly to us, and at all times richly laden with the precious promises of our God. The writers all tell the same old story, but to the children of God it is always new. But we are poor, weak mortals, and are not always satisfied with a mite, but cry, More! more! It seems to me that our dear family paper, the SIGNS, was never in a more prosperous condition than at present, and we are glad that the dear old father's mantle has fallen on shoulders so worthy to bear it.

Now, dear brethren editors, if it will not crowd out better matter, I would like you to give this a corner in our beloved paper. With much love to all the saints, I remain the least among the little ones of the household of faith.

MARTHA GOTT.

ALBANY, Mo., April 1, 1883.

DEAR BRETHREN BEEBE:—Being confined at home much of the time, trying to discharge my duty, as far as I know, to my dear, motherless children, I thought I would write to you, and relieve my mind, if the Lord will direct me. I have just read your editorial of March 15, and let me say that I was measurably prepared, I trust, by the Spirit, to feast upon the glorious truth written by your pen. In the deep afflictions that have befallen me of late, in being called to give up my dear companion, my best earthly friend, I feel that were it not for the all-sufficient provision of grace in Christ, and its application by a sovereign hand to me, so weak and unworthy as I know myself to be, I could not survive. But O how it relieves the aching heart, the troubled soul, to be led into a view of the perfections of our God, who stands on the mount Zion. But while we are thus led to enjoy briefly the things that pertain to the kingdom of God, we are instantly brought to view our low estate, and as being creatures subject to afflictions, sorrows and distress; yea, of having our fondest earthly hopes crushed, and we left desolate and grief-stricken. Thus are we passed through the furnace, until we are forced to cry out, Vanity! all this life is vanity! But of that life in Christ, which the saints possess, how different it is. We are ever hungering and thirsting after more and more of its satisfying grace, and never tire or faint in the beautiful vision of the fullness of our God, of which fullness the humble saints have been measurably filled. Dear brethren Beebe, and brethren and sisters, all who may see this, I ask you to remember me, a poor, unworthy, unprofitable one, at the throne of grace.

Your afflicted and sorrowing brother,

ISAIAH J. CLABAUGH.

DAWSON'S MILLS, Richardson Co., Neb.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Please find inclosed two dollars for the SIGNS OF THE TIMES for the year 1883. I do not feel like doing without such a precious medium of correspondence in my lonely moments. It comes laden with good news from a far country, and like cold water to a thirsty soul. When I last wrote you, I thought surely it would be the last. But my health has improved, so that I have written a number of letters since that time. I have found several Baptists who have learned with gladness, through my letter, that there is an Old School Baptist Church in Nebraska. One of them has been to see us, and we are looking for others. I have been thinking much of late of dear old Elder Dudley in his affliction, who cannot read those precious communications in the SIGNS, to pass the lonely moments. He and my dear departed husband were born the same year and month, both served in the war of 1812, and both their fathers served in the Revolutionary War. When quite a little girl, I heard my father speak of hearing Elder Ambrose Dudley preach. My father's name was David Haggard, and he and his twin brother, I think, being carpenters, helped build the city of Lexington. They were deacons of the Baptist Church long before my remembrance. They lived in Winchester, Clark Co., Ky., and raised large families. They have been dead forty years. I would like much to see a biography of Brother Dudley. Once I had it, but since the death of my husband I have changed my residence so often that I could not keep my papers together. I hope sister Virginia will read this scribble to her dear uncle, if it is published, and also that brother Dudley will excuse me for the freedom I have taken. He and myself are the only ones I know of who have taken the SIGNS from its commencement. I have read his communications through all these years I have been reading the SIGNS, and I have never seen anything but truth in them, so far as I could judge. It is the same with Elder G. Beebe's writings. He knew how to comfort the weakest lamb. I used to wonder how such a great man could know how such an unworthy creature as I felt. I am well pleased with the SIGNS in every respect, and I pray God that he may give you grace and keep you humble at his feet.

Yours in hope of a blessed rest beyond the grave,

CYNTHA A. BOBBITT.

LEAD HILL, Ark., March 4, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I desire, by your permission, to write a few lines to the saints scattered through the land, where the SIGNS visits. If I could say one word to comfort them, as I am comforted by reading their communications, it seems I would be satisfied. I am highly pleased with the editorials, especially the one on "Local Discord." We see enough of

that, without reading it in our papers. We are not perfect while in the flesh. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." I wish to say to the contributors to the SIGNS, write on; for I think the gospel is the same, whether preached from the pulpit or published in a paper. And when all power, and glory, and honor, and praise, are ascribed unto God, I believe that is the gospel.

In conclusion, I will say that I second Elder Vanmeter's motion; that Elder Purington publish in pamphlet form his articles on "The Atonement" and "The Resurrection."

In love to God's people,

WM. J. CASEY.

BURN'S STATION, Tenn., Feb. 6, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—Through the goodness and mercy of the Lord I have the privilege once more of writing to you; and as I have to write in order to make a remittance for our family paper, I would like very much to cast in my mite, and let you and all the dear brethren and sisters know how much we appreciate the SIGNS OF THE TIMES. We feel that we could not do without it. We look forward with anxiety for the time of its arrival. I hope the dear brethren and sisters will continue to write and keep the paper as well supplied as it has been in the past. Many times our poor souls have been comforted in reading the communications of the dear brethren and sisters, who describe our feelings so much better than we can ourselves. My dear companion and myself are getting old and much afflicted, and we feel that the time of our departure is not very far off. We desire the prayers of all God's dear children. Our only hope is in Jesus, and what he has done, and not in anything we have or can do.

Yours in christian love,

W. R. DANIEL.

CLEVELAND, Klickitat Co., W. T.

BRETHREN BEEBE:—Please say through the SIGNS OF THE TIMES that any minister wishing to move to this country can find a few Baptists here who would like to have a minister settle among them. I think there is a good opportunity for some one to get a home here. There is but one preacher in this county, which is a new county, and there is land to take up. Yours in love,

J. L. CHAMBERLIN.

INQUIRIES AFTER TRUTH

I WOULD like, if it were not asking too much, to have Elder S. H. Durand's views on that portion of Scripture recorded in Jeremiah xii. 9, and oblige, I hope, a lover of the gospel of our Savior Jesus Christ.

(MRS.) J. T. PETTIBONE.

HEBRON, Illinois.

I DESIRE the views of brother I. N. Vanmeter on Acts v. 20. By so doing he will oblige one who desires to know the truth.

MARION, Illinois.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

THE UNITY OF THE SPIRIT.

IN considering the palaces provided for the comfort of those who dwell in Zion, and in marking well the bulwarks which are appointed by her God for her safety, it appears that there could be nothing added to that perfection and strength with which her inhabitants are blessed. Infinite wisdom has chosen for the objects of eternal love that complete fullness of supplies of every good which could be given only by the almighty power of God. And to secure them in the enjoyment of this wondrous bounty, all these blessings are spiritual, and are given to them in Christ Jesus their Head, and ministered by the Holy Ghost as it is the will of God that they shall enjoy the abundant grace bestowed upon them. Finite minds cannot comprehend the amazing riches of this grace. As the natural man cannot know the things of the Spirit of God, these spiritual blessings can never be seen by reason or the natural mind even of the saints themselves. For this cause there is a continual conflict in the experience of every one in whom the grace of God is manifested, the flesh lusting against the Spirit, and the Spirit against the flesh. While every subject of grace is led by the Spirit of God in the one way everlasting, and their hearts are fashioned alike by that heavenly guidance, the law of sin which still works in their members, continually prompts them to mind earthly things, to the destruction of their own peace and happiness. When being deceived by the allurements of their carnal minds they rebel against the Spirit, they are entangled in the devices of their adversary the devil, and strife and dissensions ensue, which separate and scatter them. Jealousies, envy and mutual distrust take the place of that love and fellowship which should prevail among brethren of like precious faith; and instead of experiencing the sweet unity of heart and mind which is the fruit of the Spirit of Christ, they bitterly feel the wars and fightings produced by their lusts which war in their members. In their eyes thus darkened by sin, every subject appears in a distorted form. Self seems the standard of perfection, and failure to endorse that standard appears as intolerable heresy, in turning away from which the cunning tempter inspires his victim with pharisaic pride and self-approving complacency. It is impossible that the effect of this carnal delusion should be other than the promotion of discord and strife. Each esteeming others worse than himself, the unity of the Spirit is not manifested at all; but the bitter wranglings which necessarily result, display the abominable works of the flesh. All the zeal and energies of the deluded

one are directed not to the examination of himself whether he is in the faith and order which the Lord has authorized, but to finding fault with others; and the same carnal spirit which has vainly puffed up his self-esteem and pride, will readily point out in others infirmities and defects which he will feel pride in condemning. So, before the victim of this temptation is aware of the manner of spirit he is of, he may be oppressed with deep sorrow that none of the brethren are worthy of his fellowship. Then, if the Lord is pleased to shine upon him, he will realize with shame and contrition that the fruits of that spirit which has led him unmistakably prove that it is not the Spirit of Christ, and all his zeal is fleshly pride. While under the control of that carnal mind there can be no experience of "the unity of the Spirit;" but that death which is the result of living after the flesh will surely be felt in such disobedience of the law of the Spirit of life in Christ Jesus. This fearful judgment of God may well be looked for by any subject of grace whenever he can find no fault in himself, and can see grievous defects in all his brethren. He is not then governed by the Spirit of Christ and of unity, but its fruits evidently show it to be the spirit of enmity, jealousies and strife. In living according to that principle there is no indication of the unity of the Spirit.

When led by the Spirit to seek the peace and unity of gospel fellowship and love, the saints are not likely to be conscious of their obedience to the law of Christ, since that law in their hearts makes them desire to do the very things enjoined by it. This willing obedience is strikingly in contrast with that slavish servitude which is either enforced by the terrors of a threatening legal bondage, or bribed by the delusive hope of imaginary rewards. When the Holy Spirit takes of the precious things of Jesus some sweet word of instruction or correction in righteousness, and shows it unto the child of God, the Spirit within him loving that law, at once responds with rapturous desire to obey the delightful precept, because of the great reward experienced in that obedience.

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

That regard for the law of Christ which requires to be stimulated either by the hope of future bliss or the fear of punishment, is but the service of unwilling subjects. Such acknowledgment of superior authority and power causes devils to tremble while they yield the enforced tribute of obedience to the mighty power of God. Such is not the acceptable worship which ascends evermore from the grateful new heart of those who are led by the Spirit of God. "They that worship him must worship in spirit and in truth." This spiritual devotion arises only from the Holy Ghost which is given exclusively unto his chosen people, and dwelling in them, directs their faith to always behold the face of the God and Father

of our Lord Jesus Christ, who is never absent from the heaven of everlasting righteousness and bliss. Even when as the eternal Word, God was manifest in the flesh, the Son of man is said to be in heaven.—John iii. 13. This mystery baffles finite intelligence; yet its truth is unquestionable, being the express declaration of him who cannot lie. The efforts of highly esteemed teachers have only exhibited their own foolishness when they have profanely attempted to expound this mystery to the satisfaction of the proud reason of the human mind. Creeds have been devised by Trinitarians and Unitarians, and blood has been profusely shed in support of them, until the earth was transformed into a visible and material hell; yet the truth of God has survived the conflict, and still with all their theories he is known only to the subjects of his electing love, to whom he is manifested by the great Redeemer. Still he dwells in the thick darkness of his own inconceivable eternity.—1 Kings viii. 12. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."—Psalm xlvii. 2-6. None but his chosen Zion ever did or will rejoice in this God; for they to whom it is given alone can know the only true God, and Jesus Christ whom he hath sent. While the little part of his majestic glory which is revealed transcends their highest thought, they must confess that they cannot even think of the infinite perfection which is included in his holy and reverend name. The carnal mind may attempt to investigate the hidden mystery of the being of God; but the Spirit within the saints will be satisfied with the revelation of his great name, which is their refuge and their only trust. This is the resting place of all who are taught of the Lord and called in the one hope of that perfect calling which is of God. As this is Christ in them the hope of glory, they are led by the one Spirit of God, and in their experience know the unity of the Spirit when they receive the revelation of Jesus as their righteousness and peace. Sound doctrine in every particular harmonizes with this first manifestation of the Spirit; hence so long as they are led by the same teaching, they must keep the unity of the Spirit. But when they give heed to seducing spirits and doctrines of devils, following after their own imaginations, wars and fightings among them indicate that they have not kept the unity of the Spirit in the bond of peace; for James signifies to the twelve tribes scattered abroad that these evils come from their lusts which war in their members. The psalmist also declares that "Great peace have they which love thy law: and nothing shall of-

fend them."—Psalm cxix. 165. Then it is evident that the keeping of the unity of the Spirit requires that the saints should walk in the Spirit, and follow after the things which make for peace, even the things whereby one may edify another. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." If among them who are trusting in the salvation of God envyings and evil surmisings prevail, there is certainly good ground for fear that the flesh has more influence than the Spirit in their walk and conversation.

The unity of the Spirit can never be kept by us when we are vainly puffed up by our fleshly mind, and not holding the Head. When each one is holding unwaveringly the pattern of our great Example, and following implicitly in all his footsteps, as dear children, nothing but unity can result from such a self-denying course; and as the Spirit always abode in him, that unity must be of the Spirit. Forsaking his law, there is no true fellowship; and even though apparently for a season there may be agreement in rebellion against the law of our King, yet there will certainly follow the legitimate consequence of such presumptuous transgression in bitterness of sorrow to every one whom the Lord acknowledges as his child. He is faithful to his word in chastening them whom he loves. If any one can continue in contempt of the authority of the Lord without feeling the rod, the indication is that such a character is not one of those whom God has manifested as a child of his love. The unity of the Spirit is not less perfect in the sorrows than in the joys of the saints. Tears by the rivers of Babylon witnessed the love those captives felt for their own land of Judea as fully as their songs of joy in prosperity; so the groanings which cannot be uttered by those who mourn their own sinfulness, attest their hunger and thirst after that righteousness which exceeds all servile obedience rendered to the law whose violation incurred the penalty of death. While they may doubt the genuineness of their feelings of rejoicing, the prisoners of hope feel the reality of that law of sin within them, under whose cruel oppression they are compelled to cry unto God for deliverance; hence their fellowship of the sufferings of Christ is the indubitable evidence of the unity of the Spirit which leads each one of them to follow their Leader in the tribulations of them who will live godly in Christ Jesus. Thus it appears that the deepest afflictions of the saints yield clearest assurance of their unity with their Lord; and no suffering could be spared them without taking away that much of their assurance of personal unity with their dear Redeemer, the Man of sorrows. Infinite love and wisdom unite in appointing every pain given to them to suffer, and their tribulations are all needful for their own benefit. In no other way do they so fully experience the unity of the Spirit of Christ as in the fellowship of his sufferings. This

was manifest in the apostolic age, when in their extreme destitution and affliction that unity caused them to be of one heart and one soul, being filled with the Holy Ghost.—Acts iv. 31-35. For the enjoyment of their experience of the unity of the Spirit we might well choose to suffer all their persecutions and afflictions, for "Great grace was upon them all."

In the present age, the kind providence of God has shielded us from the persecutions and temporal afflictions then endured by the saints; but as when he gave flesh to the murmuring Israelites in the wilderness he sent leanness into their soul, so the prosperity in the world now enjoyed by the children of God too often is accompanied by forgetfulness of the Giver of all good, and we feel that the world is between us and him whom our soul loveth. Sometimes we are so far left to the pursuit of the world and its perishing joys that we seem to have forgotten that our portion is not here; and in providing for the lusts of the flesh, we forget that we are called to be saints. Would it not then be more for our own comfort to share the afflictions of those primitive saints and enjoy their unity of the Spirit? May the Lord pity his wandering children, and grant us that grace whereby we may serve God acceptably with reverence and godly fear. So shall we be found "Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

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

INFORMATION WANTED.

ANY person knowing the present address of the following person will confer a favor by sending the same to this office, viz.:

Elder J. M. Morgan, formerly of Cat Claw, Texas.

Hiram Walston, formerly of Palestine, Texas.

Benjamin Killing, formerly of Meridian, Mississippi.

William Gray, formerly of Marshall, Texas.

WILL brother William Guess, of Attala Co., Miss., please send me his post-office address? I am a son of Elder Thomas G. Neal, who died at Rocky Spring Church, Holmes Co., in 1852. He, and all my correspondents, will address me at Colmesneil, Tyler County, Texas.

T. M. NEAL.

MARRIAGES.

APRIL 26, 1883, by Eld. Benton Jenkins, at the parsonage in Warwick, Orange Co., N. Y., Elder Wm. L. Beebe, of the SIGNS OF THE TIMES, and Miss Tillie A. Scott, of Oswego, N. Y.

ON April 12, 1883, by Elder Wm. J. Parington, at the residence of the bride's grandfather, Mr. George E. Snoden, of Lambertville, and Miss Mary A. VanDyke, of Hopewell, both of New Jersey.

ON April 18, 1883, by the same, at his residence in Hopewell, Mr. William H. Gantz and Miss Amanda Updyke, both of Hopewell, N. J.

OBITUARY NOTICES.

DIED—At Otego, N. Y., March 24, 1883, our dear sister and mother in Israel, **Mrs. Polly Bundy**, at the advanced age of 96 years and 8 months. She was born in Greenbush, (now East Albany), July 12, 1787, from there came with her parents to Mohawk Valley, and thence to Otego, in the fifteenth year of her age. In 1809 she was married to my uncle, James Bundy, and was received by baptism in December, 1827, into the church at Otego, under the pastoral care of Elder David Crain. In 1839 she was left a widow with twelve children, but by their industry and economy they accumulated a desirable and comfortable home, which was kept for her during her life. Aunt Polly, as she was familiarly called, was ever looked upon as one firmly planted upon the Rock, and not carried away by the many winds of doctrine. Truly she showed her faith by her works, delighting in the society of her dear brethren, above all other company, and was seldom, if ever, absent from the church at the time of meeting, unless hindered providentially. Her hearing had been so impaired for many years that she could not hear the brethren speak, but she often said it paid her to come and see their faces. She was firmly settled in the doctrine of grace, without works, in the salvation of sinners, having a personal experience of its worth. At the time of the division caused by the introduction of false doctrine and practice into the church, aunt Polly stood undaunted at her post, as an immovable pillar, in defense of her Master's cause; and he it said, to the praise of grace bestowed, that in her travel with the church of fifty-six years, not a single charge was ever brought against her. Truly she walked with God, and in the love and high esteem and fellowship of the church at Otego. She departed, leaving a good name, which is better than precious ointment. Of her twelve children, eight are left behind, and for all of them, she told me, she had good reason to hope. Three of them are and have been with us in church connection. She leaves forty-one grandchildren, many great-grandchildren, and numerous friends behind. She was kindly and tenderly cared for at the house of her son-in-law, Mr. Arnolds, where all was done that kind hearts and willing hands could bestow for her comfort. She was one of the first subscribers in this place for the SIGNS OF THE TIMES, and heartily approved and enjoyed its reading matter. May this dispensation of providence be overruled to the good of the many friends, and to us as the church of Christ. At her request, the writer attended her funeral at the house of her son-in-law, speaking from Heb. ii. 14, 15.

Yours unworthily,
B. BUNDY.

By request of the bereaved husband, Mr. A. B. Lunsford, I send for publication a notice of the death of his dear companion, sister **Mary E. Lunsford**, which occurred about sunset, March 27, 1883. She and their youngest daughter, Maud, were on a visit to our family, and on their return home in a buggy, with their son, McLeroy, they were met at the gate by Mr. Lunsford and their little son Clarence. Mr. Lunsford got into the buggy, and while driving on, the right wheels passed over a root in a sink, breaking the hind spring of the buggy, and throwing them out. The wheels passed over him, bruising his head and shoulders slightly. Maud, seated in the middle, fell over on the singletree. The mule, being frightened, ran with speed.

The mother reached for her little daughter, and at a short curve she was thrown out, and struck against a small pine tree. Her right shoulder was crushed, causing death in ten or fifteen minutes. A few feet farther on, Maud was picked up, very slightly bruised, in the ruins of the buggy, which was carried against a tree. Their near neighbors carried the corpse into the house, followed by the heart-broken husband and five of the youngest children.

By request of the dear family, Elder J. G. Eubanks and Wm. Adams preached on the solemn occasion of the funeral, using as a text 1 Cor. xv. 54, "Death is swallowed up in victory." Her remains were then laid in the family grave-yard, attended by the heart-stricken family, one brother, three sisters, and other relatives, with a large number of neighbors and friends.

Our dear sister's maiden name was Marks. She was born in this county, June 22, 1833, and was married Nov. 24, 1853. She leaves four sons, four daughters, and six little grandchildren. She joined Harris' Spring Church, August 20, 1870, and was baptized the next day by Elder I. Hamby, with my companion, her sister in the flesh. She lived an exemplary member until called from us, to enjoy the full fruition of her dear Savior, where there is no pain, no doubts, no fears nor troubles. She was a devoted wife, a tender mother and a kind neighbor. In her affliction a short time since, she expressed to me a desire to die, and spoke of her hope in Jesus, the Savior of sinners, feeling assured that the Lord would take care of her dear family. May God, who is too wise to err, and too good to be unkind, heal the broken-hearted husband and motherless children, is my prayer for Jesus' sake. Amen.

Your brother in sorrow,
J. J. ADAMS.

NEAR STARRSVILLE, Newton Co., Ga.

At the request of the relatives, I send the notice of the death of our esteemed sister **Sarah Gurney**, for many years a consistent member of the church in Ontario, living, at the time of her death, and some years before, in Ekfrid, near the meeting house. She always took a lively interest in the welfare of the church, at whose meetings she was a constant attendant. Our sister was a firm believer in the doctrine as held by Old Baptists, which is Bible doctrine. She suffered much of late, and in her last illness her complaint appeared to be nervous weakness. But her sufferings are over; she has gone to the church triumphant. We miss her from our meetings, but our loss is her gain. She was born October 10, 1811, and died March 16th, 1883, in her 72d year. Our sister was twice married. Both husbands are long dead. Her children also all died young; but she leaves sisters and a brother, besides relatives, to mourn their loss. May the Lord be their guide and support. She was buried on Sunday, the 18th of March, in the cemetery adjoining the meeting house. The funeral was largely attended by neighbors and friends.

ALSO,

The death of our brother, **Duncan McIntyre**, took place in Oxford, at his residence, on the 16th of March, 1883, his age being 77 years. Thus in a bright old age he gathered to his fathers. He is no longer a pilgrim here, but we hope he is gone to his everlasting home, to behold the glorious Lord without a veil between. His death was unexpected at the time it took place, although he had been ailing for a year or more; and a year ago this past winter it was thought he could not live long; yet he partially recovered, but at last sank rapidly. Our brother was highly respected in the neighborhood, and beloved by the church of which he was an honorable member for many years. He, with others, emigrated from Scotland many years ago, but I have not the date. He was of a retiring disposition, not disposed to be at all forward. He was always disposed for, and desirous of peace, loving quietness and truth. He leaves one son and six daughters to mourn their loss; but their loss is his gain; for he is gone to be with Christ, which is far better than being with them or with the church here below. Five of his daughters are members of the Old Baptist Church. His funeral took place on Sunday, March 18,

attended by relations and people of the neighborhood. May the Lord graciously sustain and comfort our dear sisters in their affliction, and the son and daughter who as yet have made no profession, be by the Lord God of their father and mother, (which latter has been dead a number of years), prepared to dwell with God in glory. Our church has sustained great loss of late, in the death of several members. "Precious in the sight of the Lord is the death of his saints."

WM. POLLARD.

BY request of the near relatives of the deceased, I send for publication the obituary of **Mrs. May Gordon**, wife of Mr. Riley Gordon, who died Jan. 7, 1883, of consumption, in the 33d year of her age. She was a daughter of our late brother Elijah and Azubia Laytham. Mrs. Gordon was as much beloved and highly esteemed as any person can be, and leaves a husband and four little children, besides her mother, two sisters, and a large circle of relatives and friends, to mourn their loss. She was a firm believer in the doctrine of the Old School Baptists, and also a true friend. I had several conversations with her on the subject of religion, covering a space of at least ten or twelve years, in each of which I was fully satisfied with her experience; yet she never made a public profession of religion. She cared for no preaching but that of the Old School Baptists. We confidently believe that our loss is her gain. Her sufferings were very great, yet she bore them with calmness and fortitude. I tried to preach a discourse on the occasion, to a large and solemn audience, from the words, "Let not your heart be troubled: ye believe in God, believe also in me." I also lost a true friend when she was taken away. May the Lord sanctify this dispensation to the good of us all, and save us at last, is my prayer for Jesus' sake.

ALSO,

DIED—April 16, 1883, after a painful illness of a complication of diseases, **Azubia Reese**, only child of W. J. and Mariah L. Reese. The little dear one was born May 27, 1882. It certainly is a great affliction to the parents to lose their only child. I speak from experience. The hand of the Lord has seemed to afflict sister Azubia Laytham's family, as these are only two of the many deaths which have occurred therein during the past several years. But I hope they may all remember that, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." And, "All things work together for good to them that love God, to them who are the called according to his purpose." I tried to preach on this occasion also, from the words, "I have finished the work which thou gavest me to do." May our Father in heaven watch over and protect us from every hurtful and evil way, comfort us with his salvation, and in the end of our pilgrimage save us, is our prayer, for Jesus' sake.

Your brother, I hope, in the kingdom and patience of the Redeemer,

J. H. WALLINGFORD.

CHESTER, Mason Co., Ky.

THE subject of this notice, as we verily believe, fell asleep in Jesus, March 3, 1883, aged 18 years, 2 months and 3 days. **John R.**, the eldest son of brother Linville and Jemima Ann Mynatt, who are worthy members of the Old School Baptist Church, believing in the doctrine of salvation by grace. They moved from Ray County, Tennessee, to Lawrence Co., Missouri, in 1872, and from there to Dallas Co., Mo., in 1873, where they now reside. The deceased was one of the excellent of earth, a lover of the doctrine of God our Savior. Although he never made a public profession of religion, yet I am informed by his bereaved parents, that during his sickness he manifested an abiding trust in God, and bore the sufferings and pangs of death with patience and fortitude, saying, "I am willing to die. Dear friends, do not grieve for me. I do not want to stay longer in this world of sin and sorrow, for I know that pain and sickness would be my lot. When I was so bad that I could not talk, I was constantly thinking of these good old songs,

'Come, thou fount of every blessing,
Tune my heart to sing thy grace.'

'How tedious and tasteless the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds and sweet flowers,
Have all lost their sweetness to me.'

Our dear friend and brother was naturally of a quiet, kind and forgiving disposition, and ever ready to throw the mantle of charity on the faults of others; and we can truly say that those who knew him best, loved him most. The probable cause of his death was an undue determination of blood to the brain. When he was nearing the shore where suffering is no more, he said, "I would like to bid you all farewell, but I am too weak." Though six weeks had passed in agony, what a consoling thought to his dear relatives, and to all of us, that God was with him. His last sufferings were light, and he received such support that he fell asleep so quietly that his last breath was scarcely perceptible to the loved ones who stood weeping. The funeral took place at the grave, in the evening, on the 4th of March, 1883, when our beloved Elder, W. C. Wisdom, preached a very comforting discourse from Job xiv. 10. A large congregation of brethren, friends and relatives were in attendance. He leaves father, mother, five sisters and one brother, together with many relatives and friends, to mourn his departure; and while we would drop tears of sympathy, we would say to his dear parents and their children, Look up; your loved one is at rest; and may you realize that you have the prayers and sympathy of the brethren, and especially the poor, humble writer; for we do believe that as certain as the remains of your dear son and brother are laid in the grave, to return to dust, and that as Jesus rose, just so sure shall he arise, with all the blood-bought family who are washed in the blood of our Lord and Savior Jesus Christ, at his coming in the resurrection morn, when these vile bodies shall be changed, and be made like his glorious body; for the Lord God himself hath spoken it.

And what is all we suffer now,
Or all we can endure below,
To that bright day when Christ shall come,
And take his weary pilgrims home?

Yours in gospel bonds,

T. V. WARE.

DIED—At his late residence near Smyrna, Del., on Tuesday, April 10, **Peter Wilson**, aged 74 years, 3 months and 7 days. Mr. Wilson was one of our congregation at Bryn Zion; his wife and only daughter being members of that church. A few years ago Mr. Wilson purchased the farm on which he has since resided, coming into the neighborhood from a distance, a stranger to the Baptists, and we to him. Since that time the family have been regular attendants at our meetings, two of them becoming members; and the home has been one of abundant hospitality, kindness and comfort to all visiting ministers, brethren and friends who could make it convenient to stop with them. Mr. Wilson was a man of independence of thought and action; sound in judgment, faithful to his convictions of right and duty, and a friend to all who stood in need. The law of kindness was the law of his house; devotion to the welfare and comfort of others, the rule of his conduct. His death makes a breach in our community that will long be felt. The heavy affliction to the family will be shared by the church and congregation, as well as throughout an extended acquaintance. The Lord is gracious to sanctify the trying dispensations of Providence, and to overrule all for the best.

E. RITTENHOUSE.

STATE ROAD, Del., April, 1883.

It becomes my painful duty to inform the readers of the SIGNS OF THE TIMES of the death of my beloved and widowed mother, **Susannah McCalla**, who departed this life at her residence in Harris County, Ga., May 19, 1882, in the 75th year of her age. She was born in Chester District, South Carolina, September 28, 1807; moved with her husband, Hugh L. McCalla, and family, to Harris County, Ga., in the year 1834; united with the Primitive Baptist Church (Fellowship) nearly thirty years ago, where she continued

a devoted and orderly member until the day of her death; was baptized by Elder Creed Caldwell. Her disease was paralysis; was confined to her bed but eight days. She passed away as one going to sleep. Her dear companion preceded her to the land of bliss nearly nineteen years. He was also a member of the same church. She was well read in the Scriptures, and was a subscriber and constant reader of the SIGNS OF THE TIMES for over thirty years. She was a kind and affectionate mother. She leaves four children and several grandchildren to mourn their loss; but, happy thought, our loss is her eternal gain.

(Primitive Pathway please copy).

JOHN R. MCCALLA.

JONES' CROSS ROADS, Ala.

CORRECTION.

DEAR BRETHREN BEEBE:—Please correct a mistake in my aunt's obituary notice in the SIGNS OF THE TIMES of April 15. Elder Badger's text was 2 Tim. i. 9, 10, instead of 1 Timothy.

G. G. GALLEHER.

HICKORY GROVE, Va.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Black Rock, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, (16th), 1883, and continue three days.

Those who propose attending the association, will take the train leaving Calvert Station, in Baltimore, 3.25 p. m., on Tuesday, for Cockeyville, where they will be met and cared for by the friends. Those coming by way of Harrisburg, down the N. C. R. R., will be met at the same time and place. A cordial invitation is extended to all to attend the meeting.

THOMAS H. SCOTT, Church Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, New Castle Co., Del., to commence on Wednesday before the fourth Sunday in May, (23d), 1883, and continue three days.

Those coming through Philadelphia will leave there soon after four o'clock p. m., on Tuesday. Ticket to Newark. Those coming through Baltimore will leave there between three and four o'clock p. m., on Tuesday. Ticket to Wilson, on Delaware City R. R. Those coming from down the Delaware and Eastern Shore Rail Roads will leave Salisbury 11.20 a. m., Delmar 2.20 p. m., on Tuesday. Ticket to Porters, on Delaware R. R. Ticket there to Wilson, on Delaware City R. R., immediate connections being made at both Porters and Newark with the Delaware City trains in the afternoon, as above mentioned.

We do sincerely hope that the brethren and friends will come and see us, and that we may enjoy the manifest power and presence of the Lord in making us one. Brethren in the ministry are especially invited.

JOSEPH L. STATON.

THE Delaware River Old School Baptist Association is appointed to be held with the First Baptist Church at Hopewell, Mercer Co., N. J., to begin on Wednesday before the first Sunday in June, (May 30th), 1883, and continue three days.

To the brethren, sisters and friends who contemplate attending the Delaware River Association, we would say to those who expect to come from the south and west by way of Philadelphia, take passage on the cars which leave the city at Ninth and Green Streets, or Third and Berks Streets; to those who come from the north and west by way of New York City, take passage on cars which leave at Liberty Street, Central R. R. Depot of New Jersey. Be sure and state when you purchase tickets that you wish to stop at Hopewell, because some express trains do not stop here. The friends can come either forenoon or afternoon, as there are eight trains each way daily, except Sunday, that stop at Hopewell. A cordial invitation is extended to the brethren and friends to meet with us.

SAMUEL H. STOUT, Church Clerk.

THE Warwick Old School Baptist Association have appointed to meet with the New Vernon Church, Orange Co., N. Y., on Wednesday before the second Sunday in June, (6th), 1883, and continue in session three days.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howells' 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 7.15 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 about 5 p. m.

A cordial invitation is extended to all our brethren and friends to meet with us.

BENTON JENKINS, Clerk.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., on Wednesday before the third Sunday in June, (13th), 1883, and continue the two following days.

We specially invite our ministering brethren, and all who love our Lord Jesus Christ, to meet with us. They will be met at Watkins, at the Northern Central Depot, and also those who come on the Corning Road, or by the boat.

H. B. ELLIOTT, Clerk.

THE Sandusky Old School Baptist Association will meet with the Columbia Church, in Jackson County, Michigan, to begin on Friday before the second Sunday in June, 1883.

All coming from the south and east will take the early train at Toledo, and come to Napoleon, where they will be met by brethren to care for them, on Thursday.

All coming from the north and west will come to the same place, on the Jackson branch road, changing at Lenawee junction, coming from the east.

WM. S. CARPENTER, Church Clerk.

THE Turkey River Association of Regular Predestinarian Baptists of Iowa, providence permitting, will hold their next session with the West Fork Church, Hampton, Franklin Co., Iowa, to commence on Saturday before the first Sunday in June, 1883. Hampton is situated on the Iowa Central R. R., running north and south, and on the D. D. R. R., running east and west. Inquire for A. J. Norton, E. A. Norton, or H. D. Brown. Our number is not large, but our meetings are rich. Dear brethren, come and feast with us.

S. P. MOSHIER, Clerk.

YEARLY MEETINGS.

THE Sugar Creek Church, Crawfordsville, Ind., have appointed a yearly meeting, to commence on Saturday before the first Sunday in June, 1883. Brethren of like precious faith are invited to visit us at that time.

M. M. VANCELEAVE.

RECEIVED FOR THE CHURCH HISTORY.

Robinson Murphy 2, Isaac Flippin 2, Joseph Stephens 2.—Total \$6.00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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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;

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We do 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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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., JUNE 1, 1883.

NO. 11.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., May 6, 1883.

DEAR KINDRED IN A BLESSED HOPE:—When I think of writing for publication, my heart trembles, and says, "No, I cannot;" and so I hesitate. But when I think of speaking with those of like precious faith, there is sometimes a feeling that triumphs over all this shrinking and hesitancy. Thus it is this pleasant spring morning, when all nature is waking up to beauty. The opening buds, and the fields growing green, sweetly speak of that glorious morning when the followers of Jesus shall awake in his likeness.

Why should I fear to exchange thoughts with those of that heavenly household? for they differ from others, having marks that we cannot mistake. They mind not high things, but condescend to those of low estate. I cannot believe there is one of this beloved family void of charity, which is the crowning grace, and comprehends all others; and how easy to converse with such as we feel sure will overlook our faults, and cast a mantle of charity over every error. When this grace is brightened in the fires of tribulation, O how it shines! No worldly honors nor earthly jewels can compare with it. But I did not take my pen to talk of this heavenly grace, though I love and desire to possess it, for it is better than gold, and rather to be chosen than rubies.

I wish to send an affectionate greeting to all who love the columns of our household sheet. Though many among them have not a name in the visible church, yet I trust all such are members of the body of Christ, and in his own good time he will make it manifest to them, and sound in their souls the sweet command, "Come in, thou blessed of my Lord; why standest thou without?" How delightful the day when a poor, trembling one is "gathered into the fold, with believers enrolled," and a heart going out in tender love to all who bear the heavenly image. O may we soon experience a refreshing from the presence of the Lord, when the doves will flock to the windows, and the bleating lambs come to the fold.

I have lately been looking over the old volumes of the SIGNS OF THE TIMES, and I find my heart deeply stirred in reading of the wonderful works of God. In the fifty volumes which are completed, how many rich unfoldings of the sacred word from the pens of the sent servants of the Most High. How many have spoken comfortably to Jerusalem, publishing

peace in her borders, and establishing order in her dominions. And how many precious records of the Lord's dealings with his children, all speaking the same things, taught by the same Spirit, with such an interesting variety in the manner of teaching. Some walk in darkness for years, without a ray of light, and some are left for a long time in the twilight, "seeing men as trees walking." Others have the truth instilled into the heart from childhood, and grow up loving the name of Jesus, and are early permitted to enter the gates of the holy hill of Zion. While still others are in a moment struck dumb with amazement, the windows of the heart being suddenly opened, revealing the sink of iniquity concealed within. It may be while seeking worldly pleasure, or on the way to some place of amusement, that the startling alarm is sounded in the soul. One night, with such a view, seems an age, and volumes of thought pass through the mind. But what a glorious morning dawns, as in the experience of brother Newton Jeffers, in a late number. No wonder the dear aged mother in Israel looked beautiful while she rejoiced with him, and joined in praising "the Lord for his wonderful works to the children of men." But however varied the exercises of this peculiar people, all come to this one point: they "love the brethren," and esteem each other better than themselves. I noticed often, in the same number, letters from persons far remote from each other, referring to the same passage of Scripture as giving comfort, or the same hymn that came singing into the soul some glad morning; and as I read my heart thrilled with pleasure, thinking of the joy each received from the other when the paper was new, and read the first time. How true it is that "In the mouth of two or three witnesses every word shall be established."

What a treasure to have so many testimonials to that truth which is so precious to us, and which is everywhere spoken against. And this treasure has grown more dear, as so many who left these testimonies have passed from our sight. Aged pilgrims, fathers and mothers in Israel, who suffered sore afflictions for the love they bore this blessed truth; and the Lord's dear ministers, whom he called, and sent forth with his word as a fire in their bones. They must go without purse or scrip, or two coats; and often they went in poverty and in pain, in the cold and in the storm, because of the "Woe is me if I preach not the gospel."

Sometimes kindred frowned, and the world wondered why this zeal; but they saw not the inward light and the spotless robe, while the word was spoken to sinking souls, and the promise shown to those who were hungering and thirsting after righteousness. Watchmen they were, going about the city to tell the towers thereof; silver trumpets, that gave a certain sound, and all who understood could tell what was piped or harped. What an unspeakable blessing to know the joyful sound, when the doctrine drops as the rain, and the speech distills as the dew, as the small rain upon the tender herb, and as showers upon the grass. Nearly all these aged and faithful soldiers of the cross have lain down their armor, and received the crown of righteousness that was laid up for them. Blessed thought! they have entered into full fruition of the eternal truth they preached; and though their pens and their voices are silent, they still preach to us in their noble, unselfish lives, and the words they have left for our comfort and instruction. Some whose names appear in these volumes left this world in the prime of life, having a faith that embraced the substantial joys of heaven; and some in youth could "set their seal that God was true, and died with glory full in view."

In glancing over the later volumes I find names that awaken sweet memories and tender recollections of the past, and the rending of home ties. But even here arises the soothing thought that no power can sever that unseen tie that binds kindred souls; and neither height, nor depth, nor any other creature, can separate us from the great Head of the church, of which we all are members, though some are in heaven and some are on earth. It is now three years since the mention of two beloved sisters, who within one week were transported from sickness and sorrow to health and joy forevermore; but the vacancy and grief they left in this our dear home can never be told. A few more pages and I see a record of sister Mary Knapp, who has entered into rest. She was a tried and true friend, a tender and affectionate sister in Christ, devoted from early youth to his cause. She was greatly afflicted and daily chastened, yet always hopeful and patient, which, combined with meekness and cheerful serenity of mind, made her a delightful companion. Few of her dear letters ever appeared in print, but her everyday life followed close in the footsteps of the blessed Immanuel. When I last looked upon her lovely

face I knew that a jewel truly refined had been gathered.

I turn to the next volume and see a number in mourning, which, when it was sent forth, carried sorrow to all our churches, for Elder Beebe was gone. He who through many difficulties had begun and established this medium of correspondence, had finished his course, and been called to his blissful home. "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." Two years have passed since then, and the work so nobly commenced has gone on, and is still a blessed labor of love, bearing messages of consolation to many a downcast soul, and words of participation to those who are rejoicing in a crucified and risen Savior.

One more year, and our dear sister Marianne Murray has laid by her beautiful and instructive pen, which echoed truth from the wells of salvation, and songs in the night for the weary. The first of her writing appears in the year 1851, while she was still young in years, and a sweet hymn of praise it was from an overflowing heart; and in all the years since then she has been sending forth epistles of love, cheering and comforting her kindred in Christ. Many who have never seen her face loved her for the words she uttered, and those who knew her in daily life loved her most tenderly; for "she sought not her own, was not easily provoked, thinking no evil, but rejoicing in the truth." The willing feet of this dear, faithful sister often carried her to the abodes of sorrow and suffering. Sister Wattie Beard, who was daily with her in her last illness, sweetly told of her lovely life and departure in the thirteenth number of last year, in which appeared her last communication. A few evenings ago my heart was melted to tears in reading a letter from her pen written in July, 1878. She had just emerged from a night season of the soul, in which she felt shut up in prison, and she with power records the goodness of him who opens the prison doors and breaks the gates of brass in sunder, setting the captive free. She also calls to remembrance some of her thoughts while sitting with our dear Urania in her last illness, and treasures up some of the comforting words that fell from the lips of our beloved one, and truly they were as "apples of gold in pictures of silver." Now the hand that traced that most touching tribute of love has lain down in eternal repose, and the spirit that kindled so many

elevating thoughts is beckoned away to the mansions of the blessed. It is now almost a year since I sat by her bedside, and saw her faith proved in the glory that was revealed to her. Never shall I forget the last morning I had the sweet privilege of being with her, for I felt it was the house of God and the very gate of heaven. She awoke at an early hour in the triumphs of a living faith, and her tongue was inspired to express to me her love and fellowship to her brethren and sisters, and especially to those of the same church of which she was a member. The light in her deep, beautiful eyes, as she spoke, was most heavenly. Then she seemed raised for a time in exultation and rapture, embracing and kissing me, while she talked of the charms of her Beloved, of whom a glimpse had so filled her soul that she longed to be in his unveiled presence in glory. My thankful heart flowed forth in a silent song of praise to the Lord for permitting me to witness such a clear manifestation of his faithfulness and love to one so dear to me, and who in childhood left worldly friends to join with a little band of believers, to whom it is said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Truly this beloved sister was early brought to the King's palace in raiment of needlework. She is now within the veil, where all desires are satisfied; for every power finds sweet employ in that eternal world of joy. I truly hope these lines may cheer some dear afflicted one, to whom the shadows are lengthening toward the sunset; and may the rainbow of the glorious covenant be seen in the spiritual sky, while the earth recedes and disappears.

In looking over these volumes I have paused at a few names which were especially dear to me, not forgetting that others would find those equally dear to them. As they look back they see precious words of a dear father or mother who have written their last epistle of love; or the trembling lines of a beloved brother or sister, written in weakness, to give a reason of a blessed hope before leaving the shores of time. And how they treasure up these dear mementoes of loved ones, whose voices are hushed in silence, and whose footsteps no more are heard in the familiar places. They often find themselves pausing to listen for the coming feet, and to the echo of gentle tones which they will hear no more. But I rejoice that many who have brightened these pages are still with us, and their messages come, winging gladness to our hearts, from all parts of the land. Dear Elder Dudley will write no more, for the world is dark to him now, but his heart is full of hope and cheer as he talks of Jesus and his power; and how rich for those who listen to the words of wisdom that fall from his lips. It was my privilege last fall to sit by the old arm chair of this aged veteran of the cross and hear his early experience, which was music to my heart. What a rich blessing to be so comforted

while the shadows of earth deepen around him!

A hope in Jesus! what a treasure it is! enabling us to bear sorrow and sickness and the trials of life, even great tribulation, besides giving the assurance that when we leave this fading scene we shall enter upon an inheritance incorruptible, undefiled, and that fadeth not away. This hope may truly be called the pearl of great price, an anchor to the soul, both sure and steadfast. Some speak of a little hope, so small they can hardly mention it; but if it is a good hope through grace, it is as valuable as the greatest, for it is an earnest of the same inheritance. A ray of sunlight coming through a crevice is just as pure sunlight as that which brightens a landscape. Sometimes the Lord veils his face, as clouds hide the sun, that we cannot behold him; but we are still commanded to "trust in the name of the Lord, and stay upon our God." The psalmist inquires, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him." Thus we are encouraged to hope on, cheered by the communion and fellowship of those who have the same hope, who have been found in a desert land, and brought to a city of habitation. What is so delightful to those who fear the Lord and love the name of Jesus, as to hear all the way he has led some dear trembling one, and how he has brought the blind in a way they knew not, and made darkness light before them, and crooked things straight? How elevating to read such an experience, binding kindred hearts in love, and causing them to join in praising the Lord for his goodness, and for his wonderful works to the children of men. While I write my heart goes out to the afflicted, the blind and the lame, the halt and the maimed, and those who are on beds of languishing; and though I can only send a thought of sympathy, I know there is One who is a very present help in every time of trouble. My dear sisters, who are weary with care, I would come into your homes and lighten your burdens, helping you in your work of love. Then you would help me, in return, by telling me the reason of your hope, even if it is but the faintest glimmer, and you can but speak with a stammering tongue. I have had many such seasons, which are like stars in the past, especially during my stay in New York, and last fall in Kentucky; and one now in my mind is full of sweetness. I was calling to see a dear aged sister who was feeble in health, and while conversing on those things that were dear to us both, she related her early experience, and truly my heart was melted while she went back to childhood, and told how she had been led about and instructed early in life without any earthly teacher, and how forcibly her mind was drawn to the truth, error being painful to her heart, while still young in years, and especially so in baptism. She spoke of trials deep and hope deferred, and was not without chastenings; but

while I sat in her little room in that sacred twilight hour, listening to the trembling voice, broken with a cough, the walls seemed to expand and grow white, while my mind reached back and saw her young and blooming, clothed in a robe of righteousness, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." I went out strengthened, and though I have not seen her since, my heart has often been with her; and should her eyes rest on these lines, may she, too, be strengthened.

The records of calamities by floods and fires and shipwrecks, and more fearful than all, by crime, show that there is no safety but for those whose house is built upon a rock, even the Rock Christ Jesus. Then, though our earthly home be in ruins, we have a house not made with hands, a building which hath foundation, whose builder and maker is God. This must be a comforting thought to those who have seen their earthly dwellings dissolving in the flames or sinking in the floods. It seems often, when earthly comforts and jewels are torn from us, that heavenly treasures grow more dear, that our merciful Benefactor afflicts that he may bless, removes our idols that our devotion may be to him only.

In tracing the lives of those who have passed on to joys unseen, they who reflected the most glory of their Lord had the closest fellowship with his sufferings, have been in the hottest furnace, and sunk in the deepest waters. I felt this most forcibly while reading a sketch of that dear servant of God, Mr. Warburton, of England. The wonderful things the Lord did for him, the spiritual prosperity with which he was blessed, while suffering great adversity in temporal things, I would love to see written in letters of gold for the poor and needy. How many of the Lord's humble followers are constantly testifying to his rich and bountiful provisions, when they could see no way only to go to him, as a child to a parent, telling how he makes a path through the deep, rains manna from heaven, and brings water from the rock, the flinty rock, for his people, his chosen. "Yea, he turns the rock into standing water, and the flint into a fountain of waters." How precious and comforting is the spirit of prayer when breathed into the soul by the Holy One! If we ask in faith even as a grain of mustard seed, our petitions will be granted; and how can our faith waver when we contemplate the tender mercy and infinite power of him we supplicate? Who, when he was on earth, associated with the poor and unlearned, pardoning the despised, and caressing and blessing little children. His sermon on the mount was as a rising sun over a darkened world. Then by his power he healed all manner of diseases, restored sight to the blind, made the lame to walk, turned water into wine, and stilled the waves of the sea, saying, "It is I, be not afraid." His words have penetrated the universe, and will not cease to resound while

the world stands, reverberating through obscure corners, bringing to light hidden things, and illuminating the clefts of the rock and the secret places of the stairs, causing the lowly followers of "the Lamb that was slain, but liveth again," to praise his name through life and forevermore.

BESSIE DURAND.

KELLEY'S CORNERS, Mich., Feb. 12, 1883.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Some time ago it was suggested by a brother that I write my thoughts upon this portion of Scripture, "And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. Not that I feel that I can explain this, or any other portion of Scripture, and give its exact meaning, satisfactorily to my own mind, or to that of any other person; but my thoughts I can give. And how much I have desired that, however feeble my attempt may be, it may be done with a spirit of love and meekness; for this is the greatest of all things. Knowledge may vanish away, but charity never faileth. And I trust that it is in the love of the truth I try to speak or write, always feeling at liberty to use whatever is found in the Scriptures of divine truth, providing it is rightly used and applied. The admonition of Paul to Timothy was, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let this be your study, to be a workman approved unto God. A workman must always put everything in the right place, or else all the work will be wrong. No matter how much Scripture we may make use of, if it be not rightly used it will be of little profit to us. And the rule by which we are to work is the Spirit, which will lead us into all truth. Not that this rule is in our own hands, to apply it to any portion of Scripture, and thereby work out the right meaning of it; but the Spirit must lead the mind, opening the sacred word to us, as we are able to bear or understand it. And how much less than nothing do we sometimes feel, when we try to write concerning the word of God.

"And hath made of one blood all nations of men." Here, it seems, we necessarily have to speak of Adam, the one creation, or the one which God made, when he said, "Let us make man in our own image." And it was so. And the Lord God planted a garden eastward in Eden, and there he put the man which he had made. And in this one creation was Eve, who was the mother of all living. Not the mother of all living creatures, but of what we call human creatures, or all nations of men who were made of this one blood. But these kept not their first estate, but fell by transgression, and the Lord drove them out from the garden. But some ask, "Did the Lord appoint this concerning them?" We can only reply in the words, "And hath made of one

blood of all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." And so they went forth from the garden, to till the ground of which they were taken. And of this one blood, degenerate though it be, are all nations of the earth. And the first-born of this blood was Cain, who was a murderer, in that he slew his brother. But again some ask, "Was it appointed of God that he should slay his brother?" We repeat what the Lord said unto him, when his offering was not accepted, and he was wroth, "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shall thou not be accepted? And if thou doest not well, sin lieth at the door." This is the secret of it all. If we do not well, sin lieth at the door. Sin is the transgression of the law. God created man good, and very good. He did not create him in a sinful state. This wickedness of Cain was but a manifestation of the fruit of sin and transgression. But again, some will say, If God created and appointed, and brings all things to pass, it does not look reasonable that anything could take place, whether good or bad, unless he is the direct cause of it. And on the other hand they will say, It does not look reasonable that God should appoint and direct all our wicked acts, and then bring us to account for it. These may possibly be just a pair of reasons, and the one may be just as good as the other, for aught I know; but if we are to talk by the rule or light of human reason, I fear we will be wretched and blind indeed. We read but little of reason in the book of God. There is one portion which I have greatly enlarged upon, in order to show how, as was claimed, God made his plan of salvation according to, and brought it within the limits of, our reason. The text which was used was the words of God, "Come, let us reason together." But the substance of God's (not man's) reasoning is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the best of reasoning for us, poor, sinful creatures. It was by faith in his blood, which cleanses from all sin, that Abel offered a more excellent sacrifice than Cain. In this it was manifested that his own works were righteous, and his brother's evil, by the faith which he had in the kind of sacrifice he brought. Not that by nature Abel was any better than Cain. And as men began to multiply on the face of the earth, the Lord saw that every imagination of the thoughts of his heart was only evil continually. And the Lord destroyed them all by a flood, except Noah, and those whom God commanded him to take with him into the ark. And from these the earth was again peopled, until they undertook to build a tower which should reach to heaven. Then God confounded their language, and they were dispersed on all the face of the earth, and left off to build their

tower. And at a certain time the Lord said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation." No doubt Abraham was dwelling pleasantly with his kindred and his father's house, not thinking but what this would ever be the case. But his times were in the hand of the Lord; and now the time had come when he should get out from them, and go into a land which the Lord did show him, and also told him that it should be a possession for his generations after him, and that in him all the families of the earth should be blessed. And it was accomplished, according to the word of the Lord. Yet his seed must go down into Egypt, and sojourn in a land of strangers, four hundred and thirty years. In the order and appointment of God, Joseph was sent before them, to prepare a place for them, though his brethren derided him, and called him a dreamer, and said, "We shall see what will become of his dreams." Yet even those dreams were all fulfilled in their time, although he had to endure much labor and sorrow, when he was sold away from his father's house, and afterwards cast into prison unjustly, being counted as an evil doer. But there was favor shown him in prison. And when his two companions were taken out before the king, he requested them to remember him. But he must remain in prison two years more, and was thirty years old when he stood before the king. So was our Savior about thirty years of age when he began to be manifested as the Deliverer of his people. And when the children of Israel had sojourned in Egypt until the time of deliverance drew nigh, God gave them deliverance by the hand of Moses, who seemed to think, when he was about forty years old, that he must begin to undertake the matter, when he slew the Egyptian. But he had to flee into the wilderness, and there remain yet forty years, until the four hundred and thirty years should be fulfilled, which the children of Israel were to sojourn in a strange land. And then the Lord sent him to bring up his people out of Egypt, by mighty signs and wonders, in that he raised up Pharaoh against them. Even for this purpose raised he Pharaoh up, that his power might be shown unto his people; and he said that he would get himself honor upon Pharaoh. Not that Pharaoh was at all injured by the manner in which the Lord used him; for Pharaoh was but a wicked king at the first and at the last, and received only justice at the hands of the Lord. But at the appointed time, when the four hundred and thirty years were accomplished, in the self-same day, the children of Israel went out from the land of Egypt. And forty years more they wandered in the wilderness, so that Moses was just one hundred and twenty years old when he died. After this, Israel entered into the land of Canaan, according to

the promise of God unto Abraham, that they should have it for a possession. It was to be their habitation, where he did indeed make of them a great nation, and where they founded their city, even Jerusalem, and also their temple whose magnificence was great; for it was said that the temple which should be built unto the Lord must be exceeding magnificent. And although this nation was God's peculiar treasure, his chosen nation, yet, like all other nations, they had their rise and their fall, their prosperity and their adversity, just according to the appointment of the Lord. When the measure of their iniquity was filled, when the city was full of blood, God said, "Though Moses and Samuel stood before me, yet my mind could not be toward this people. Cast them out of my sight, and let them go forth." The time for his wrath to be poured out upon them had come, so that their great city was destroyed; for the Lord brought evil against them. "Is there evil in the city, and the Lord hath not done it?" "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." At times he gave them peace, and at times he brought evil against them. At times he gave them light, and at times there was no open vision from the Lord. (Does not every child of God experience in measure all these things?) But when their city was destroyed, and they were taken into captivity again, for just such a period of time as was named by the Lord, unto one of those captives (Daniel) was given a vision, and the heavenly salutation unto him was, "O Daniel, a man greatly beloved." And he was given to understand what should befall his people in the latter days, and also of the great nations and kingdoms that were to arise, and things that were yet to be. But unto him it was said, "Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." But these things were made known by the Lord unto his servants long before they were brought to pass; for known unto the Lord are all his works from the beginning. So with all the nations of the earth, this great nation of ours, where we have our peaceable dwelling; its times were all before appointed of the Lord, nor can it exceed its bounds. And when we consider how great and powerful the nations of the earth have been, and still are, yet we are told that all of them, before God, are counted as but a drop of a bucket, and as the small dust of the balance. All nations before him are as nothing, and vanity. Then, when we consider ourselves, can it be possible that the Lord takes thought for us? Has he appointed our little time, and the bounds of our habitation? Our days are determined, the number of our months are with the Lord, and he has appointed our bounds that we cannot pass.—Job xiv. 7. And if we are the Lord's, we know we are so precious in his sight that he spared

not his own Son, but gave him a ransom for us, to be testified in due time. The song of the redeemed is, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." This Jesus came to do in the fullness of time. And his kingdom and his time were appointed of the Father. Nor could his enemies put him to death until his hour was come, although they tried to do so. And when his hour had come, he prayed to his Father, saying, "Save me from this hour: but for this cause came I unto this hour." Although he was taken by wicked hands and crucified and slain, yet it was done by the determinate counsel and foreknowledge of God, who overruled the wicked zeal of his enemies for the good and salvation of his people, in that he exalted him a Prince and a Savior, to give repentance and remission of sins unto Israel. All these things were brought to pass in the set times, according to the appointment of God. For he hath declared the end from the beginning, and from ancient times the things that were not yet done, saying, My counsel shall stand, and I will do all my pleasure. He worketh all things after the counsel of his own will. Yet because he overrules and appoints our times and bounds, we are to take no license from this for disobedience and rebellion, nor conclude that all things which are done under the sun do please God; for of the children of Israel, he tells us that they did abominations, which he commanded them not, neither came it into his mind. And of some we are told, the Lord was not well pleased with them. David on a certain occasion did that which displeased the Lord. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Says the prophet, "I am the man who hath seen affliction by the rod of his anger." And the Lord said, "In a little wrath I hid my face from thee for a moment." This is his rod, his anger, the hidings of his face. If we say, "All things are appointed, and we might as well sow to the wind," we will most assuredly find that it is also appointed that we shall reap the whirlwind; for God is not mocked. And if there are any who are waiting the Lord's time, (and in one sense we must and do wait all our appointed time, and bear all our trials and afflictions, until our change come), this they are to do in patience and submission, and not in rebellion and disobedience. And we are told that it is not for us to know the times and seasons which the Father hath put in his own power; but when he gives a commandment unto his people, he gives them power to obey it. And as to the time, it is written, "To-day, if ye will hear his voice." If you have the witness that he has called you, that he has taught you by his word, speaking to you by his Spirit, to-day, if ye will hear his voice, harden not your hearts.—Heb. iii. 7-9. If you have felt to call upon him

from the depth of necessity, if you have uttered before him a last and perishing cry for mercy, his word unto you is, "I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation." And often have we been made to feel grateful that our times are all in the hand of the Lord, who knows better for us than we know for ourselves; that he has appointed our habitation, often spoiling our earthly schemes and joys, so that at times we are so broken up that we know not which way to turn; then again, granting us some long-cherished desire, which, when granted, sometimes is washed by our bitter tears. It did not bring us the enjoyment we had expected, and we begin to think we do not know what we want. Sometimes we are constrained to ask the Lord to keep us from ourselves, and not leave us to our own ways. Again, we are left to do things at which we are astonished. We did not think such evils were in our heart, and O how we grieve! Why did we do this or that? We did not realize it at the time, but now the effects of it begin to come up before us, and why could we not have seen it at the time, and been more prudent? Often have we wept over a wicked heart. Why are we left to be so tormented with a wicked heart? Can this be a wise appointment of God? Paul says, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." It is the Lord who appoints each his place, and we are always under law to him. To him first we owe obedience. If it takes all our time and strength, so it must be. We are told, "To everything there is a season, and a time to every purpose under the sun: a time to be born, and a time to die; a time to weep, and a time to laugh; a time to get, and a time to lose." Not one moment can we live beyond our appointed time on earth. This time is known to the Lord, and is also appointed of him. He told Peter in just what manner of death he should glorify God, saying, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This he spake, signifying by what death he should glorify God." So we see that even our death is to be for the glory of God; for whether living or dying we are the Lord's. "But of the times and seasons, brethren, ye have no need that I write unto you. For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness." Therefore let us be sober. "For God hath not appointed us to wrath, but to obtain salvation by our

Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

KATE SWARTOUT.

NEWBURY, Ont., March 15, 1883.

DEAR BRETHREN BEEBE:—Grace, mercy, and peace be to you. Since the beginning of the year I have been receiving the SIGNS, and as number after number came to hand I was in such a state of mind that I seemed to be without inclination, and scarcely read anything; but lately I began to read, and O how many precious, establishing and comforting communications do they contain. This afternoon, in the multitude of my thoughts within me, I was much refreshed in meditation upon the words, "Leaning upon Jesus' bosom."—John viii. 23. O how sweet was that meditation! Often for days and weeks I go, and though I try to think, try to concentrate my thoughts upon the things of Jesus Christ, yet not one five minutes of meditation can I get; and then, sometimes with heart bowed down, I fret and sigh over my fickle, wandering mind. "Leaning upon Jesus' bosom." O what a pillow for a poor, vile, sorrowing sinner! O sweet retreat for weary souls! Desired haven of the tempest-tossed! Here nothing shall disturb thy rest or mar thy sweet repose. Here no base intruder, no avenger, can enter to harm thee. No angry foaming billows toss thee to and fro. Here every tempest is hushed, and in glorious calm we sing the praises of our precious Jesus. Jesus Christ, our gracious Redeemer, the only begotten Son, is in the bosom of the Father. Here from everlasting he abode, and never for one moment was removed. Christ Jesus, the wisdom of God, (1 Cor. i. 2-4), speaks, saying, "The Lord possessed me in the beginning of his way. I was daily his delight, rejoicing always before him."—Prov. viii. And when the Word was made flesh, he was still in the bosom of the Father.—John i. 18. And in all his sorrow and acquaintance with grief, when sore amazed and very heavy, weighed down with sin and guilt and woes, being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground, when he cried, "My God, my God, why hast thou forsaken me?" He was in the bosom of the Father. Though he was a Son, yet learned he obedience by the things that he suffered. He tells us, "Therefore doth my Father love me, because I lay down my life that I might take it again: this commandment have I received from my Father."—John x. 17, 18. "I do always those things that please him." He failed not in the least to fulfill the will of the Father. It was his meat and drink. In all that Jesus did and suffered, when in Gethsemane and on the tree, he drank to the last dark drop the cup the Father gave him to drink. It pleased the Lord to bruise him. He hath put him to grief. Yet what delight had the Father in his obedient Son! He was in the bosom of the Father. He abode in his love.

—John xv. 10. In Jesus Christ, our great High Priest after the order of Melchisedec, he that was set up from everlasting as our Head and great High Priest, in his bosom the church abode. He bare all the children of Israel upon his heart.—Ex. xxviii. 29. What precious words are these that our Jesus speaks, "I was daily his delight, rejoicing always before him. [In the bosom of the Father.] Rejoicing in the habitable parts of his earth, and my delights were with the sons of men."—Prov. viii. 30, 31. They were in Jesus' bosom, accorded as the Father hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. i. 3, 4. In Christ Jesus our great High Priest, the whole family in heaven and earth are named. He bare them in his heart continually all the days of old. And the Father loveth the chosen in Christ Jesus as he loveth his only begotten Son that is in the bosom of the Father with eternal love. For our dear Redeemer hath said, "Thou lovedst me before the foundation of the world." He that came forth in Bethlehem, even Jesus, whose goings forth have been of old, from everlasting.—Micah v. 2. From everlasting his delights were with the church.—Prov. viii. 23-31. Hepzibah ever dwelt in the delight of Jesus, her heavenly Husband.—Isa. lxii. 4. And as the bride she lay in his bosom.—2 Sam. xii. 3. Her life was hid with Christ in God.—Col. iii. 3. The church from everlasting was in Jesus' bosom, and Jesus from everlasting was in the bosom of the Father. Well might Jesus say, "Thou hast loved them as thou hast loved me; and thou lovedst me before the foundation of the world."—John xvii. 23, 24. Jesus, thou blessed Immanuel, who art in the bosom of the Father, didst thou from everlasting embrace a poor worm like me? Didst thou love me, and give thyself for me? Am I a lamb that thou didst bare and carry all the days of old in thy bosom, and whom thou didst come to seek and save? Didst thou give thy life for me, die for my offenses, and rise again for my justification? Precious Jesus, O increase my love for thee! "Our Father." Can I, dare I use such words? Only as thou dost send forth the Spirit of thy Son in my heart, can I cry, "Abba, Father."—Gal. iv. 6. Then have I power to call thee mine.—John i. 12. Heavenly Father, dost thou love me as thou lovest thy well-beloved Son that is in thy bosom? Didst thou give me to Christ Jesus? Didst thou give me eternal life in thy Son? Is my life hid with Christ, who is in thy bosom? "Our Father."—John xx. 17. Only when by faith I am leaning upon Jesus' bosom, can I know that thou art "our Father." Blessed Comforter, Holy Spirit, that proceedeth from the Father, (John xv. 26), thou who art the Spirit of our Father, (Matt. x. 20), thou receivest of the Son and of the Father, and dost shew it unto the heirs of promise.—John xvi. 13-15. How tender is that love of thine (Rom. xv. 30) in

comforting me, a poor sinner; and by most precious faith which springs of thee, thou hast given me to lean upon Jesus' bosom, who is in the bosom of the Father. Blessed be "the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii. 19. Thou three art one.—1 John v. 7. O thou indulgent God, how wonderful is thy love to a poor sinner! The streams of love I trace up to their fountain, God, and in thy bosom see eternal thoughts of love to me. As Aaron bare the names of the children of Israel in the breast-plate of judgment upon his heart, so Jesus, who is the life of all the chosen family of God, bare them ever in his bosom. In Jesus' bosom was their preservation; and for the church, his bride, that lieth in his bosom, he gave himself, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish.—Eph. v. 25-27. Yes, for the church he shed his precious blood, and washed away all the filth of Zion. When the fullness of the time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.—Gal. iv. 4, 5. And in all his obedience, sufferings and agonies, bleeding and dying, and when he rose from the dead, his left hand was under her head, and his right hand did embrace her. The church was in Jesus' bosom, and when our great High Priest passed into the heavens, in the breast-plate of judgment upon his heart, he bare all the Israel of God. Zion on his heart doth dwell in everlasting love. How many of the dear family of God are there who exclaim, O that I had some evidence, some token whereby I might feel assured that I have a place in Jesus' bosom, that my name is inscribed in the breast-plate of Christ Jesus within the veil. O that I could with favored John recline my weary head upon the dear Redeemer's breast! From care and sin and sorrow free, give me, O Lord, to find in thee my everlasting rest. He shall gather the lambs with his arm, and carry them in his bosom.—Isaiah xi. 11. Yes, poor, trembling sinners, ye weaklings in faith, ye that feel yourselves so small, who feel your faith and hope and love so weak and faint, and say, O that I could love Jesus more! O that he would smile on me, and give me some sweet tokens of his mercy!

"Those feeble desires, those wishes so weak, 'Tis Jesus inspires, and bids you still seek; The Lord, whom thou seekest, will not tarry long, And to him the weak is as dear as the strong."

He carries you in his bosom, and the dear Lord whom thou desirest, will in his time shew thee by faith that thou hast an abode in his love. "Leaning upon Jesus' bosom." It is here that the babes in Christ Jesus are nourished and cherished with the sincere milk of the word. Dear child of God, do you not sometimes look

back to the time when first you felt to nestle in the bosom of Jesus? Before this, on the tempestuous sea of sin and guilt and wrath, you were tossed with sorrows. What grief was yours, because of your sinful, sad estate! Yes, from day to day were you tossed about; all your labors were of no avail to quiet the continual uprising of "the motions of sins which were by the law." Wave upon wave afflicted you. But in the midst there was given you a glimpse of "Jesus' bosom," his surpassing, eternal love to poor and sinful, tempest-tossed souls. O how you longed to harbor there! and your longing soul cried out, "Let me to thy bosom fly." And then again, immersed in sin and guilt and shame, your soul was melted because of trouble, and in spirit you exclaimed, O shall I ever enter the fair haven of love? Thou, Jesus, art my only hope. In sin and distress, amid the raging tempest of condemnation, I perish. O Savior of sinners, save me! Within the veil, in thy dear bosom, thou great High Priest, would my hope anchor. O to know that I am set as a seal upon thy heart.—Song viii. 6; Exodus xxviii. 29. O that in thy sweet love I might find a shelter and hiding place from the wind, a covert from the tempest.—Isa. xxxii. 2. How sweet was that moment when, ere you were aware, as a lamb, his arms of power and loving-kindness gathered thee to his bosom, and thy beloved Immanuel's voice was heard, and there was a great calm. In the love of thy precious Lord Jesus you were glad, and felt that no storms could harm. His bosom was thy ward. Because of his great love to thee, he bore all thy sins, and braved the storm of wrath divine on Calvary's rugged tree; and now by faith, "leaning on Jesus' bosom," resting in his love to thee, you can sing, I have peace with God through our Lord Jesus Christ. In the bosom, there the frightened, fretful, troubled babe poureth out all its sorrows, is nourished and cherished with the breasts of consolation, its troubles are assuaged, till it gently falls asleep and rests. "So he giveth his beloved sleep." When, frail and wearied, in the path of tribulation we tread, daily beset with temptations and various cares, our purposes frustrated, our gourds, under which we have sheltered ourselves, withered, perplexed by the warfare within, why am I thus? Away to our dear Jesus' bosom we are driven and drawn. Hoping, trusting in Immanuel's love, we make known all our anxieties, and pour out all the anguish of our troubled hearts, and with hard questions (1 Kings x.) we inquire of the Lord.—Gen. xxv. 22; John viii. 24, 25.

"The place of John I covet more than a seraph's throne;
To lean on my Beloved, and breathe my final groan."

Ab, says the poor, trembling saint, I fear death. O what bondage I sometimes experience! The terrors of death do set themselves in array, and my heart fails me. Who shall pluck the lamb from the tender Shepherd's

bosom? Who shall wrest the weak in faith from the embrace of Immanuel? O ye of fearful heart, ye weak ones in faith, there is no room for doubtful disputations about thee. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay! in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 35-39. Thou art safe, dear child of God, in Jesus' bosom. All the blood-bought "sleep in Jesus."—1 Thess. iv. 14. Death shall not pluck them from Jesus' bosom.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

And when in the resurrection the Savior, the Lord Jesus Christ, shall change our vile bodies, that they may be fashioned like unto his glorious body, and mortality shall be swallowed up of life, shall we ever be with the Lord, enthroned with Christ the Lord, (Rev. iii. 21), his bride, all fair, and without spot, (Song of Solomon iv. 7), redeemed and washed in Jesus' blood, a blessed eternity shall spend, triumphant in his love, "leaning on Jesus' bosom."

FRED. W. KEENE.

PARABLE OF THE TALENTS.

(Matthew xxv. 14-30.)

DEAR BRETHREN BEEBE:—Brother E. D. Varnes, of Tivoli, Illinois, requests me to write through the SIGNS upon this subject, and I feel like complying to the best of my ability, hoping that there may be a word of instruction in what may here be written.

1. In the parable it is recorded that the kingdom of heaven is as a man traveling into a far country, who called his servants and delivered to them his goods; to one five, to another two, and to a third one talent. It is also recorded that the first gained other five talents, the second other two, while the third buried his talent and gained nothing. We read also that when the master returned he commended the first two servants, and condemned the last. Now it is said that the kingdom of heaven is like this. The parable recorded in Luke xix. 13, &c., I think is meant to present and enforce the same lessons, though the parable is presented in a somewhat different form.

2. I have not understood the design of the parables to be limited to one particular event or to one especial period of time, but to present general principles of truth, applicable at all times and in many ways. While often some particular saying of the Savior's enemies or his disciples, or some particular event, called out his parables, or was the immediate occasion of their utterance, yet they con-

tain a far deeper and wider meaning and application than the immediate events or circumstances which led to the parable. So in this parable there is presented that which is true in the daily life of the people of God, that which is seen in the kingdom of heaven at all times, while perhaps the immediate design was to illustrate the condition of things among the Jews in the time when the Lord, whom they sought, suddenly came to his temple, and made inquisition among the people. If the lessons of this parable, however, were limited to this, it could be of no practical benefit to us. We want to see what there is for us to-day in this and in all the parables of our Lord. All these things are for our learning. If we fail to see this in any Scripture, that Scripture is dead to us, and furnishes us at best but matter for idle curiosity.

3. This chapter contains three parables. They all three grow out of the discourse of our Savior recorded in the twenty-fourth chapter. The twenty-fourth chapter, and the twenty-fifth also, had a real practical interest to believers and disciples then, for the Lord said, "This generation shall not pass till all these things be fulfilled." In the first parable, that of the ten virgins, the Lord had conclusively and absolutely settled its design by the concluding words, addressed directly to his disciples: "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." And this proves that disciples themselves are in danger of being "foolish," and so of failing to enter in when the Lord shall visit his church. This parable of the ten virgins was applied to the setting up of the gospel kingdom; it also applies whenever the Lord comes to build up and review his church. Disciples are to watch lest they be found, when such seasons come, shut out, and unable to partake of the joy of these his comings. Now in this parable of the talents there is a continuation of the same theme under different aspects. The Lord represents himself as committing talents to his servants, and after a time calling them to a reckoning. No doubt it had its application to the Jewish people then. And under the old covenant such men as David and Isaiah and Simeon would be numbered among those whom the Lord commended, while the mass of the Pharisees would be among those whom he condemned. All Israel under the old covenant were known as the people of God, and they were spoken of as his people typically; so that no matter what they were individually, whether born of God or not, yet they were a type of the true and spiritual Israel. And so while this parable may apply to them as a nation, it equally applies to all believers everywhere in all this gospel dispensation.

4. I desire to call special attention also to the fact that the servant who hid his Lord's money does not plead as his reason for doing so that his talent was but one or but small, but that his Lord was hard and exacting;

thus showing a spirit of rebellion and ill will in his own heart to his Lord, and not a spirit of lowliness and humility. This parable, therefore, does not apply to those timid, shrinking ones who feel their poverty and nothingness, and that their judgment is feeble, and their power of speech small. Many there are like Bunyan's Mr. Fearing or Mr. Ready-to-halt, who keep in the background, but whose whole heart is loyal to their Master, and who love him supremely, and who would shudder at the thought of calling God hard or unjust, and who are ready to do or to suffer whenever the Lord shall call. The spirit of the man who buried his talent is a spirit of rebellion and irreconciliation. Neither does he plead that to him had been given but one talent as his reason. His whole plea is a charge against his Lord. He had a heart full of rebellion.

5. I wish to notice again that the talents do not represent the ability which God imparts to his people. It is said that he gave the talents to the different servants, to each "according to his ability." The talent, then, is one thing, the ability is another. I have never seen this distinction pointed out that I am aware of. It seems to me that the word "ability" is used in the sense of what we commonly speak of as "gifts;" as, for instance, when we say such a one has a great or a less gift. I think also the "talents" represent the particular duty or field of labor which is given to each one of the Lord's people, which he is to cultivate according to his several ability. For instance, God gives ability to his ministers whom he calls into his vineyard to labor; then he assigns to each one his special field or place. Now some are faithful in their place, and improve the charge committed to them; but another is slothful, and neglects his duty, and gathers no profit for his Master. Such an one cannot plead that he had not ability or opportunity. The sole trouble is willful disobedience and irreconciliation to his Lord.

6. Bearing in mind the distinction between the ability and the talents pointed out above, we can see how the one talent could be taken away and given to the one who had five. The ability was not transferred, but the talent, or field of labor. Things like this take place every day. If any man employs two servants, and commits his affairs to their charge, and one proves faithful and the other unfaithful, he is sure to remove his trust from the latter, and is very likely to give it to the former. Now, the same general principle holds good in the affairs of the kingdom of God. Soon the faithful steward is known and approved, and his field of labor will increase; and equally soon the unfaithful steward will be known, and his field of labor will be circumscribed more and more. His talent will be taken from him and given to his more faithful fellow-servant. And this which is true of the ministry of the word, is true also in the office and work of deacons, and of the talents

given to every member of the church. Some deacons there are who by good use of their office purchase to themselves a good degree and great boldness in the faith; but he who does not use well the talent committed to him, obtains no such reward, but rather loses what had been committed to him. There are members also who have filled their place, and are now pillars in the temple of God; while others who seemed at first to be their equal are now in the background, and are far from being pillars in the house. In how many of our churches does it appear to be true that some are not looked to for any use, because they have proved themselves unfaithful; while if anything is to be done, the pastor and the whole church look at once to the few who are and always have been steadfast. The talents have been committed to those who have made faithful use of the trust committed to them.

7. This parable, then, is a word of warning and admonition to every believer. Unbelief and rebellion against God exist in us all. The writer of the epistle to the Hebrews says to his brethren, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." This danger is in the way of us all. In the parable, he who had the one talent displayed this evil heart of unbelief. We may endeavor to conceal our real motive from others and from ourselves, but after all the real cause of our failure to labor in the vineyard where God has placed us is unbelief and a spirit of enmity to God. In our hearts we are saying, "God is austere, he is hard, he exacts too much, he will not pity and help us;" and so we show the natural dislike of our hearts to his service. But how different is the feeling when love fills the heart toward God. Then it is a joy to hear and obey his commands. Then to labor anywhere in his vineyard is joy beyond measure. It is a bad, a very bad sign, when any professed believer seems to feel that there is nothing for him to do, no burden for him to bear. Soon he will be called to bear no burden by the church; it will not be expected of him; he will soon be but a drone in the house of God. But how good a thing it is to see church members filling their place from the first! They shall grow in honor and usefulness, and their praise shall be in all the churches. I think we are to see the fulfillment of this parable in the natural order of the house of God. In this sense, to them that have shall be given, in the way of a continual increase and growth in usefulness and honor; while from him that hath not shall be taken even that which he at first seemed to have, and this also in the way of withdrawing of that degree of responsibility which at first the church might have been disposed to lay upon him.

Lastly, let it be remembered that this giving or withholding is as the Lord will; and also the reward of the faithful servant and punishment of the unfaithful servant is also a fixed, immutable law of God. We

cannot add to the honor of the one; we cannot shield the other from his dishonor and shame. This parable presents a law of God in Zion which we strive in vain to set aside. That brother who is faithful is honored; the unfaithful brother is not honored.

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

REISTERSTOWN, Md., May 1, 1883.

"BUT we see 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."—Hebrews ii. 9.

The above is the portion of Scripture that brother E. McKinney, Sr., desires my views on through the SIGNS OF THE TIMES. With such ability as the Lord may afford, I desire to comply with my brother's request.

Paul in this epistle is making an unanswerable argument to show the superiority and supremacy of Jesus over all creatures and worlds; that his dominion is absolute; that all homage, adoration, power and glory are his due. If any one should have exalted views as to the purity, power and greatness of the angels, as compared to the Son of God, their inferiority is shown by the command to them, "And let all the angels of God worship him." Should any of the brethren still be looking to Moses, once the leader of the host of Israel, who was only a faithful servant in all his house, Christ as a Son over his own house was worthy of more glory. The priesthood of Aaron is contrasted with that of our great High Priest, who with one offering has forever put away our sins by the sacrifice of himself. While Aaron only offered the blood of beasts, prescribed by the law of Moses, year by year, the blessed Lamb of God shed his own precious blood only once in the end of the world, and by that a complete atonement was made for every spiritual Israelite, once for all. Now if Paul in this letter to the Hebrews is able to show those brethren the great disparity and the utter insufficiency of Moses as their great leader, faithful as he was; if he has convinced them that Aaron, called of God to be a priest, only typified our great High Priest; that angels are only ministering spirits, servants around God's throne, and must bow before the Son of God; then the brethren are prepared to "see Jesus" in his mission. Just so long, brethren, as we rely on our own strength, as we have any confidence in the flesh, as we look to our able teachers and expounders for divine guidance, we are not entirely looking to Jesus. It seems to be out of our natural powers for us to be entirely weaned, to be cut off from all hope and reliance on any works of righteousness which we can do. We are ready to admit in words our dependence, but to actually feel and realize this, there must be a higher and compelling power. The idea that we must do something meritorious in the sight of God, by which and for which he will bless us, seems to be inherent in our nature, a part of ourselves. Nor does it make the matter

any better for us to make a parade of our own feelings of unworthiness; often they are not felt. But in order for us to see Jesus, we must lose sight of ourselves, our good feelings and bad feelings; our eye must be single before the whole body is full of light. But our text says, "Jesus, who was made a little lower than the angels for the suffering of death." Another Scripture says, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Evidently his being made better than the angels refers to the fullness of the Godhead dwelling in him. Being made a little lower than the angels, refers to his being made of a woman, made under the law, so as to redeem those under the law. "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." Without Jesus' partaking of flesh and blood he could not die. God is a Spirit; has no flesh and blood. Could he die as such, then we could not be benefited; because as we sinned in the flesh, Jesus must die in the flesh to put away our sins in the flesh. The very reason that he was made a little lower than the angels was for the suffering of death: that was the object of it; the purpose to be accomplished was that he should taste death for us. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." In that prepared body he was made a little lower than the angels, because we are nowhere told that they partook of flesh and blood, and that they could suffer. Even if they were capable of suffering, those sufferings could not be of any benefit to us, as there is no relation of flesh and blood existing between them and us.

To my own mind there is not a greater mystery in godliness than that Christ was manifested in the flesh. The thought that "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace," overwhelms me in wonder and astonishment. I am ready to exclaim, Great and marvelous are thy works, Lord God Almighty! And yet it is just as true that "unto us a child is born," as it is that he is "The everlasting Father." Well may we fall in the dust before that Being, and confess not only our ignorance, but our villainess also. Our minds are lost in wonder and admiration, and should be filled with unspeakable love, as we contemplate the low stoop, so to speak, that our blessed Savior assumed when he partook of flesh and blood. As though that was not low enough, he assumed it in one of the poorest families, his very birth attesting this, his whole life, while a man of sorrows and acquainted with grief, exemplifying this. While there was no room for him in the inn, as he lay in the manger the heavenly host

recognized him as the babe of Bethlehem, the God of the whole earth. Surely none of us, polluted by sin, can claim a lower place as our birth. His greatest earthly possessions, while a sojourner here below, fulfilling the law, never allowed him to claim a place where he could lay his head; while the foxes had holes, and the birds of the air had nests. How his earthly destitution should put to shame the murmurings and complaints of those who live in ease and plenty. He was poor, that we through his poverty might be rich, in Spirit, heirs of salvation. But our blessed Savior voluntarily chose the position he filled, with a full knowledge of all that he would have to suffer while here in the flesh. His love to his chosen, his bride, was the moving cause, even when they were dead in sins, his enemies. Was ever love like this? No, never! If we should think of his sufferings on the cross, his death so bitter, the pangs so cruel, the torture so protracted, and all for our sins, that we might live, that our sins might be put away, that we might be justified, then we might form some faint idea of the debt of gratitude we owe. And yet how forgetful are we of all his mercies! A little rain, a cold day, some small business, finds a ready excuse with many to keep them away from the place of his worship. Some, while there, even when the story of grace is being proclaimed, are sound asleep. Others, though great talkers, and even bores, on worldly things, have not a prayer to offer nor a word to speak to show forth the praises of him who died to redeem them.

But Jesus, as I have been trying to write, though lowly at his birth, and meek and lowly through life, after expiring on the tree of the cross, was buried, rose again triumphantly above the law, spoiled all the powers of darkness, now comes forth a mighty conqueror, leading captivity captive. All his enemies now, all the enemies of his saints, are crushed, overwhelmed, destroyed. He, for awhile, laid aside the glory he had with the Father, came to earth to bleed and die; the debt now paid, the handwriting being canceled, the body of flesh is laid aside, the heavens are open to receive him. Now he is "crowned with glory and honor." How few of the world's great men have ever been crowned but through seas of blood and carnage! Widowhood and orphanage, desolation and famine, generally mark the conqueror's tread. Worldly crowns are the emblems of power, but there is often neither glory nor honor; the subjects are vassals, conquered slaves. But O how different is our King, the Lord of glory! All his works are founded in love, all his acts are done in mercy; a God of truth and justice is he. Among men how often do the subjects bow before the crowned heads having bitter enmity in their hearts against them! They are alike powerless to inflict pain or break the chain that binds. Our King rules in Zion, rules in his subjects, supports and maintains every one of them, defends

them from their enemies, gives to all his Spirit of love and gentleness, so that it is their greatest pleasure to be the humble and obedient subjects of his glorious reign. But space forbids that I should enlarge on this heaven-inspiring theme.

I must briefly notice the last clause of our brother's text. "That he by the grace of God should taste death for every man." The expression, "every man," certainly does not mean in an indiscriminate sense, because it was said of some that they were of their father the devil, and his lusts would they do. Sodom and Gomorrah, and the cities round about them, are represented as suffering now the vengeance of eternal fire, and of some it is said that they were cast into the lake that burneth with fire. I will make no other quotations on this point. To my own mind, the "every man" in the text means every man whom he represented, in all ages and climes, all classes of men, every rank and condition in life, the high and the low, the learned and the unlearned, "every man" that had a standing in Christ Jesus, chosen in him, given to him by his Father, the complete body of Christ, the fullness of all the chosen vessels of mercy. My strength now will not allow me to search out the quotations which would abundantly prove these positions. It is the grace of God that Jesus died to save even one sinner, but there is an innumerable host saved, whom no man can number.

Now, brother McKinney, a stranger to me, I have to the best of my ability given you some of my views on the text you mentioned. I know they are weak, but I do hope they accord with truth and are truth.

Dear brethren editors, I submit what I have written entirely to your judgment. In tender love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., April 8, 1833.

GROVE CITY, Christian Co., Ill., Jan. 1, 1833.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I do not feel like I can do without the precious communications that I receive through the SIGNS, and I have long thought that I would tell the brethren and sisters what I hope the good Lord has done for a poor, unworthy sinner like me, in bringing me out of darkness into his marvelous light. I was born and raised in Washington Co., Maryland, and raised by Old Baptist parents, who were very strict in raising their children in all the moral principles of life, and always wanted them to go to their meetings when it was so that they could let them go. I was born in sin, like all of Adam's race, and cannot tell the time when I did not believe I was a sinner; but I did not think myself as bad as some of my playmates, for I could hear them swear; this I did not do. In this condition I lived until my twenty-second year. In September I left home, and went into Pennsylvania to work for myself. I soon found that I was not at home. I fell into all sorts of company, and was very wild, and loved to engage

in all manner of sport, and did not like to be behind any of my comrades; and I soon found myself getting in the habit of swearing as well as them. This I thought was a disgrace to my parents, and I concluded that I would quit that; but I soon found that I might as well try to quit living, for sin was interwoven in my very nature, and the thoughts of my heart were only evil, and that continually; for I was conceived in sin and brought forth in iniquity, and it was my very element to do wickedly. I went on in this way, trying to live morally, until January 22, 1839, when I married, and now intended to live a better life. I even took to reading my Bible, but only found there that God would punish the wicked and save the righteous; and I was wicked, and therefore there was no chance for me. Now my thought was, I must quit all my bad practices and sins, and then God will save me with the righteous. I knew I must die, and I wanted to go to heaven when that time came; and unless I would reform and become a christian, God could not save me. I therefore set out to be a christian, and made promises to God; but they were only made to be broken. I would try to pray to God to help me to keep my promises, but I soon found that it was not in man to direct his steps, for I saw that I broke every promise that I made. And now what must I do? How heavily I felt condemned; for my promises were made to God, and I had lied to him, and he is a God that cannot look upon sin. I tried to pray to God for help, and thought that I would do better. Being ignorant of God's righteousness, I was going to establish my own, having as yet not seen the depth of the wickedness that dwelt in the human heart. Myself and wife would attend the meetings of the Old Baptists when we could, and would hear brethren John Hutchison, Marvin, Ash, Arnold, together with Joseph Furr, who all preached salvation by grace, without works. Although I loved them, I could not think that was altogether true, for I saw, as I thought, that I must do something to appease the wrath of God, so that he could save me in heaven when I should die. I tried to continue to reform, but it looked like I got worse. Thus time passed, until May, 1844. My mother died, which was a source of meditation to me, for I thought she was gone home to rest with that blessed Jesus, and I was left a poor sinner. O how I begged the Lord to have mercy on my poor soul! In the fall following, one night, while meditating on my awful condition as a sinner in the sight of God, who had created all things, I went to bed and fell asleep. How long I slept I do not know; but I was aroused with these words, which I thought were from my mother, "John, if you live and die in your sins, where God and Christ is you never can come." I sprang out of my bed, and said, "God, have mercy on me, a poor, hell-deserving sinner." I wrung my hands, and walked through the

house, crying for mercy. My wife tried to talk to me, but she could not for crying. I saw I was lost forever without mercy. The judgment of God was opened before me, and I saw my just condemnation plainly. The judgment was passed by God himself, and could not be revoked; and there was a light appeared to shine in my poor heart. I thought God had sent that light to show me his justice in cutting me off forever. I thought I could see how God, through Christ, could save everybody but me; but I had sinned away my day of grace. O why had I not stuck to my promises? O why did I not give myself to God? Then he could have had mercy upon me; but now it was too late. Yet the very breathing of my soul was to God for mercy, believing that he had power even to raise a dead Lazarus from the tomb; yet I could not see how his throne could remain untarnished, and save such a wretch. I could but look over his goodness that had followed me all this time, and had kept me out of hell. "God, have mercy," was all my cry. "But, O my soul, how dare you hope for mercy, seeing your life has been but one continual scene of sin? Now it is too late for you to expect mercy." I tried to pray, but my prayers would rise no higher than my head, and could avail nothing. God had suffered with me so long, and I did not repent, as I should have done. I could but say that God was just in cutting me off forever. I thought my time was short in this world, and my banishment was certain in the next; yet my prayer was continually to God for mercy. The anguish of my soul I have not language to express. I worked with all my power, hoping in God, that he might have mercy upon me; for I read that his arm was not shortened, that he could save, and that he had mercy on a poor thief on the cross, right in the last moment. The sleepless nights and the anguish of heart that I endured, I shall not attempt to describe, for I cannot tell it. So time rolled on with me. The horrors of my mind would sometimes abate a little, but then would return with almost, I thought, double force. I read that there was no rest for the wicked, and I now believed it; for I was wicked, and found no rest. I even thought that everybody knew I was doomed, and they did not want to have anything to do with me. In the year of 1840, in September, I left Pennsylvania and came to Illinois; but of all poor creatures, I thought I certainly was the worst. I was tempted to put an end to my mortal existence. My troubles seemed to increase. I was growing worse, still I tried to implore God's mercy, and I could not help it, for, like a drowning man, I was catching at every straw. After I was here awhile, I found some of the Old School Baptists, and they were the only people that I could listen to, and receive any comfort from. They would tell me that Jesus died for sinners, the very chief of sinners, which for the time seemed to relieve me. So time went on, with all the

heavy burdens of my soul, until the fall of 1849, when one morning I left home to go to my work, which was two miles off, in the woods, near a creek. I never expected to see my friends any more in this world. But just before I got to this stream of water, the thought struck my mind to implore God's mercy once more. I fell to the ground, and my thought was, "Lord, save, I perish." Then the thought came to me, as though some one had spoken,

"Come, weary soul, with sin distressed;
The clouds ye so much dread
Are big with mercy, and shall break
With blessings on your head."

As quick as thought I was on my feet, praising God all by myself, away off in the woods. The beauties of God that I then and there beheld, I cannot express. All creation was, I thought, singing praises to his holy and exalted name. I felt all my sins forgiven, and peace broke in upon my soul, and I rejoiced with joy that I cannot express. I concluded that my troubles were all over forever. It appeared to me that I then could see the salvation of God so plainly through Jesus Christ, that I could tell it to everybody, and I thought I would. Something seemed to say, Go tell what a blessed Savior you have found. And my mind was to go. Brethren, right here was my call to the ministry. I started, but I only went a few steps, when darkness covered my mind, and I could not tell anybody. Still the desire clung to me, and pressed heavily upon me. In July following, 1850, I trust the good Lord gave me strength, together with my wife, to go to the church and tell what the Lord had done for us, in taking us up out of the mire and clay; and he hath set our feet on a rock, and put a new song in our mouths, even praise to our God. We were received and baptized the same afternoon, by old Elder Crow. When he brought me up out of the water, he remarked that he would not be surprised if he had baptized a preacher. I thought he was mistaken, but it struck my mind with force, and the thought was, Go tell what Jesus has done for poor sinners. This word, together with what Jesus had done, seemed to hang on my mind, so that I could not get rid of it. But preach I could not, nor would I. This caused me sore and heavy trials, that I could not get rid of. I fought against that for twenty-five years; but the trouble of mind that I endured, no one knows, unless they have had the same. Thus I went on from year to year. I traveled a good deal to hear preaching, hoping to find relief to my burdened mind; but no relief came. Still it was ringing in my ears, "Go and tell what Jesus has done, and thereby comfort his people." I even tried to pray to God to remove these impressions from my mind, for I really thought it would drive me beside myself. But no relief could I find. Sometimes I would go to meeting when there was no preacher. I would sit there with a heavy heart, and go home whipped almost too hard to bear. I would

roll on my bed nights, and would dream, and pray to be rid of it; but no relief could I find, and concluded that God would take me out of this world, and condemn me at last. Thus I went on till I thought that hell had got hold of me. Time passed on until the middle of July, 1875, when all my troubles left me, and I thought I would see no more. I had perfect peace until Saturday before the second Sunday in August. I went about twelve miles to meet with a church that was dwindled down, and their preacher did not get there. They insisted on my opening meeting, which I did. When I arose from prayer, I thought I would tell what the Lord had done for me; and I kept on talking until I saw one old sister shedding tears. I stopped right off. Nothing would do but I must preach for them on the morrow, which I consented to. On the fourth Sunday in the same month, the church at home called for my liberation, and in February following I was ordained. May God bless all of his children, and keep us all in that strait and narrow path, is my prayer,

Yours to serve,

JOHN MONTGOMERY.

24 MANDIVILLE ST., UTICA, N. Y.,
Feb. 16, 1883.

DEAR BRETHREN, EDITORS OF THE SIGNS OF THE TIMES:—Inclosed is a letter from our dear and aged sister Kendall, which, if it meets your mind, I would be glad to see in our dear family paper, that others of like precious faith may be comforted thereby. While it exhibits the humility and simplicity of a little child, there is also a halo of glory surrounding it, as from one of mature age, ripening for the tomb; confirming the testimony, that where the Lord has begun a good work, he will perform it until the day of Jesus Christ. To us, poor, weak worms, who need so much comfort and encouragement, how it strikes us with gladness, to think that from no other source has this dear sister been instructed or helped but from having drank of that spiritual Rock which has followed her, and that Rock is Christ. The very portion or text which set her infant soul at sweet liberty, is that, and that alone, which has sustained her all through, and still is her rod and her staff. Do not such furrowed cheeks and whitened locks, together with lips which sound forth the glory of God, speak comfortably to Jerusalem, and build up the waste, careless, cold, indifferent places? I am glad, too, that she, with such matured judgment, has given words of encouragement to the writers in the SIGNS, who so gently and sweetly feed us from that storehouse to which she refers, they having access thereto.

Yours in the fellowship of the gospel,

LYDIA ALEXANDER.

TURIN, N. Y., Feb. 1, 1883.

MY DEAR SISTER ALEXANDER:—Your kind and unexpected letter is received, read and re-read with much consolation, and I humbly hope with

gratitude to him who has given us so many witnesses for his name's sake. The instruction and consolation in your epistle are meat and drink to this hungry soul; for I am but a worm, and feel that I can say, I am of yesterday, and know nothing. I had often felt that I would like to receive a letter from you, but concluding that you had many more able correspondents, I did not ask it. I was very glad to learn by your letter, and also sister Libbie's, that you were occasionally blessed with the gifts of Elders Durand and Bundy. May the Lord enable you to stand as a beacon light, to sit low at the Redeemer's feet, pointing to his redeeming blood alone for justification.

I believe the Lord gave me a view of the purity of his kingdom or church, and of the lamentable situation of those who wander in forbidden paths, months before I had any hope in his divine mercy. My daily cry was, "Lord, if thou wilt forgive my sins and give me a clean heart, I will follow thee secretly, lest I should defile that sacred profession, and wound the cause of Christ." Many whom I believed were christians, did not honor Christ in all their ways. I did not mean that any one should know of my trouble. My mother said to me, "Abbie, you must tell your feelings." I replied, "Mother, I never shall," expecting soon to die. All was darkness for a season; but at midnight I received the message, "The Lord reigns; let the earth rejoice." I arose, went to mother, and said, "The Lord reigns; let the earth rejoice." She said, "Child, I am glad; lie down again." I laid me down, but not to sleep. The songs of the psalmist, with those of the three worthies in the apocraphy, flowed from my heart at every breath. I said, "Praise the Lord, all ye people; praise and exalt him above all forever." Hours of praise passed like moments of time. Such were the songs, it appeared to me, that they echoed to the ends of the earth. My tongue was loosed, and I went for a time rejoicing. But I very soon thought I was deceived, and had deceived the church; but I said, "My soul doth wish Mount Zion well."

My dear sister, since then (1824) I have been in the wilderness, have drank of sin, of the bitter waters of Meriba, have had a desire for the leeks and onions of Egypt, have seen troops swallowed up, and am acquainted with murmurings. But that sacred message, like the pillar of fire by night, has ever gone before me. The assurance that the Lord reigns, is my only rest; for he that keepeth Israel doth neither slumber nor sleep, and his tender mercies are over all the works of his hand. He maketh darkness his pavilion. His people are a tried people. The christian must be tried; and blessed are they who are found faithful. Truly with us it is a dark day. One goes to his farm, and another to his merchandise. Many are saying, "Lo, here is Christ, and lo, he is there." But the Lord will not leave himself without a witness. While many of his saints, I

believe, are wandering in error, let us heed the admonition, "He that thinketh he standeth, let him take heed lest he fall." I feel that the SIGNS OF THE TIMES is a witness for the gospel of Christ. The Lord who raised up the fathers whom he has called home, will ever maintain that kingdom which he has established. Has he not given us another editor, and a Vanmeter, a Cox, a Chick, a Parington, with very many others, too numerous for me to name? And do not his hand-maidens prophesy? Is not the SIGNS laden with rich provisions from our Master's storehouse for those who hunger and thirst after the bread of life, whereof if a man eat he shall never die?

Please excuse this late reply. My health is very poor. I have a bad cough, and our children have had the whooping cough, and needed all our care. This has been penned at different times, as you see by the date. May the Lord sustain your little band for his name's sake, is my desire.

With much love to yourself and husband, with your brother's family and the church, I will close.

ABIGAIL KENDALL.

CARROLLTON, Ky., Jan. 20, 1883.

G. BEEBE'S SONS—BRETHREN BELOVED IN CHRIST:—As the time has again come for me to renew my subscription for the SIGNS OF THE TIMES, if our Lord will, by the help of his holy Spirit, I will offer a few remarks upon the spiritual oneness of the Lord's people, as they appear to my mind. Though very weak, I feel and fear and tremble when I think of the attempt to write of his dealings with his people. In natural things we are as others; we differ in our opinions of natural things, even as other men do; but when brought by the Spirit of our God, the God of Israel, to think and to speak in his name, of his might works, and crucify self, we behold the oneness, the beautiful oneness, that pervades the rank and file of that favored people. "Thou art altogether lovely." "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." O Israel, how could ye but speak the same things? How could ye be but one? In almost every number of the SIGNS we see our experience of his dealings with us written out by some lamb of the glorious flock, and then it is that our whole soul seems to flow out to that one, in that sweet fellowship which can come only from the Father, and we are made to rejoice with that joy which is unspeakable and full of glory. You, poor, little outcast, of the fair, sunny south; you, heavy laden pilgrim, of the bleak, chilly north; you, lone soul, of the far-off western coast; and you, valiant soldier, of the east; who hath taught you to draw my very soul out to you in so sweet a fellowship? You, whom I have never known in the flesh. Who but that blessed Spirit, whom the blessed Savior said he would send as our Comforter, that Spirit of truth, which shall take of the things of the Father

and show them unto you; that divine Spirit of our Father, whom the world cannot receive. Ah, yes, you will say, he was my school teacher. I was instructed in his school. I was brought up under his mild and gentle, though firm rule. We had other teachers, but we could not advance in our studies. Our books were too hard for us. But when we entered into his school, and the light of his countenance shone round us and in our hearts, crooked things became straight, and we could see through our blindness. Our old books, of dead languages, were exchanged for nice new ones, and behold, our education was already complete! Wondrous Teacher! may thee ever be with thy pupils, singly and collectively, dividing to them the truth as it is in Jesus, defending them in all their temptations, showing them the way of escape, and assuring them of the steadfastness of their hope, which is in Christ, to feed upon it and to rest in it; for there is no rest elsewhere. "For there is none other name under heaven given among men whereby we must be saved."

I have just read the SIGNS of January 15th, and I must say it is very comforting and highly instructive. The editorial subject, "Design of the Gospel," is very ably treated. "The Resurrection," also, and the article on the purging of the floor and gathering of the wheat, is extremely satisfactory to my mind. Dear brethren and sisters all over the land, please continue to show forth the teachings of that Spirit of truth and its great power, that we little ones of the flock may feed, eat and drink at that great Fountain of truth. I hope I may be enabled to take and read the SIGNS OF THE TIMES as long as I remain in this life, and it as ably represents the church of Christ as I hope I see in its present conduct.

If you, brethren editors, can see any good to the household of faith by giving this a place in our paper, it is at your service. It is the best I can do. If published, dear brethren, receive the truth and reject the chaff.

Yours in hope of a better life,

ISAAC CRAIG.

HERRICK, Bradford Co., Pa., April 20, 1883.

DEAR BRETHREN BEEBE:—I send you this letter from brother Buck, for insertion in the SIGNS, if you think best, as he suggests there are brethren who would like to hear from him. He is a member of a church of our faith and order in New Brunswick, Dominion of Canada, and has often visited the churches in New York and Baltimore, when his vessel has been in one of those ports. His wife being with him in New York the first Sunday in August, related her experience to the church then, and was baptized. She went with him on the long voyage from which this letter announces his return.

Your brother in gospel fellowship,
SILAS H. DURAND.

GLOUCESTER, Mass., March 18, 1883.

ELDER SILAS H. DURAND—DEAR PASTOR:—With pleasure I address

you a few lines, to say that we are still in the land of the living. We left Delaware breakwater on September 14th, for Port Said, Egypt, and arrived there after a passage of fifty-two days. We left there after two weeks, and came to Trapani, Sicily, but not without one of those breezes that the apostle Paul mentions in Acts xxvii. 14. But we arrived safely, after a passage of twenty-four days. There we took in a cargo of salt, and sailed for this port on the last day of December, and arrived at this place on the fifth instant, after a passage of sixty-three days. I and my wife were looking for something that the world cannot receive. There were five copies of the SIGNS OF THE TIMES here for us, so we could hear from the brethren and sisters in this country. "That they which live should not henceforth live unto themselves, but unto him which died for them and rose again." The great supper, as you have set it forth, is what I understand as the truth. And what is the mind of the apostle, 1 Peter iv. 6? That is the spirit that now worketh in the children of disobedience, or under the first testament. "But the end of all things is at hand." This, I think, throws light upon the meaning of the apostle. When we read of that land, and now see what a state it is in, we see how it should be trodden down, until the fullness of the Gentiles be come in. The "fan," I understand, is the truth. In fact, the communications were so good, I do not know which is best. It appears that the frame of mind is the interpreter. When I am low down, and read one of the brethren's articles on that point, it suits me best. Then, again, when I am rejoicing in the Lord as my Savior, and some of the brethren write on that point, I think that is best. While reading this morning Luke ii. 28, how beautifully it brought to my mind the words recorded 1 Peter i. 12, first clause. Well might the apostle say, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

My wife went home last Tuesday with my brother John. His vessel is in Boston. She would have went to New York, but had to go home to look after her house and things. This is a long day to me, with no one to talk to, except on the things which are seen, which are temporal. I take sweet pleasure in reading the SIGNS, and I weep over it, to see how God's people are gifted to speak of the exceeding riches of his grace. I can drink it all in. But I cannot make it known to you with pen and ink. It is written, not with ink, but with the Spirit of the living God. And such trust have we to Godward.

As some of the brethren would like to hear from me, if you think proper, you may send this to the SIGNS.

Very affectionately yours,
W. E. BUCK.

WILSON, N. C., May 18, 1883.

DEAR BRETHREN BEEBE:—I would have been greatly pleased to have attended all the northern associations

this spring and summer—there is no trip on earth that I would rather take; but I felt that I could not well attend one without attending three or four, and that it was quite impossible for me to spare so much time from the History. *My absence from the associations is an additional assurance to the brethren that the History will, by the permission of providence, be published this fall.* I have sacrificed something like three thousand dollars upon the work, and my business and the support of my family absolutely require me to get through with it this summer, and return to the school-room this fall, if I should be spared. There is still a good deal of labor before me upon the manuscript, as I frequently have to read several hundred pages in order to write one properly. My sole object is to find out and publish "the truth, the whole truth, and nothing but the truth," like a faithful witness, without any sectarian or partisan motives; desiring neither to please nor to displease men, but to please and glorify God, and promote his cause on earth. I am, therefore, laboring, to the very best of my ability, not at all to make a popular or salable book, but to make the statements of the book accurate and reliable. Those who love the truth will, I think, be glad to have a copy of the work; if others are displeased, I cannot help it. Like needed medicine, the truth may be unpalatable, but it is also beneficial. All men are fond of freedom; nothing but the truth can make them free.

Throughout the work it will be my constant endeavor to direct inquirers from all other books to the Bible, and from all other masters to Christ.

Hoping to be able, if spared, to attend some of the northern associations next year, or at some future time, I remain yours in love,

SYLVESTER HASSELL.

INFORMATION WANTED.

ANY person knowing the present address of the following persons will confer a favor by sending the same to this office, viz.:

F. W. Bryan, formerly of Paris, Texas.

James M. Robertson, formerly of Waxahachie, Texas.

MINUTES OF ASSOCIATIONS AND OTHER MEETINGS.

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

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

PEACE.

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans xiv. 19.

Of all the names by inspiration appropriated to our Lord Jesus Christ, none is more glorious or peculiarly expressive of his real character than that which designates him as the Prince of peace. This title is very precious to his afflicted and poor people, whose trials and conflicts cause them to long for that peace which he alone can give. As the hungry appreciate food and the weary desire rest, so those who are exhausted with perpetual conflicts, surrounded by enemies, and worn with unceasing warfare, are best prepared to realize the value of peace. Those who feel this controversy within, have to complain with the psalmist, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace."—Psalm cxx. 5, 6. In this experience they are distinguished from all others; for it is only those who are led by the Spirit to love righteousness who hate iniquity, and know the bitterness of that bondage under sin which causes such deep groaning. This peculiar grief can never be felt without the indwelling Spirit of Christ; for without that holy principle none can hate sin, as it is the element of all the sinful race of man. As by nature all men are sinners, and that sinful principle in which they live is enmity against God, it is impossible that they should know the way of peace, or even have any desire for it, while they are under the control of that evil principle inherited from their sinful head, the natural Adam. In that condition they are not conscious of the bondage of corruption; but vainly imagining themselves free, they boast their own ability to cease from sin at will, and they intend to be righteous when they find a convenient time in the future. Hence they are not troubled as those who feel the exceeding sinfulness of sin, and long for deliverance from its power. They who know the burden of sin dwelling in themselves are made to cry for release from its hated dominion, being taught by painful experience that they cannot free themselves by their own efforts. To them in this bondage of corruption, the peace of God which passeth all understanding is more desirable than all the treasures and honors of the world. Having proved the vanity of their own efforts, they are prepared to esteem the peace which Jesus gives as above all price. To them, therefore, the exhortation addressed to the saints at Rome, as quoted above, comes with evident fitness, and meets a willing response from that mind of Christ which dwells in them.

"Let us therefore follow after the things which make for peace." The saints, as they are led by the Spirit, have the desire for the kingdom of God, which is righteousness and peace and joy in the Holy Ghost. This characteristic desire identifies those who are "acceptable to God and approved of men." As a necessary consequence, they have the answer of a good conscience toward God in obedience to the commandments of their Lord, which can never be experienced by them in disobedience. It is not taught in the kingdom of Christ that the eternal life of his saints is dependent upon their obedience, or that for their transgression of his law he will disown them, and leave them to perish in everlasting death. It is the experience of every subject of his redeeming grace that "The Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it."—Psalm xciv. 14, 15. In the visitation of his righteous judgment upon them it may be that they will be made to feel that their hope is perished from the Lord, and that he will be favorable unto them no more; but when they are humbled under his chastening rod, he will manifest his loving-kindness and his faithfulness so that they shall still live before him, and rejoice that his compassions never fail. Even for his just punishment they shall be enabled to feel thankful, and to know the truth that is recorded in this same connection, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." For such as fear not God it may be needful to restrain their love of sin with the terrors of everlasting torment; but this is not required for those in whose heart the Lord has put his fear as a fountain of life to depart from the snares of death. This principle is inseparable from that love of God which causes them to abhor sin. The terrors of hell are very different from that fear of the Lord which is to hate evil; and those who know of nothing but those terrors to move them to refrain from sin, have no evidence of the work of the Spirit in their hearts. On the other hand, all who hate sin because of its own exceeding sinfulness, must be led by the Spirit of God to love righteousness, and such are the sons of God. "For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14. For the present comfort of such this exhortation is written, and it finds a ready response in their new heart, which ever leads them to willing obedience; for this is the law of the Spirit of life in Christ Jesus which is written in their hearts. If any man has not this Spirit, he is not manifestly a child of God; and if this Spirit dwells in him, he is certainly a subject of that grace of God which bringeth salvation. To all who have this witness of the Spirit in themselves this

exhortation is a joyful sound, for it calls them to a willing service, and it is a delightful privilege to them to render obedience to the duty enjoined. This peculiar mark distinguishes every subject of the salvation of God, and it is the witness which the believer has in himself.—1 John v. 10. It is very comforting to the tried saint in the weary sojourn in this world of tribulation to find the very feelings and trials which seemed peculiar to himself recorded by inspiration as the experience of those prophets and apostles who have left their testimony for our learning. As the benighted wanderer in a natural wilderness is relieved to see the light of the stars, so those holy men of old, who spake as they were moved by the Holy Ghost, still shine as the brightness of the firmament, and as stars forever and ever, turning many to righteousness.—Dan. xii. 3. How important it is, then, for our own comfort, that we give earnest heed to the things which we have heard, lest at any time we should let them slip. No unnecessary admonition is left on record. In keeping every injunction of our King there is great reward. These are the things which make for peace. It is not left for us to consult our own minds to know what things we should follow. Our Lord has given ample directions. Nothing more than he has commanded must be observed; nothing less will fulfill his law. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John xiv. 21. Whatever may seem to our darkened reason to be commendable or the best policy, the end will be unprofitable to us if it leads to departure from the simple commandments of Jesus. And however burdensome his directions may seem to us, they are for our life and peace. When following after righteousness as written in his law, we have the assurance of his presence and protection, not only in defending us as a wall of fire against all adversaries from without, but also as the glory in our midst.—Zech. ii. 5. In this defense there is such peace as the world cannot afford. Here we are favored to experience that fellowship which is with the Father, and with his Son Jesus Christ; and sitting together in this heavenly place no fear can reach us, and no plague shall come nigh this sacred dwelling. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah xxvi. 3. Following after these things, the saints enjoy that peace which is not disturbed by the rolling billows of the tempestuous sea of time. Even the dissolution of a created universe cannot mar the quiet rest of the saints who trust in this sure refuge; for they are as Mount Zion, which cannot be moved. Seeing that this safe retreat is provided for them by infinite Love, it is their reasonable service to glorify him in their body and in their spirit, which are his, by walking in love, and letting that holy principle

rule in their heart and direct in all they do and say. Love one for another declares their grateful regard to him who has loved them and given himself for them. Therefore, in following after the things which make for peace they must walk in love, and so that peace will abundantly prevail among the household of God. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter iii. 14.

"And things wherewith one may edify another." All things which make for peace in the kingdom of Christ are things wherewith the saints are mutually edified, and all things which edify them promote their peace. When we think that we have found something important for the edification of the saints, it is well to try it by this test. If its effect is found to be discord and strife among them who love the Lord, the indication is that it is not to their edification; and if we are disposed to urge our favorite ideas upon the church after it is evident that they will be destructive of peace, it is quite probable that we have mistaken our own willful ambition for zeal in proclaiming the truth. The spirit of personal aspiration will exult in the success of our efforts in confounding those who oppose us, and in sustaining our own ideas, while the Spirit which is of God will seek rather to convince than to confound those to whom we speak, "In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. ii. 25. As all the children of Zion shall be taught of the Lord, they are taught the same things; "he fashioneth their hearts alike;" consequently when they speak the things which they have learned of him, every one has the witness in his own experience to receive the truth. So they are prepared to testify to the same truth, and are edified by the things which they have heard and seen, and their hands have handled of the Word of life. In this way they are edified and built up in their most holy faith. Testifying the same things, their peace is as a river, and they are edified together by the truth which they have heard and learned of God. When the saints thus follow after the things which make for peace, they comfort themselves together, and edify one another. Animated by this Spirit of Christ, "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16. May the Lord grant to all his redeemed ones to realize the benediction, "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. iii. 15.

MARRIAGES.

MARCH 14, 1883, at the house of the bride's mother, by Elder M. Vail, Mr. Walter James, of Cohocton, N. Y., and Miss Helen E. Drake, of Ingleside, Steuben Co., N. Y.

APRIL 22, 1883, by the same, at his house, Mr. Milton C. Mapes, of Susquehanna, Pa., and Miss Mary Everets, of Logan, N. Y.

ON April 12, 1883, at the residence of the bride's father, F. S. Guthrie, Elder R. M. Simmons officiating, Mr. John W. Best and Miss Medora A. Guthrie, all of Nodaway Co., Mo.

AT the Hutchinson House, St. Thomas, April 24, 1883, by Elder Wm. Pollard, Mr. John Gillies, of Aldboro', to Mrs. Annie McColl, of Dunwich, all of Elgin Co., Ont.

OBITUARY NOTICES.

Mrs. Elizabeth C. Ensor, wife of brother John H. Ensor, and oldest daughter of Deacon John B. and Deilah Ensor, departed this life Monday a. m., March 12, 1883, in the 60th year of her age. Her disease was consumption, from which she had suffered about a year and a half, though a part of the time able to visit her friends and get out to the meetings of the church. I write this notice in sorrow of heart, for our sister was very dear to me, both because of the image of the Lord Jesus which she bore, and because of unnumbered kindnesses which she had extended to me and mine. She had from a child attended Black Rock Church, and was always a believer in the great principles of the doctrine of grace. But more than twenty-five years ago she was led into an experimental acquaintance with sin, and was given a good hope through grace in the Lord Jesus Christ. The Lord led her gently along till she came to trust her all in his hands. For this very reason she for many years distrusted the evidences of her interest in Christ, and feared to speak of her experience, because it was not as bright as that of others. Yet all this time her whole life was full of the fragrance of the spirit of holiness, and no child of God that knew her doubted that she was a subject of grace; and the fellowship of the church was hers all this time. I was a frequent visitor at her home after I came here, and remember how often she would listen to the conversation of brother Ensor and myself, though shrinking from being spoken to herself. At length, ten years ago last October, she was constrained to come with the same old story that she had to tell fifteen years before, and was received and baptized in the fellowship of Black Rock Church. She from the first was dear to the hearts of us all, a real peacemaker in the church and in her family, and among all whom she knew. The eighteen months of her illness were borne with patience and resignation. Frequently she spoke of the Savior's presence and power with her in her suffering, and no word of murmuring escaped her lips. She waited in submission to the Lord's will. She was willing to die and willing to live, leaving the decision of the matter with her heavenly Father, confident that all would be well. In the few days immediately preceding her departure, as the Lord gave her strength she spoke much to her family of her hope and trust, and sent special messages to the church and to those yet out of the fold in whom she had confidence as believers, bidding them show their love to God and his people by following him, and bidding the church look out and care for the tender lambs of the fold. The parting is very hard for us all. Especially the dear family are sorely bereaved and afflicted. Yet they and we all are comforted in the thought of her readiness to depart. The loss is all ours. To her to live was Christ, and to die was gain. A large and solemn gathering at her funeral testified to the love and esteem in which she was held by old and young alike. The text used upon the occasion was suggested by her husband, brother Ensor, as being peculiarly appropriate to her, "Hold fast that which thou hast."—Rev. iii. 11. She leaves two daughters and five sons. Her aged mother is yet waiting the call of the Lord, which must be soon, and to her will be welcome.

ALSO,

Leah Ann Cole, daughter of Alfred and

Dorcas Cole, fell asleep on Monday, March 26, 1883, aged 18 years, 10 months and 7 days, after two weeks of dreadful suffering, which made death a relief to her and to those who loved and watched over her. She was the older of two children, and was of a peculiarly loving and gentle disposition. In early life she had suffered very much from blood poisoning, caused by a slight hurt received when a child; and as she was not strong, she felt that she must fit herself for the profession of a teacher, and at the time of her death was attending the state normal school for the second year. Being quick and bright as a scholar, and affectionate and gentle in her life, she was specially dear to her parents, who are well nigh heart-broken at her loss. During the past year she has been a regular attendant at Black Rock, and I have frequently noticed the constant attention which she gave to the services. Her mother tells me that she had become a regular reader of the SIGNS, yet reading them secretly. She seemed of late to be impressed with the thought that she should not live very long, and told her mother so. When visiting her home I could but admire her pleasant manner, while the attention which she paid to our frequent conversations upon the things of the kingdom, led me to think that the Lord had begun a good work in her heart. A very great number assembled at Black Rock on Wednesday, the 28th, to testify their sorrow and sympathy with the bereaved parents in the heavy blow that had fallen upon them. The subject used upon the occasion was the raising of the ruler's daughter, Luke viii. May God comfort the hearts of the mourning, and give them peace and rest in himself.

ALSO,

SINCE writing the two obituaries, I received notice of the death of the aged mother spoken of in the first obituary, and to-night have just returned from her burial, and so I forward notice of the death of this aged saint also. Mrs. Deilah Ensor, relict of Deacon John B. Ensor, quietly fell asleep in the Lord at her home near Black Rock, Wednesday evening, April 18, aged 91 years and about 2 months. Our aged sister was married to John B. Ensor more than seventy years ago. He only preceded her to the grave two years ago last June. She was baptized in the fellowship of Black Rock Church more than fifty years since, as I am informed, by Elder Chaote, then pastor of the church. In all this time she has never wavered in her love to the church and to the truth which she had rested in so long ago. Many of the last years of her life were spent in feeble health, which kept her at home nearly always, and for most of the past five years she could sit up but little. Many times it has been my privilege to visit her since I have been pastor of the church, and with the family to sing for her such hymns as, "Amazing," and, "There is a fountain filled with blood," and to read the Scriptures and pray with her; and those who used to be present remember how earnestly she would join in spirit with us in our worship. I think that during all her life since she had a hope in Christ, that hope has not failed her. She always spoke of the Lord Jesus and of her perfect trust in him. Not self, but Jesus, was her boast, and she never seemed to question the love of God to her. Of late years she would often say, "I am only waiting," and her desire was to depart. This earth had lost all charms for her, and her view of heaven was clear. Never a wife had a more devoted husband than she while he lived, and never a mother had more devoted children than were hers. To the last they were her faithful attendants. Especially must be noticed the dear children with whom she lived, and a dear grandchild who has been her grandparents' constant attendant for the past fifteen years. Her funeral was largely attended at Black Rock on the 20th. The text used was Psalm cxvi. 15. There are six sons and two daughters left. Yet they are comforted, knowing that she is at rest.

Thus three of our little band at Black Rock have been called home since the new year. But eight are now living who were members when I became pastor of the church fourteen years ago. Thirteen have fallen asleep. We are sad, and yet can rejoice for them. May

God bless and reconcile us all to his will, is my prayer for Jesus' sake.

As ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md.

ELDER G. BEEBE'S SONS:—Another faithful soldier of the cross is gone. I am requested to write the notice of the death of **Anthony Wayne Taylor**, and send it to you for publication in the SIGNS. Elder Taylor died March 4, 1883, aged 85 years, 7 months and 18 days. He was born July 16, 1797, in Hardy Co., Va., was married to Malinda Trumbo in the year 1820, with whom he lived over fifty years. She was a noble woman. He united with the Old School Baptist Church in the year 1832, and soon after was liberated to preach. The church soon became satisfied that he was called of God to preach the everlasting gospel, and had him ordained to the ministry. He was what is called a self-made man; was a man of quick conception and strong convictions, and honest in his intentions; so much so that even those who differed with him accorded to him honesty of purpose. The unworthy writer has been intimately acquainted with him for more than forty years, and was privileged with his association, which was always agreeable; and if we ever differed, I am not aware of it. I can say confidently that we never did. He was very excellent company, very instructive in preaching and in conversation, very social, and a faithful friend. The Lord blessed him with a quick, discerning mind, and he soon would detect a departure from the faith and order of the gospel, as believed and maintained by the Predestinarian Baptists, and would raise the warning voice, and thereby proved himself to be a faithful watchman on the walls of Zion. He endured a good deal of suffering for it. I will now write a little of his experience in his first convictions about religion, as related to me by himself. He said to me, "I was a poor, miserable wretch, who neither feared God, man, nor the devil, and really at times doubted the existence of God. All that I cared for was to make money. [And he made a good deal of it.] I was one day cutting down a small white oak tree, and at the same time I had two men working for me. They were chopping back in a clearing at the same time that I was cutting the oak in another clearing; and as I felled the tree, it came forcibly to me, as though some one spoke to me, 'One of those men will be killed to-day, and they will want you to administer on his property.' In answer to which I said, I will not do it. At that moment I heard a crack where the men were at work. It came to my mind that that man was killed. In a few minutes the other man came running to where I was, and told me that the man was killed. And I cried out, There is a God. From that time I was a poor, miserable wretch, and thought the Lord was going to destroy me from the earth for my sins. I was almost driven to distraction. One day, in this terrible distress of mind, I said, O Lord, if I must die in this situation, do not kill me by degrees, but take my life now, for it is just. In that moment I was relieved, and was made to rejoice in God as my Savior; and I saw that he was able to save the vilest of the vile."

In preaching, it was his delight to speak in exalted terms of God our Heavenly Father, and Jesus as a whole and complete Savior of his people, and to be exalted above every name that is named in heaven or in earth. His mental powers gave way some years ago, and he quit trying to preach. I often would urge him to speak, and he would say, "I cannot keep my mind together." His mental powers almost entirely failed before he died, but his physical powers were good until he was prostrated, a few days before he died. The Master has gathered him home, as a shock of ripe corn, prepared to the Master's use. Rest, thou blessed one. We mourn not as those who have no hope. Sister Taylor, his wife, and Elder John Pike, his son, have gone before him. Five children and numerous relatives and friends are left to mourn their loss. I was sent for at the time of his death to preach his funeral sermon, but could not get there, so it was not preached until last Sunday, when I tried to do so, taking for my subject on the occasion, the last five

verses of the fourth chapter of First Thessalonians, to quite a large congregation of relatives and friends, who had gathered in the Methodist meeting house in New Albany, Franklin Co., Ohio, near where he lived.

JOHN H. BIGGS.

LEONARDSBURG, Ohio, April 24, 1883.

DEATH has again entered our household, and laid its hand heavily upon us in the removal of our dear mother. **Mrs. Sidney S. Galleher**, relict of the late Thomas H. Galleher, sweetly and quietly fell asleep on the 16th day of April, 1883, aged 75 years, 8 months and 16 days. She was the last of a family of six children, who had grown to the estate of men and women. Her disease was cancer of the tongue, which we first discovered on the 26th day of February, 1882, and which had then nearly attained the size of a silver quarter dollar. Her physicians would adopt no strong measures of relief, but simply advised the use of some mild medicines to alleviate pain when she might be suffering; all of which I firmly believe was overruled by God for her good, for she was saved that intense suffering which the doctors thought she would have to endure, and which is generally attendant upon such cases. She received a hope in Christ nearly fifty years ago, and united with the Methodists, with whom she struggled for over forty years. Not receiving from the flesh pots of Egypt that nourishment which is desired by every heaven-born child, and having her nest stirred up, and stick by stick removed, until every prop was gone, and she at length had to obey the command of God in her heart, "Come out of her, my people." And so she came to the church at Mt. Zion, related her experience, and was cordially received there, being baptized by Elder J. N. Badger, on the fourth Sunday in August, 1876, of which church she was a faithful and beloved member at the time of her death. Mother had never had the privilege of hearing Old Baptist preaching until a few years before she became a member with them, and having been brought up with the Methodists, she of course had imbibed their prejudices; but after hearing the Baptists preach, and having the true meaning of her experience fully taught her, (which I believe to be the true mission of the gospel ministry), she found that they were in deed and in truth her people, and she expressed her love for them so forcibly on her sick-bed but a short time before her death. I will mention one incident in this connection, in her experience in hearing the truth preached. I took her to the association at Mt. Zion in 1868, and after preaching by brother Wm. J. Purington, we got into the carriage and came home. She said, with tears in her eyes, "You may call me what you please, but that preaching suits me;" and repeated, as applicable to herself, brother Purington's closing words, which were these,

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

It seems indeed sad that as spring is budding forth in all its beauty, and which brings to mind the language of the psalmist in the nineteenth Psalm, "The heavens declare the glory of God, and the firmament sheweth his handiwork," that death should snatch from us a loved one who had always enjoyed that beautiful season. But we should not murmur, for it is God that wounds, and to him alone should we look for healing mercies. May we be enabled to be still and know that he is God; for it is he alone "that rideth upon the heavens in thy help, and in his excellency on the sky." The veil is now rent, and she is at rest in the bright realms of eternal glory, where no sickness, sorrow, pain or death can enter to mar the pleasure of the never-ending presence of that Christ in whom she ever trusted while passing through this vale of tears. Her remains were taken to the Mt. Zion meeting house, where a discourse was preached by our dear pastor, Elder J. N. Badger, from 2 Tim. ii. 11, 12, after which they were laid in the graveyard by the side of her sister, Toye W. Green, who had preceded her only two and a half months.

G. G. GALLEHER.

HICKORY GROVE, Va., May 7, 1883.

DEAR EDITORS:—I wish you to publish the death of **Captain J. W. Buck**, of Dorchester, New Brunswick. He departed this life on Wednesday, May 2, 1883, at two o'clock a. m., in St. Peter's Hospital, Brooklyn, N. Y., aged 34 years. He was sick two weeks with pneumonia. His native place was Dorchester, N. B. He has been a ship master about eight years. His vessel, the brig "Bessie May," was in the stream, ready for sea, when he was taken down. It was bound for East London, S. F. He was brought ashore and placed in the hospital, where he remained until his death. I arrived here from the West Indies on the 30th of April, at sunset, and came on shore the next morning. It was reported to me that he was some better, and I went to see him about three o'clock p. m., May 1. As it was his request, I stopped with him until he breathed his last. Just before I went in, he had a very bad turn, and it was asked him if he wanted the priest, as he was at a Catholic institution. He told them he did not. When I went in he said, "O William, how happy I am that you have come." He appeared to be much troubled in spirit, and was suffering for a word of comfort. He asked me to pray for him. I said to him, "John, you know where we are." He said, "O William, if my hope was as bright as you speak of." I appeared to be so near to him. I asked him if he ever prayed. "I have," he said, in tears. Then I spoke to him of the great High Priest that has passed into the heavens, Jesus, the Son of God, and that faith was for all sinners who believed, as was manifested in the poor thief on the cross. While I was speaking a few words of comfort, I was told not to speak so loud in that way. He asked me what they said to me, and I told him. He then said, "O Lord, look down from heaven in mercy upon a poor sinner," and reached out his hand, as though he had got an answer to his request. Then he said, "My poor little children." After a few moments he passed away, like a candle blown out, without a move of the body. He spoke to me not five minutes before. I felt very thankful that I was with him in his last hours, to talk a little of that blessed hope. We had talked about these things before, but he had never made manifest the love of God in Christ Jesus. But it was a great relief to me to see him pass away so beautifully. He looked beautiful at the time. O lovely appearance of death! I was the only one with him. It is not death to die, and leave this world of sin. He leaves a wife and four small children, four brothers, (three of whom are ship masters), two sisters and friends to mourn their loss.

Yours in hope of a better resurrection, as in Acts i. 11, last clause.

WM. E. BUCK.

Lovia Fields was born January 11, 1797, was married in Butler Co., Ohio, to Johnathan W. Powers, on the 27th of July, 1815, by Elder Wilson Thompson, and departed this life on the 18th of April, 1883, at Loda, Ill., the home of her youngest daughter. Her remains were brought to Crawfordsville, Ind., for interment by the side of her husband, who died about twenty-eight years ago. I desire to offer a tribute to the memory of this precious mother in Israel, who is the last of the old saints that belonged to the Sugar Creek Church since the year of its constitution, 1823. For sixty years she has been a faithful member, sharing the joys and sorrows of her brethren and sisters. She was very hospitable and generous to the poor, not forgetful to entertain strangers, and ever ready to speak of the blessed Master and his meek and lowly followers. The last years of her life were accompanied with disease and pain, so that she was not able to meet with the church; but she was patient and cheerful, and often sent word to her brethren and sisters to remember her in their worship. Once she said to them, "When you meet, sing the hymn beginning, 'Sweet rivers of redeeming love Lie just before mine eyes,' and I will get my Bible and hymn-book, and try to serve my God at home." The day of the funeral was a balmy spring day; the very air seemed full of praise and thanksgiving. I thought of this shock of corn fully ripe, now safely garnered.

"The happy soul now safely past
Her weary warfare here.

Arrived at Jesus' feet at last,
And ended all her care."

Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Elder M. M. Vanicleave preached on the occasion from a verse in Revelation, and spoke lovingly and feelingly of the dear, departed mother. Then they sang a favorite hymn of hers,

"How firm a foundation, ye saints of the Lord,

Is laid for your faith, in his excellent word." The sons and daughters will miss their dear, patient, loving mother. Her seat will be empty. We shall all feel lonely, but we must look

"Beyond this vale of tears,
Where is a life above,
Unmeasured by the flight of years,
And all that life is love."

LINA W. BECK.

CRAWFORDSVILLE, Ind.

DIED—In Wilmington, Delaware, January 6, 1883, **Miss Hannah Alden**, in the 78th year of her age. The home of our deceased aunt and sister Alden has from her childhood been in the vicinity of the London Tract Church, of which church her father was for many years a deacon. Our aunt came to Wilmington to visit her relatives, and was stricken with paralysis at the house of her nephew, Mr. John Alden, who with his wife and family were untiring in their kindness and attention to her. Sister Alden had been a worthy and consistent member of the London Tract Church for about fifty-nine years, having been baptized by my father, Elder Thomas Barton, when about eighteen years of age. She was of a very meek and humble disposition, and was often heard to express the desire that she might not be afflicted long, as she so much dreaded being a burden to her friends. This desire was graciously granted her, as she was confined to her bed but from the 31st of December until the following Saturday, when she calmly passed away. Her remains were taken to the London Tract meeting house, where Elder J. L. Staton preached a very able and comforting discourse to quite a number of friends and relatives who had met to pay her the last tribute of esteem. Sister Alden leaves two sisters and two brothers, with many other relatives, to mourn their loss; but we mourn not as those who are without hope, for we believe for her to die was gain. We desire to bow in humble submission to him who doeth all things well; and may we be prepared to meet the summons whenever it may come, relying wholly upon the blood and righteousness of the crucified and risen Redeemer for acceptance with God, is the prayer of the unworthy writer,

SUSAN A. ALEXANDER.

700 JEFFERSON ST., WILMINGTON, Del.

DEAR BRETHREN:—In the obituary of brother **Green W. Pugh**, I omitted to note the day of his death. He died February 8, 1883. I hope those papers that were requested to copy the obituary, will please make the correction, as well as the SIGNS OF THE TIMES.

In love, I remain yours truly,

A. TOMLIN.

MAY 10, 1883.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association have appointed to meet with the New Vernon Church, Orange Co., N. Y., on Wednesday before the second Sunday in June, (6th), 1883, and continue in session three 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 7.15 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 about 5 p. m.

A cordial invitation is extended to all our brethren and friends to meet with us.
BENTON JENKINS, Clerk.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., on Wednesday before the third Sunday in June, (13th), 1883, and continue the two following days.

We specially invite our ministering brethren, and all who love our Lord Jesus Christ, to meet with us. They will be met at Watkins, at the Northern Central Depot, and also those who come on the Corning Road, or by the boat.

Friends are requested to come on Tuesday, or on an early train Wednesday, so that they can be provided for before the meeting. Trains arrive from Elmira on the Northern Central R. R., at 7 a. m., 12.59 and 6.45 p. m. Trains arrive from Penn Yan at 11.30 a. m. and 5.57 p. m. On the Syracuse, Geneva and Corning road, trains arrive from Geneva at 9.04 a. m., and from the south at 7.25 a. m. Those coming on this road should buy their tickets for Watkins, and they will be brought from the depot in an omnibus, free. All these trains will be met on Tuesday, and the early trains on Wednesday. The boat leaves Geneva at 7.30 a. m., and arrives in Watkins at 11.10 a. m. If any should be detained in Watkins, please go to the Fall Brook House, kept by Baker & Son, until called for.

H. B. ELLIOTT, Clerk.

THE Sandusky Old School Baptist Association will meet with the Columbia Church, in Jackson County, Michigan, to begin on Friday before the second Sunday in June, 1883.

All coming from the south and east will take the early train at Toledo, and come to Napoleon, where they will be met by brethren to care for them, on Thursday.

All coming from the north and west will come to the same place, on the Jackson branch road, changing at Lenawee junction, coming from the east.

WM. S. CARPENTER, Church Clerk.

THE Turkey River Association of Regular Predestinarian Baptists of Iowa, providence permitting, will hold their next session with the West Fork Church, Hampton, Franklin Co., Iowa, to commence on Saturday before the first Sunday in June, 1883. Hampton is situated on the Iowa Central R. R., running north and south, and on the D. D. R. R., running east and west. Inquire for A. J. Norton, E. A. Norton, or H. D. Brown. Our number is not large, but our meetings are rich. Dear brethren, come and feast with us.

S. P. MOSHIER, Clerk.

YEARLY MEETINGS.

THE Sugar Creek Church, Crawfordsville, Ind., have appointed a yearly meeting, to commence on Saturday before the first Sunday in June, 1883. Brethren of like precious faith are invited to visit us at that time.

M. M. VANCELEAVE.

THE Old School Baptist Church of Middleburgh, Schoharie County, N. Y., have appointed a yearly or two days meeting, to be held at their house of meeting on East Hill, on the second Saturday and Sunday (9th and 10th) in June, 1883, to commence at 10 o'clock a. m. Brethren and friends are respectfully invited to meet with us.

By order of the church,

S. J. BORTHWICK, Clerk.

Our yearly meeting of the Ebenezer Church, in Vinia, Grundy Co., Ill., will commence on Saturday before the second Sunday in June, at 10 o'clock a. m. The friends will get off at Verona, on the C. P. & S. W. R. R., which is about three-fourths of a mile from the meeting house.

CHARLES KNIBBS.

RECEIVED FOR THE CHURCH HISTORY.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., JUNE 15, 1883.

NO. 12.

CORRESPONDENCE.

DAYTON, Columbia Co., W. T.

DEAR BRETHREN BEEBE:—I herewith forward to you for publication a letter written to me by Elder J. P. Allison, a highly esteemed brother in the Lord. Hoping you will comply with my request, I remain your unworthy brother in Christ,

I. N. NEWKIRK.

CARTWRIGHT, Oregon, Dec. 31, 1882.

ELDER NEWKIRK AND WIFE—VERY DEAR BROTHER AND SISTER IN THE LORD:—Your epistle of love of recent date came to hand some time ago, and I have read and re-read it. I was truly glad to receive another letter from you, though I feel unworthy the notice of the heralds of Jesus. I love to read the truths of the gospel when set forth with such beauty as you were enabled to set them forth in your epistle to me on the words, "He that believeth that Jesus is the Christ," &c. In regard to our correspondence, it was your time to write, provided you gave me credit for that short epistle I wrote you, in which I promised that I would try and answer your epistle some time in the future. But for lack of water and oil, I have failed until now. The prospect for rain is not good at present, and the oil in the lamp is very low, and the wick, by reason of much burning without oil, is in a measure worthless; yet my thoughts are, that by much saturation with oil it may be able to shed forth light, at least to those that are in the house.

To-day is the last of 1882, and O what shall I render unto the Lord for his benefits to me and mine in the past year? O how many of the able ministers of the gospel, with many worthy brethren and sisters, have been called from the battlefield of life in the past year! I ask myself, Why am I, a poor old sinner, left among the living? When I look back and see the crooked paths my feet have made, and how far short I come in fulfilling my calling as a minister, provided I am called, my face is covered with shame, and I am constrained to say, O Lord, have mercy, and rebuke me not in thine anger, neither chasten me in thy hot displeasure; for I am weak. O Lord, heal me. Dear brother, I feel sensible of my weakness and utter inability to order my steps. When I look over my past life, and see how unthankful I have been, and forgetful of the many blessings the Lord has bestowed upon me, and that this bright morning finds him still kind

to me, and that he changes not, and is full of compassion, I am made to say, The Lord is good; his mercy endureth forever. And realizing his goodness thus far through the journey of life, truly my mouth is filled with laughter, and my tongue with singing. Truly the Lord has done great things for me, whereof I am glad.

Dear brother, it is useless for me to try to enumerate the great things the Lord has done for me, which causes my heart to be filled with singing. I will try to notice a few things connected with this beautiful subject. By considering the 126th Psalm, you will see what gave rise to the expression, "The Lord hath done great things for us, whereof we are glad." I shall treat the subject experimentally, and try to present the things he hath done for me, whereof I am glad, or at least hope I have been made glad, and had my mouth filled with laughter, and my tongue with singing. I trust I am glad that every poor, feeble sinner that feels his need, is welcome to the blessings of the gospel. Of the glorious liberty of this gospel it is said, "There shall be no more death." And to be placed where there is no more death, would fill our mouths with laughter. There is only one way in which there is no death, and that way is connected with the great things the Lord hath done for us. Hence the Savior said to Martha, "He that liveth and believeth in me shall never die. Believeth thou this?" Jesus has taken away the sting of death; then what is there in your conscience to sting you when you come to die? Ah, say you, my sins. But Jesus has put away sin by the sacrifice of himself. He hath swallowed up that death in victory, through faith in him. If we possess this faith we can say, "To die is gain." In that land there will be no crying. This crying is our groanings, and everything that is burdensome or distressing. Jehoshaphat went into affinity with Ahab, which was not right. It is always best to stand firm for the truth of God. Those that are one with the truth have no other affinity. Jehoshaphat thought he was doing right; but when the enemy was pressing him, and he thought he would lose his life, he cried out, and the good Lord caused the enemy to depart from him. How it fills my mouth with laughter to know that though God's children sometimes go astray, they can cry out, and he hears their cry, and causes them to remember the great things he has done for them. What ever straits you are drawn or driven

to, cry out to the Lord. He will not say thee nay, but his answer will be according to our faith in him. O what an order of things is this, that the Lord should so swallow up death in victory that none of our sins are remembered. The Lord remembers us in love, as objects of his choice, as objects of his promise, as objects of his purpose, (called according to his purpose,) and as being complete in God's dear Son. Then there will be no more crying nor death. It is true there is crying in this life, and ever will be; but in the life to come joy will be complete. O blessed hope! blessed faith! blessed birth! "Who-soever believeth that Jesus is the Christ, is born of God;" which reveals the great things he has done for us, and fills our mouths with laughter.

Everything out of Christ is full of sorrow, but in him all is joy. The apostle says, "Thanks be unto God, which always causeth us to triumph in Christ." This is the blessing that maketh rich, and addeth no sorrow. By taking upon himself our sins, Jesus hath forever delivered us. By faith we receive the knowledge that we are in Christ, which fills our mouths with laughter, and enables us to overcome all obstacles. He has given us the abiding testimony that what he has done cannot be undone. Knowing this, our mouths are filled with laughter. Our salvation is in Christ Jesus. We were chosen in him. Our redemption and justification are in him. He hath said, "I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Our resurrection is in Jesus, for he says, "I am the resurrection." It may be that we cannot tell the precious time when we first became concerned about our condition. I cannot tell; but I can remember a time when I was in deep soul trouble, in which state I remained until the Lord delivered me, and I hope the life which was ministered to me was Christ. The creature has nothing to do in the matter of God's great salvation; he is fully competent to perform his work alone. Of ourselves we are as nothing. I hope sister Newkirk will receive a word of comfort here. Those expressions of self-abasement send forth the fragrance of a bruised and broken heart, and are as apples of gold in pictures of silver. The Old Testament saints rejoiced in this doctrine. "Know ye that the Lord he is God. It is he that hath made us, and not we ourselves. We are his people, and the sheep of his pasture." The New Testament saint says, "We are

his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here is a glorious liberty and a settled state of things. "Forever, O Lord, thy word is settled in heaven." Has it not been a comfort to you, when your mind has been unsettled, to feel that all things concerning the welfare of God's children are settled in heaven? One says, "He brought me to his banqueting house, and his banner over me was love." He shows us that we need that which he alone can give. He makes his name unto us as ointment poured forth. He causes us to cry, "Draw us, and we will follow thee." He causes us to inquire, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" He speaks to us with such endearing words and smiles, that his name becomes sweeter and sweeter to us. Blessed are those who have tasted that the Lord is good, and who put their trust in him. He speaks so lovingly that we are constrained to say, "Let him kiss me with the kisses of his mouth; for thy love is better than wine. Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee." He is the rose of Sharon. What could be more pleasing? Yea, saith the church, when thus drawn, "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." "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." It fills a poor sinner's mouth with laughter, and his tongue with singing, when he is turned from his captivity. The surroundings of this banqueting house are beautiful. The children all belong to the King. They are heirs of God, and joint heirs with the Lord Jesus Christ. It fills my mouth with laughter to know that all those who are friends are welcome to that which is in the house.

J. P. ALLISON.

FORESTBURG, Texas, April 2, 1883.

DEARLY BELOVED IN CHRIST:—I have been impressed with a feeling and desire for a long time to write a sketch of my experience; but feeling my inability to write, and also my unworthiness, I have put it off until now.

I was made to see myself a sinner in the sight of God, in the year 1872, while at an association. All at once the feeling passed over me that there was something wrong with me. I thought it was an excitement of the flesh, and that when I should get home it would wear off. But it grew worse; so much so that I thought I had not a friend on earth nor in heaven. I could not work for the tears that streamed from my eyes. I would ask myself, Why am I weeping? But I could not tell why. I begged the Lord to have mercy on me, a sinner; but my prayer did not seem to rise higher than my head. I went on in this condition for a long time. I would read the Bible, but could find no comfort there. One night, after I had tried to pray, for the last time, as I thought, and felt no better, I concluded that I would turn back, as I could not make myself any better. But the thought had hardly passed through my mind when something said to me, "No, never turn back." It appeared so audible, I thought some one had heard me speak, and I put out my hand to feel, as it was dark in the room. But no one was near me. O what anguish of soul I felt! There I was, as it were, between two mountains. I could turn neither to the right nor the left. I had done all that I could. I once more asked the Lord to have mercy on me. Some time after this, while sitting in an east room, the west room commenced cracking, and it came on into the room where I was sitting. I thought the house was going to fall, and that I would go out of it; but as I made the attempt, that same voice spoke to me the third time, saying, "Stand still and see the salvation of the Lord." How long I sat there, I do not know. After a while I went out where my husband was at work, and asked him if he felt the earthquake. He said he did not. I asked several of the neighbors also, and they said they did not. I thought I would not mention it to any others, for it might be that I was mistaken. But I surely thought it was an earthquake. Whenever a cloud would arise, I would stand and look at it. It seemed to show the power of God. When I would get away from my home, I would wish I was back. There was no peace for me anywhere on earth. My sins arose like mountains. I had once thought I was as good as the most of people; but I now saw myself as nothing but sin and corruption. I thought God would be just if he sent me to torment. I remained in this condition for eighteen long months. One morning in June, after spending a sleepless night, I got up and went about my morning work. After my husband had gone to his work, all at once my troubles were gone. I felt so happy that I wanted to tell some one of it. I went to the east door, and the sun was just rising. I thought I had never before seen it look so bright. There was a young man in the field, and I thought I would go and tell him how happy I

felt. But when I got to the door, that same voice spoke to me again, saying, "Do not cast your pearls before swine. He knows nothing of your happiness." I started the third time, and that same voice spoke to me every time. Then I thought I would tell my husband when he came home. But O! I then had different feelings. I thought I was deceived, and if I should tell him, I might deceive him also. About two weeks after this, I went about a half-mile to see a friend. I had not been there long when I began to feel very distressed; but I was afraid to go home, lest they should think I was displeased. Some of them asked me if I was sick. I told them I was not. After awhile my little niece came in and said to me, "Aunt Mollie, are you not sick?" I could not speak. I got up and went out into the orchard, sat down by a tree, buried my face in my hands, and asked the Lord to help my unbelief. I thought I was deceived. Right there the Lord appeared to me. I felt a sweet, calm feeling come over me. I could see him plainly while my head was bowed down; but I looked up, and lo, he was gone. Not long after this the thought of baptism was on my mind. I would go to a little stream that ran near the house, and would think of Philip and the eunuch, and the words, "Here is water, what doth hinder me to be baptized?" I would go to Baptist meetings, and O how I wished to be with them; but felt too unworthy. I read in the Scripture that the church is without spot or wrinkle; and I thought if they should receive me, there would be one spot in them. I staid away from them as long as I could. I went to Mt. Tabor on Saturday before the first Sunday in June, twelve months, lacking one week, from the time I hope and trust the Lord was revealed to me as my Savior, and the chiefest among ten thousand, and altogether lovely. I had no thought of offering myself on that day. As I had before thought I would do so, but did not, I came to the conclusion that when the Lord saw fit, he would open the way for me. After the preaching that day, the church met in conference, attended to business, and were singing a hymn before dismissal. The hymn was,

"Do not I love thee, O my Lord?
Search, gracious God, and see," &c.

While they were singing the last verse, I was asking myself, "Do not I love thee, O my Lord?" And the first I knew, I was up and among them, and began to tell them what I hoped the Lord had done for me. I had said but a few words, when my mind was a perfect blank. I told them I had nothing to tell, but after a little it all came back to my mind, and I told them, with much fear and trembling, a little of my experience. It was so little, I was astonished when they received me. On the next day I was baptized by our beloved pastor, Elder W. W. Simmons. That was a happy day to me. I remained in that happy frame of mind for three weeks. The first thing that troubled

me was, I thought I was living too contented. I had felt no desire to pray, and thought there must be something wrong. This set me to studying. I asked a dear sister in the church what she thought about it. She said, "You mourn because you cannot mourn." O how much comfort those few words gave me. I have had many ups and downs since then; but thanks be to God, he is able to deliver his chosen ones. But am I one of them? If so, I am the least of all.

Brethren editors, the SIGNS comes to us regularly, with good tidings from a far country. I feel very thankful for it, as it contains all the preaching I have. We are in a land of strangers, both natural and spiritual. I will now close this lengthy letter. It is my first attempt to write for publication. I hope and trust you will be sustained by the Lord through this life, and may your last days be your best days. With much love to you and all the household of faith, your unworthy sister,
MOLLIE J. DAUGHETY.

STATE ROAD, Del. May 30, 1883.

DEAR BRETHREN BEEBE:—There is a communication in the SIGNS for May first from the pen of Elder H. J. Redd, in which is given some account of his travel and labors in the ministry, and of his discouragements in relation thereto. As the subject is one of general interest, I will offer some reflections upon it.

Elder Redd's trials are of a kind that are probably quite common to the Lord's people, and especially to those who are called to labor in a public way. He says, "My ministry has been a total failure thus far; and the fact that I have never been called to the care of a church, confirms what I have already known," &c. There seem to be two arguments with brother Redd that have considerable weight in discouraging him. One is that he has not been yet called to the pastoral office or care of a church; and the other is that he has not yet been called upon to baptize. I have been occupying the position of a gospel minister much longer than brother Redd has, and in fact longer than most of those with whom I am acquainted, but I am yet unable to comprehend why a minister should covet the care of a church. It would be very commendable to covet the qualifications, and I think it also commendable to shrink from the responsibilities of such a charge, under a consciousness of our insufficiency for the important work. I am aware that it is a common thing, entirely too common, for young ministers to expect, and perhaps to desire, to be called to a pastoral charge. It is even quite common for them to betray an anxiety, and some impatience on the subject. And this feeling, as we might naturally expect, has sometimes led to overtures being made, and to acceptance of calls that were far from being unanimous, or even the voluntary expression of the sentiment and wish of the people. We need not wonder at such anxiety and

maneuvering among those around us, whose object is evidently to be served rather than to serve, and who are aspiring to position over a wealthy church at a large salary, where they can enjoy the fruits of the labors and sacrifices of those who have gone before. But if our object is to serve where we can be most serviceable, and where our services are most needed, I do not see why we should worry about it. Those who are to be served are the best judges of the services required, and of the qualifications of servants. And he who has called them to be his servants has no doubt got a place for them, for which he has fitted them, and which will undoubtedly find them at the proper time.

It is said of the Master that he came not to be ministered unto, but to minister; and he has not sent or commissioned any to go on a different mission from his own. There are a diversity of gifts given to the church, and we cannot call in question the usefulness and needs be for all of them. If there be a choice among them, we might be allowed to covet the best; but we might not obtain the preferred gift even by coveting it, and it might not be best for us that we should have it. But why should we prefer the office of pastor, or the gifts to qualify for that relation? The apostle, in his enumeration, places pastors down at the bottom of the list. He has apostles, prophets and evangelists all ahead, as of more importance than pastors. And I think that some of the ablest ministers we have ever known have not been distinguished as pastors; while some faithful and successful pastors have been men of moderate preaching gift. We seem to have quite generally lost sight of the greater part of that list of precious gifts which were given to the church, except the preaching gift; and this gift appears to be in the minds of many connected with the pastoral office. Brother Redd may remember that some of those to whom talents were committed made such use of them that there was much gain; and after a time those who had improved their gifts were given authority over a portion of the cities. It does not become us to fret and pine because some one else appears to have a more acceptable or needful gift, or to murmur against the Giver, and complain that he has dealt hardly with us; and so hide our little gift in a napkin, or else invalue it, and ourselves with it, in the world. We have no means of knowing where or in what position we can be most useful and best serve the cause. So we do well to submit ourselves to the church, and be satisfied to serve anywhere, so that we can be serviceable. If any one should fail to find work to do in the vineyard, I should certainly think that the Master had not employed him.

As to baptizing, it is very pleasant to witness the gathering in of the redeemed, and to have the privilege of waiting upon them; but then we baptize them as the Lord's people, and not ours. It has not always

been that the best and most useful preachers have baptized the most: some have baptized but few; and if brother Redd has many years to live he may encounter some having a name in the church that he will feel to thank God that he did not baptize them. It is something to say, that not many that have served as long as I have can say, that they have not baptized too many. I do not know brother Redd personally, but his statement that he feels truly that he has the care of all the churches at heart, looks as though he possessed some of the best and most essential qualifications for serving. If, as he says, the cause of Zion has been uppermost in his mind all the time, and that his services as a visiting preacher have been called for far and near, and that he has every evidence that could possibly be desired that his preaching is comforting to the saints, &c., it would be difficult to make out any stronger proof that he had found just the right place, and was endeavoring to fill it. He sees and feels the need of a faithful, active ministry, laments the existence of idle shepherds, and mourns over the cold, declining condition of some of the churches, and the needs be of faithful preaching, of warning, and admonitions. Go on then, brother Redd; you have found your work, and plenty of it. If you are not equal to it, do the best you can. The fact that you have been given to see all this need, is good evidence that the work is for you. But the query still remains with me, what more room for profitable work, or evidence of calling to it, a man need to want. Gideon wanted the fleece to be wet, as an evidence; and when it was wet, then he wanted it reversed. Let it be dry, and all the earth wet. For myself, I am not conscious of anxiety in regard to a place to serve. It has been my idea that if the Lord had conferred a gift on me, or on any one else, it would make room for us and find its place. It has been my lot to have much pastoral work pressed upon me; and I think I may safely claim that I have been willing to serve where serving was needed, but always with the challenge upon my heart, "Who is sufficient for these things?" I have been pretty well satisfied in my mind that in some instances men have been injured, both in regard to their usefulness and their own comfort, by being placed in a position for which they were never intended; and the church also, instead of prospering, would seem to decline, and a blight rest upon her. I think that brother Redd, and any other brother who may be troubled on the same account, may give full proof of their ministry to others, and have a satisfactory assurance of it to themselves, by doing the work of an evangelist; and when they find better or more important work to do, they may do it.

E. RITTENHOUSE.

CASCADE, Va., Feb. 10, 1883.

DEAR BRETHREN BEEBE:—After reading awhile in your valuable paper

this evening, I have concluded to write a few lines, in my imperfect way. I often have a desire to write to the lovers of truth, but I am so illiterate, it is a great task for me to make the attempt.

Jesus says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. This is the language of Jesus, when he was here in this sinful world. He was speaking of a class of people that should hear his voice, and he speaks of them as being dead. Not that they were dead to natural things, or corporeally dead; but they were dead to spiritual things. They are just as dead to spiritual things as the corporeal dead are to natural things. We believe that Jesus had reference to the totally depraved state of man, into which he had plunged himself by reason of sin and transgression. We all fell in Adam, our federal head and representative. "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. "For as in Adam all die," &c.—1 Cor. xv. 22. Some would have us believe that the infant is not dead, but has a spark of grace in it. Let us see what David says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm li. 5. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Psalm lviii. 3. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," &c.—Rom. v. 14. I think the above quotations are sufficient to prove that all are dead. But the Arminian will say, "Man is dead, but still he is a free agent, and can work himself into the favor of God." That is the same doctrine that the serpent preached to Eve in the garden of Eden. Let us examine man a little further, and try to find out some of his qualities, and see if there is anything about him that is good. "The heart is deceitful above all things, and desperately wicked." His heart is "a cage of unclean birds," &c. "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."—Romans iii. 13-18. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. i. 5, 6. "For to be carnally minded is death." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "They that are in the flesh cannot please God."—Rom. viii. 6-8. "The natural man receiveth not the things of the Spirit of God;

for they are foolishness unto him," &c.—1 Cor. ii. 14. Now we have proved by the Scriptures that man is in an awful, deplorable condition, that he is in the gall of bitterness and the bond of iniquity, that he is traveling the broad and beaten road to destruction, loving darkness rather than light, because his deeds are evil. They all are trusting alone in the arm of flesh to save them. But, "Cursed is man that trusteth in man, and maketh flesh his arm." O wretched man, where art thou? where do you stand to-day? How can you come into the presence of the all-wise God and say that you will do thus and so, and if God does not save you he is unjust? How can man be just with God? How can any be saved? How can any be made to hear that voice? Why, it is "not by might, nor by power, [nor any inventions of men,] but by my Spirit, saith the Lord of hosts." They have to be drawn by the sweet cords of his love. But the dead shall hear the voice of the Son of God. O yes, at his own appointed time he quickens the poor, dead sinner. He shows him what an awful and undone sinner he is. He brings the blind by a way they knew not, and leads them in paths they have not known. Yes, it is the Lord that leads; they do not lead themselves. The Lord does the work from first to last. He leads them as he led Jacob of old, out of a wilderness and desert land of sin, shows them all their sins, and their sins appear to them like mountains. And you will see a decided change in that individual. You will see him shunning his old associates. He feels that there is a chance for every one in the world but him. He works, and tries all his strength, but it all fails. He feels that if he is saved, it is of God's mercy; and if he is damned, it is just. But O, dear mourner, if this is your feeling, there are rich promises in the Bible for you. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "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 and drink of this river that makes glad the city of God; it will be in you a well of water, springing up into everlasting life. You are the character that Jesus came to seek and to save; those who feel lost. He gives (not sells for your good works) unto you eternal life, and you shall never perish; and that life is hid with Christ in God. He brings you to his banqueting house, and the banner over you is love. O, dear christian, if you are of a fearful heart, I am commanded to say unto you, "Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground

shall become a pool, and the thirsty land springs of water." Yes, it takes a whole and complete Savior to save such poor sinners as we are. And he does not save you contrary to your will; but he makes his people willing in the day of his power. For he will be unto them a God, and they shall be unto him a people. He will save every one of his elect, without the loss of one. He will bring his seed from the east, and gather them from the west. He will say to the north, Give up; and to the south, Keep not back. May it be the will of God to enable us to keep the unity of the Spirit in the bond of peace.

Yours in hope of eternal life,
LEE HANCKS.

COLMESNEIL, Tyler Co., Texas, April 1, 1883.

EDITORS AND READERS OF THE SIGNS OF THE TIMES:—As I am at home to-day, I feel like writing to the many readers of our family paper; but while I make the attempt, I am reminded of the many able brethren and sisters whose communications enrich its columns; but as the beloved editors can throw my scribble away if it is not found worthy of the space it would occupy, I will make the attempt, believing they will do what is right.

Some people find fault with us, because, as they say, we do not preach repentance to sinners. I have thought that perhaps true repentance is very little understood by many of the professing world. Some seem to think that to be sorry is repentance. We read of two kinds of sorrow. One is a godly sorrow; the other is the sorrow of the world. "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. vii. 10. They who sorrow after a worldly sort only, are undoubtedly in love with the world. But they who sorrow after a godly sort, of them it can be said in truth, "You hath he quickened, who were dead in trespasses and sins." It is the operation of the Spirit of God upon the heart. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Whatsoever doth make manifest is light; and this light now begins to make manifest our true condition as sinners, and the poor, troubled soul flies to the law. But what does he find there?

"A storm, and dreadful, angry frown,
Which only tends to cast him down."

Here he finds no relief. The dark clouds gather still thicker, and his troubles increase. He is now being led about and instructed; but he knows it not; neither does he know that the goodness of God leadeth to repentance. He fears and feels that his fate is sealed and his doom fixed. He finds it written that there was grace given the saints in Christ before the foundation of the world, that they should be holy and without blame before him in love, and that in Christ dwelleth all the fullness of the Godhead bodily. "And of his fullness have all we received, and grace for grace." Not grace for our works,

but grace sufficient for the eternal safety of all the elect. And grace is given in time for the same all, sufficient for their every need. "My grace is sufficient for thee." For in Christ Jesus is everything needful, both for time and eternity, for his bride, and all the spiritual gifts are hers, and were freely given her in Christ before the world began. The fruit of the Spirit which is given her is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and against such there is no law. By their fruits ye shall know them. Now, every spiritual gift was given us in Christ before the world began. But man sinned, and fell under the curse of the law; yet the remedy was provided and made sure before the fall. And the people of God, the elect, being objects of God's eternal love, when the time had fully come, God sent forth his Son, made of a woman, made under the law, that they might be made the righteousness of God in him. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called," &c. We know that Lazarus was in no condition to repent while he lay dead in the grave. But he, like the dead sinner, when called by him who had unlimited power, came forth. For where the word of a King is there is power. Hence Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The convicted, heavy laden sinner may read these precious words, and acknowledge them to be truth; but they are only applicable to the chosen people of God, and he cannot feel that they are for such a vile wretch as he feels himself to be. The law curses him and consigns him to death. His prayers seem to him only as mockery, and avail nothing, but how hard it is for him to give up the idea of doing something, though he knows not how or what to do. The poor soul thus exercised is convinced that he cannot cease from sin. He learns that the thought of foolishness is sin, and control his mind he cannot; but the soul that sins, it shall die. What next to do is a hard question. He feels that he has sinned away his day of grace, and is made to acknowledge that God would be just in banishing him from his presence forever.

"O wretched state of deep despair!
To see my Savior God remove;
And fix my doleful station where
I cannot taste his dying love."

Dear brethren and sisters, I have been taught this lesson. Here is where the poor, sorrowing one is made to know the righteous judgments of God, and is reconciled. Not that he is willing to be banished from God, but he knows that God would be righteous in casting away such a vile wretch as he is. He knows that he has committed sin, and he cannot undo his deeds. How God can save him, and yet not change, he does not know. But O what a hungering and thirsting after righteousness the poor, troubled soul now feels. All hope of

ever seeing God in peace, is now gone. He has done all he can, which is nothing, and he is not saved. If I am not deceived, here, and not before, is the place for true, genuine repentance. His sorrow has been a godly sorrow, working repentance to salvation, not to be repented of. He has come to the darkest hour before day. Death and destruction are on every side. But at a time unexpected, the Lord's time, which has fully come, the dear Savior speaks peace to his troubled soul. Old things pass away, and all things become new. He can now say with Paul, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The happy soul now feels that his troubles are forever over; but alas, he soon learns his sad mistake.

Now, lest I weary some one, I will close for this time, hoping that what I have written may be tried by the inspired word; and if any error is found therein, I hope it will be shown to me. But this is what I understand to be true repentance; and only those who have an ear to hear, can understand it, or be benefited by it. Let us speak according to the ability that God giveth, and leave the application to him who has all power. May God enable us to rightly understand his word, and to walk worthy of the vocation wherewith we are called.

With unfeigned love to the household of faith,

T. M. NEAL.

CHAMBLISSBURG, Va., April 19, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—Having a remittance to make, with your permission, and the guidance of the Holy Spirit, I thought I would write a few lines for our beloved journal, the SIGNS OF THE TIMES, for the consideration of the brethren and sisters, throughout its wide circulation. It is with great fear and trembling that I make this attempt, feeling sensibly my barren condition. I feel to realize most deeply the language of our Savior to the Pharisees, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Luke xvi. 13. I have realized quite a rough winter and spring, having heard only two sermons since November last; and during that time, owing to my own health and bad weather, I have failed to fill several of my own appointments. It seems truly that man may appoint, but God can disappoint. My mind has been troubled over the things of the world for the last four weeks, in spite of all my power and energy to overcome the desire, which seems to be reaching after worldly things. The most of the land in this vicinity has been too wet to work for about four weeks, and many farmers are not half done sowing oats, and some have done no gardening at all; yet it is now the 19th of April. I speak of this to show the effect it has on the minds of God's servants while toiling

in the flesh. The apostle truly understood it when he said, "With the mind I myself serve the law of God; but with the flesh the law of sin." "No servant," says Christ, "can serve two masters." The question very clearly arises then in my mind, Am I a servant of God? If I am, why all this trouble about the things which God is controlling for the good of his people and his own glory? The fear of not being his servant, which arises within the breast, causes me to fear that perhaps I have been deceived. The devil, perhaps, has transformed himself into an angel of light, and has deceived me. And then I cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I know, if delivered, it will be by and through the Lord Jesus Christ; for there is no good in me. "To will is present with me, but how to perform that which is good I find not." But "Ye cannot serve God and mammon." This is a positive declaration of our Savior. And yet, in the face of all this, I find my desire uncontrollable in worldly things, not submissive to the will of God; hence all this trouble. The Lord chastises his children. And now the question arises in my mind, Is this his chastening rod which is laid upon me? If it is, I am satisfied that it will yield the peaceable fruits of the Spirit. I had thought for years that I had been brought to the end of the law, and there died to sin, and was made alive to righteousness by the manifestation of Christ as my Savior. There I lost all confidence in the flesh, and so I remain until this day. Why all this complaining, then, about the weather, since God has thought it best? It is because of the weakness of the flesh. Christ himself testified that the Spirit is willing, but the flesh is weak. Brethren and sisters, is it so with you, that your mind is uncontrollable, and runs after the things of the world? If so, well might the apostle teach us that it is by grace we are saved, through faith; and that not of ourselves: it is the gift of God. Not of works, lest any man should boast. But the thought arises in my mind that perhaps I am a Pharisee, and covetous, and hence my mind is running after the things of the flesh, which all are to perish with their using. And therefore I complain of the wisdom of God in his ruling power. While it is not directly complaining of his wisdom, it is indirectly complaining, when we find so much fault with the seasons. Brethren and sisters, pray for me, that I may be submissive to his will, and that I may go forth in the discharge of my duty. Having food and raiment, may I therewith be content. And may he help me to know that while I am serving mammon I am unfruitful, and not serving the true and living God in that manner which was taught by our Savior. But he said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Yes, brethren and sisters, that is all my hope. He has gained the victory for me, and hence

that crown of righteousness which is laid up for all who love his appearing. Nothing good can I bring; simply to the cross I cling. But do I love him more than all things in this life? Could I give up all that is near and dear to me here, and my own life, if need be, for the sake of my blessed Savior? These are grave and important questions to the children of God. I answer, By the grace of God we can do all this; and without his grace we would be found in the condition of poor Peter when the question was asked him if he was not with Christ.

Dear brethren editors, I have penned this article somewhat from a depression of spirits, and I scarcely know why; yet my mind is such that I could not get ease without inquiring of the brethren and sisters who read the SIGNS if it goes thus with any of them. If so, I would be glad to hear from them, to know there is one like me. I have written but a small portion of my thoughts, and I fear more than will be profitable to the lovers of truth. May the great Head of the church rule all things for the good of his bride and to his own glory, is the prayer of your unworthy brother in gospel bonds,
P. M. WRIGHT.

"As MOSES lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

DEAR BRETHREN AND SISTERS IN CHRIST:—Ever since my acquaintance with the SIGNS I have felt a desire to write some word of comfort or encouragement to the dear saints that are scattered abroad. The above Scripture is one that gives me great comfort when my sins press heavily upon me; when the serpent (the seed of sin in my flesh) inflicts his painful and would-be fatal wounds. Bitten and dying, Jesus my Savior is lifted up to me, and I look and live. I have been especially impressed to write something from this Scripture, since hearing it so often quoted and misapplied by the Arminians.

We read that as Israel journeyed from Mount Hor, to compass the land of Edom, the Lord sent fiery serpents among them, and they bit the people, and much people of Israel died. To meet this emergency, the Lord commanded Moses to make a serpent and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he was healed. This serpent was a type of Christ, for he is the reality of all the types, the substance of all the shadows, the fulfillment of all prophecy, and the way, the truth and the life. But does it not appear strange that a serpent, the very essence of iniquity, the ideal of all uncleanness, should be taken as a type of our dear Redeemer, the immaculate Son of God, who was always holy and separate from sinners? Adored be his precious name, he was made sin for us. God predestinated him to be sin for his chosen, before sin was permitted to enter the world. He goes before his church in all

things. Inasmuch as he was predestinated to be sin for us, we must fall in Adam. Joseph, a type of Christ, was sent into Egypt before Israel, the type of the church; and as Joseph was sent before, Israel must follow. There is no frustrating the purpose and grace of our God. So we see this type is very suggestive of the great humiliation of the Redeemer in becoming sin for us, in being made in the likeness of sinful flesh, and for sin condemning sin in the flesh.

"Even so must the Son of man be lifted up." The serpent was lifted up in the camp of Israel, after they left Egypt. It was not lifted up in Egypt, and a general proclamation made to all who would to look and come out. Nor is Christ lifted up in the world, as the Arminians do vainly preach, that every one who will may look to him and come out of Egypt, or bondage in sin; but he is lifted up in the camp of Israel, (the church,) that whosoever believeth in him should not perish. Remember that Israel was not bitten by the serpents until they came out of Egypt. So we are never troubled nor feel our sins until we are born again. We feel no need of Christ until our omnipotent God, with a high hand and outstretched arm, brings us out of Egypt. Then we realize our condition; we find ourselves in the midst of a wilderness, bitten by the fiery serpents, and having no skill or remedy in ourselves to heal the deadly venom of the sting. This flying fiery serpent is the seed of sin in the flesh; for the Scripture says, "Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." This root and its fruit is in us by nature, but we never taste its bitterness until born again, and the Spirit or seed of eternal life is manifested in us, and through this perfect life we realize the exceeding sinfulness of sin. When grieved and tormented with the burden of our sins, with no power to deliver ourselves, how often do we desire, as Israel did, to go back into Egypt, where we received none of these plagues. As it is written, "But we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread."—Jer. xlii. 14. Thus it is with the poor, wretched sinner when called by grace. How often would we go back to our condition of carnal security. But strive as we may, we never can get back. God has commenced the work, and he will perform it. Whither shall we fly from his presence? If we take the wings of the morning and fly to the uttermost parts of the earth, he is there. If we make our bed in hell, behold, he is there. There is no possible way of escape from the call of our God. This I know by experience; for if ever I was made a Christian, it was directly against the will of the flesh; and if I could have driven the Spirit from me, I would have done so, for it was indeed mortifying to my carnality. But thanks be to his adorable name, what he does is perfect, and must stand forever.

When he by his own finger writes his law in the heart, neither the will of the flesh nor the combined powers of hell can ever erase it.

It is when in this condition that Jesus is lifted up to us. "That whosoever believeth in him should not perish, but have eternal life." He is our life, our hope, our way, our all in all. In all our troubles, in all our sorrows, he is lifted up to us, and we look to him by the faith of the Son of God, as our Mediator, our Prophet, Priest and King. He is making intercession for us at the right hand of God. O may we trust our all to him. He undertook our redemption, and he accomplished it. All the blood-bought seed, who were loved of God before the foundation of the world, shall be gathered and saved by Christ, notwithstanding all our troubles, all our conflicts, and all our adversaries; for Jesus Christ is lifted up to save them, and what can hinder it?

Yours in hope of eternal life,
H. M. CURRY.

NEWFOUNDLAND, Ky., April 3, 1883.

LIBERTY, Amite Co., Miss., Dec. 20, 1882.

DEAR BRETHREN IN CHRIST:—I have often felt an inclination to write something for the perusal of the readers of the SIGNS OF THE TIMES, but my understanding of the mysteries of God is so shallow that I often shrink from undertaking it; yet if I have the mind and Spirit of Christ to guide me, I may say something to encourage some poor, doubting child of God. "In the world ye shall have tribulation. But be of good cheer, I have overcome the world." These are the words of Jesus to his disciples. In the law and in the prophets Christ was prophesied of, and the shadows were pointing to his coming as the Messiah. He was spoken of in the prophets as though he had already come. One of the prophets speaks of him thus, "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. Of the increase of his government and peace there shall be no end." Moses spake of him, many hundred years before his advent, saying, "The Lord is my strength and song, and he is become my salvation." Also David's faith was, "The Lord is my light and my salvation." Isaiah breaks forth with joyfulness, saying, "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." And, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." God knew that his chosen Israel would sin and fall under the curse of the law, and he provided salvation for them before the foundation of the world. So we read in the "book of the generation of Jesus Christ," "The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife;

for that which is conceived of her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for he shall save his people from their sins." As soon as this was noised abroad his enemies were ready to take his life. Though they could turn to the book of prophecy and there read how the Messiah was promised, and where he was to be born, yet they could not understand. They did not have that star to guide them which the shepherds and wise men had. We read that the promised Messiah grew and entered upon his work. And as an example to his followers, he appeared to John the Baptist, to be baptized. And although that man of God did not feel worthy to baptize his Master, Jesus said to him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Soon we find him at a marriage feast, performing his first miracle. We find him disputing with the learned and wise men, to their astonishment. We find him preaching his own everlasting gospel to the lost sheep of the house of Israel. He was tempted in all points like as his people are, yet without sin. And he said to his disciples, "In the world ye shall have tribulation." While we are in this world of sin and sorrow, we are subject to sorrow, temptation, affliction, grief and persecution. We are made to sorrow over our shortcomings, and to cry, O that I could love the Lord more and serve him better. The children of God are tempted in many ways. They cannot do the things they would, for the flesh lusteth against the Spirit. But they are to be of good cheer, and rejoice in God their Savior, for he has overcome the world. Though no guile was found in him, yet his precious blood must be shed, to cleanse his chosen and peculiar people from their sins. He was led to Golgotha to be crucified, where he said, "It is finished," and gave up the ghost. He was laid away in the tomb, and on the morning of the third day an angel of the mighty God rolled away the stone from the sepulchre, and Jesus rose a mighty conqueror over death, hell and the grave. Thus was wrought that salvation which the prophets had prophesied of and looked forward to. Here the fountain was opened to the house of David, and the horn of salvation was raised up. Thanks be to God who giveth us the victory through our Lord Jesus Christ. But all who will live godly in Christ Jesus shall suffer persecution. It is through much tribulation that we must enter the kingdom. And all who have the Spirit of Christ are admonished to mortify the flesh, and keep the old man in subjection.

Dear brethren and sisters, be of good cheer, for our Jesus hath overcome the world. We shall have doubts and fears, but the Lord by the prophet says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

For he has promised that he will never leave nor forsake his people. He has loved them with an everlasting love, and therefore with loving-kindness he draws them. We wait for the adoption, to wit, the redemption of the body, when we shall be raised in glory, and clothed in the imputed righteousness of Jesus.

From a poor pilgrim,
Z. J. WILKINSON.

SEBREE, Ky., March 4, 1883.

DEAR LITTLE CHILDREN OF GOD:—If this meets the approbation of our brethren Beebe, I will try and write a few lines to some of you little ones like myself, who are just beginning to toddle around and learning to talk.

This is a very lonely day to me, as I am separated from those I hope I love. If I only had the pinions of a dove, I would fly away to the homes of some of the dear saints of my blessed Master, and spend a few moments (if the good Lord should will) in sweet conversation. But alas! I am clothed with a body of death, which cannot rise from its mother earth. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," I am looking forward to the time when I shall be set free from this earthly tabernacle, and be clothed upon with that house which is from heaven. Then, dear children,

"We will meet and be complete,
And long together dwell;
And not one thought that we shall part
Shall in our bosom swell."

Yes, dear little ones, I believe it will be me and you, and that we will know that our precious Savior redeemed us from our lost condition, and saved us from our sins. Isaiah says, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Precious little child, is it possible that such great and wonderful promises are for such poor, unworthy sinners as we are? Yes, for just such poor, weak, sinful worms of the dust as we are; for all that feel like they are the chief of sinners. Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Sometimes I am so sinful, and get so entangled, and the clouds gather so thick that every ray of light is shut off, and all hope seems to be gone; then it is impossible for me to believe that Jesus died for me. O yes, I say, I know that Jesus died for his people, and they shall meet far beyond this world of sorrow and disappointment; but I am not worthy, I am unclean, unclean! Dear children of my Master, tell me, is it thus with you? I know you will say yes. Dear child, never look to yourself for holiness: it is not there; look to Jesus. For of God "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness," &c.—1 Cor. i. 30. The same apostle to the Romans says, "Unto whom God imputeth

righteousness without works." And speaking of Abraham, "That he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." O, says the poor child of God, sometimes I think I believe in Jesus, and then again I cannot believe in him. That is what gives me confidence in you. That is the way it is with all the people of God. If you could always believe, I would think it was only the natural mind. In Romans x. 10 the apostle says, "With the heart man believeth unto righteousness." And Solomon says, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." So you see we cannot believe of ourselves; we must be shown our inability. We must go down, like Jonah, "until the weeds are wrapped about our head." Yes, indeed, we must be shown our filthiness. And again, he says, "I went down to the bottoms of the mountains." We must be shown our sins rising up like mountains high. "The earth with her bars about me forever;" no way of escape; condemned forever. "Yet hast thou brought up my life from corruption, O Lord my God." Here is Jesus, poor child. Hear him say, "I am the way, the truth, and the life." Jonah says, "When my soul fainted within me I remembered the Lord." You had to come right down to this place, all your strength exhausted, and then Jesus was revealed to you, and like Jonah you exclaimed, "Salvation is of the Lord." Cheer up, poor, drooping child. I know you are beset with trials and temptations, and your sorrows, like all the people of God, are many; but this same Jesus spoken of in the first chapter of Acts shall come again from heaven, and they "which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "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." It will be enough.

May the good Lord in tender mercy bless you, brethren Beebe, and all his dear people. Publish this or not, just as you please.

I remain your poor, little, unworthy brother, if one at all,

I. R. GREATHOUSE.

HIRAMSBURG, Ohio, April 17, 1883.

ELDER G. BEEBE'S SONS:—While reading in the last number of the SIGNS OF THE TIMES the letter of Elder I. N. Vanmeter, written by request of a sister, I thought I had a faint glimmer of light, a glimpse of what is meant by the latter part of the sixth verse, "My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." But to whom shall I write? has been the query of my mind. Or do I know anything about the matter? One thing is certain, I feel a prompting to write. Then the question arises,

Whence is this prompting? Is it from the flesh or from the Spirit? You, brethren Beebe, may read what I write, and dispose of it as you like, and all is right with me. I never have attempted to elucidate a text of Scripture, and it is with fear and trembling that I now attempt it.

"Look not upon me, because I am black, because the sun hath looked upon me." Yes, it is light that reveals the corruption of the sinner's heart. Sin rises before him in all its heinousness, when by divine grace the eyes are made to behold the abominations of the old nature. "My mother's children were angry with me." Every child of grace has his existence in the same earthly head as has every child of wrath. In Adam all had an existence before their manifestation, and by nature the saints are children of wrath, even as others. It appears to my mind that the mother here referred to has reference to our Adamic head, and all that race are the "children." Solomon says, "My mother's children," thus classifying the writer as being of the same parent, and of the earth, earthy. But why were they "angry with me?" The reason is given at once, "They made me the keeper of the vineyards, but mine own vineyard have I not kept." The religion of nature, Arminianism, gives to the sons and daughters of Adam entire control over the universe. Their free-will system is promulgated from thousands of pulpits, and is in every conceivable way instilled in the minds of the rising generations. The keeping of the vineyards by them is supposed to be in their own hands. "But mine own vineyard have I not kept." An evidence of being undone. God's Spirit has led the undone sinner to see that he has no power to do what he would, even with himself. After repeated but vain attempts to merit goodness and divine favor, he is made to say, "Lord, save, or I perish." What power! to make a bigoted Pharisee humbly confess his insufficiency to do any meritorious act. Yet how plain is the way of salvation to the same individual, after the Spirit's work is done. Then the constant prayer is, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." When once the system of works is thrown down, Jesus is the chiefest among ten thousand, and the one altogether lovely. The desire then is to know where the loving Savior abides, that we may be with him. At noon, when a quiet resting place is so much desired, what place is like the feeding place of God's dear children? But why should the "children" be angry? The child of grace has done nothing at all to incur their displeasure. No. But when God received Abel's sacrifice, and rejected Cain's, the latter became angry. The Jews lent a powerful persecuting hand, because of their own rejection; and from that time until the present, the people of God have been hated, despised, ridiculed and persecuted, because they hold the doctrine of

election, and the like. Paul said, "And now I stand, and am judged for the hope of the promise made of God unto our fathers." And who that claims a hope in the dear Jesus, does not meet with opposition whenever he speaks of God's way of saving lost sinners?

Dear brethren, as I have said, this is at your disposal. Your brother in hope,

GEORGE A. BRETZ.

OBLONG, Ill., Nov. 23, 1882.

DEAR BRETHREN BEEBE:—As I have had a great desire for a long time to write a few lines for publication in your valuable paper, I will now endeavor so to do, if the Lord will. My mind is very barren and unfruitful at present, and I know not that I can write anything worthy of attention, much less merit a place in your paper; but I will trust in the Lord to give me what to say, for all our help must come from him.

Dear brethren and sisters, pray that the Lord may be with me and guide me to his praise. I feel that I am a poor, weak, disobedient and unworthy creature, and that in me, that is, in my flesh, dwelleth no good thing; yet amid all the various scenes of life I sometimes feel that Jesus died for me; and amid all my doubts and fears I feel to say, with David, Bless the Lord, O my soul; praise him for his goodness. Sometimes I am low in the valley, and have many doubts and fears, and am made to wonder if I have been deceived. When I meditate upon and consider the condition of the human family, I ask, What is man, poor, weak, finite creature? It is said that there is no soundness in him, and that he is full of wounds and bruises and putrefying sores from the crown of the head to the sole of the foot. And what is man? He is vanity; his life is only a vapor. Then, dear ones, why should we lay up treasures in earth? For we know that all things of earth must come to naught. When I consider all these things, and try in my weakness to examine my sinful heart, I am made to cry, Guilty, guilty! Yet my most inward desire is to live more free from sin. We cannot think a good thought, much less direct our steps. Then let us believe on him; let us believe that he is, and that he is a rewarder of them that diligently seek him. Let us trust him for his grace, for he is all and in all. He is our great High Priest, the King of kings and Lord of lords, and he is worthy of all praise and adoration.

Dear brethren, I submit this poor scribble to your better judgment. Do with it as you think best.

In bonds of christian love,
MARY A. BIGGS.

103 DORR ST., TOLEDO, Ohio, Dec. 11, 1882.

DEAR BRETHREN BEEBE:—It is a very great pleasure to me to be enabled once more to renew my subscription to the SIGNS OF THE TIMES, for it is to me as a faithful father and brother in Israel, to reprove, correct and instruct in the doctrine of God our Savior, and also to establish and

strengthen me in that which God has taught me of the working of his mighty power, showing me his righteous judgments, under solemn and trying circumstances, and also delivering my soul from the pit, manifesting the power of his sovereign love, and revealing Jesus as my Daysman, my Burden-bearer, and my Law-fulfiller, who by his death has made an end of sin, and has brought life and immortality to light through the gospel. The Holy Ghost beareth witness in our hearts that God hath raised him from the dead, by taking of the things of Jesus and showing them unto us; revealing to us the eternal purpose of God, and the grace which was given us in Christ before the world began; thus showing the great love the Father had for us, poor worms of the dust, even when we were enemies to him, being dead in trespasses and sins.

"O for such love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their Savior's praises speak."

Yours in tribulation and hope,
JOSEPH VARLEY.

PORT ROYAL, Henry Co., Ky., April 23, 1883.

BRETHREN BEEBE:—I saw in the SIGNS of April 15th a letter written by Elder Newton Jeffers, of Mason City, Cerro Gordo Co., Iowa. He requested that if his letter should fall into the hands of any one living in Henry County, Kentucky, or of the Cane Run Church, to let him hear from them, as he contemplated visiting the place of his boyhood days, if his health would admit of it, the coming summer.

In the fall of 1838 my father, John B. Ellis, purchased of Robert Jeffers the farm in Henry County, Kentucky, on the Kentucky River, which he speaks, I being but ten years old then. I have not heard of them since, until I saw the communication in the SIGNS a few days ago, which caused considerable study to find out who now is living that belonged to Cane Run Church forty-five years ago. There are but two that survive, which are Elder S. Jones and Thomas Ransdall, who are very nearly or quite ninety years old.

Yours truly,

D. T. ELLIS.

ELMA, W. T., April 22, 1883.

DEAR BRETHREN BEEBE:—We are a little few in this part of Washington Territory, and are members of the Old School Baptist Church. Some of us have been here nearly eleven years, and have not heard a sermon by an Old Baptist minister in that time. Brother Noah Taylor has just moved into the county with us, and there is room for others. We have a healthy country, good water, and a congenial climate. I believe that God has a people in this part of the world, and we could, no doubt, organize a church if we had a preacher. We would welcome one in our midst.

The SIGNS OF THE TIMES comes to us regularly, and it contains all the preaching we have, that has the proper sound to us.

Your unworthy brother in Christ,
J. M. ANDERSON.

CIRCULAR LETTERS.

The Baltimore Primitive Baptist Association, in session with the church at Black Rock, Baltimore Co., Md., May 16th, 17th and 18th, 1883, to the churches of which the same is composed.

DEARLY BELOVED BRETHREN:—As it has pleased the God of all grace to enable us to assemble in the order of an association, as a band of brethren, united by the strongest of ties, God's love, we are admonished of time, and a custom of addressing our brethren in a Circular Letter. As a foundation for some few remarks, we call your attention to these words of Paul to the church at Ephesus: "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1.

This whole epistle was addressed to the saints at Ephesus and the faithful in Christ Jesus, and sets forth the blessing of the God and Father of our Lord Jesus Christ, and the wonderful provision of his grace to those who were chosen in Christ Jesus before the foundation of the world. Those here addressed were manifestly the children of God, quickened, born again. Paul speaks to them as being once dead, but now alive—alive from the dead. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him."—Col. ii. 13. Also, "Even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 5. To get at this deep and important subject we will go back to the garden of Eden, which signifies a place of perfect innocence and freedom from sin, and there we find Adam; and when we speak of Adam we include Eve, for they are one, and their name one. That which God made of the dust of the ground, and breathed into the breath of life, was good, perfect, and without sin, and innocent and obedient; but the serpent, a creature of God also, was more subtil than any beast which the Lord God made, and by fair speeches and deceptive words beguiled Eve; and when they saw the desirableness of the fruit, they did eat. Let us notice closely here that lust was conceived, while as yet they had not broken the law of God, which said, "In the day that thou eatest thereof thou shalt surely die." Thus the serpent beguiled Eve, and lust was conceived, which brought forth sin; and sin, when it is finished, bringeth forth death.—James i. 15. So when they had eaten of the forbidden fruit sin was finished, and the consequence was death. Now what is the condition of Adam? or what has been implanted within him? To conceive is to be formed in the man, mind or body. He is now manifested as being filled with sin, having a carnal mind, possessed with evil thoughts and desires, at enmity with God. In other words, possessed of Satan, and cannot please God, and of course must be driven from his presence, and out of the garden of Eden; he could no longer live in that pure atmosphere. "Therefore the Lord God

sent him forth from the garden of Eden, to till the ground from whence he was taken." "And he placed at the east of the garden of Eden Cherubims, and a flaming sword [the law] which turned every way, to keep the way of the tree of life."—Genesis iii. 23, 24. Adam being the embodiment of all the human family, (they being the body and he the head,) transmits this evil nature, this carnal mind, these evil thoughts and desires, to them, and they are partakers of his sins and all that follows. In all this was Adam changed in any way? Was he not the very same man, with this corrupt mind, &c., added or conceived in and brought forth out of this former innocent and obedient Adam? We think so. So then when his progeny were manifested, they were manifested as Adam, with all these evil desires. That which is born of the flesh is flesh, and everything manifested by this birth is corrupt, sensual and devilish, and manifests a hatred to God; is dead in sin, dead to God and spiritual things, knows nothing nor cares nothing for them. Their whole life is in sin, enjoying and reveling in sin, rolling it as a sweet morsel under their tongue. Why? Because of these lusts and desires, this carnal mind, implanted by Satan. It appears to us that we have here portrayed the character or nature of the man that is dead in sins. And you, brethren, that were in this condition, dead in trespasses and in sins, are now quickened. You, this very same man that sinned, that has this carnal mind, these evil desires, &c. You, who in times past "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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 [you] together with Christ, (by grace ye are saved)."—Eph. ii. 2-5. Now a light shines in you, and you see the depraved condition you are in; you realize the condemnation you are under, and that you are lost without the intervening mercy of God. Here is the light of the knowledge of the glory of God, when we are enabled to rejoice in his mercy, when Christ is formed in us (you) the hope of glory, when instead of rolling sin as a sweet morsel under your tongue, you desire holiness and hate sin, and want to get away from it, or get it away from you, realizing to your sorrow that your nature is not changed, that all these evil thoughts and desires, this carnal mind, still remain to annoy, and your heart as deceitful and wicked as before, and while in this tabernacle you will groan, being burdened. Therefore this quickening has not changed our nature; this manifesting of new or spiritual life, this being born again, manifesting God in the

flesh, as his temple, does not drive out the other. But the Spirit of Christ says to the quickened man, (who is the man that was dead,) The old man or carnal mind shall not have dominion over you; for when the stronger man comes, and binds the strong man that has had dominion over you, he spoils his goods and holds him in subjection. And so Christ says to the man in whom sin dwells, Satan, or sin, shall no longer have dominion over you; but you shall be kept by my power through faith unto salvation, ready to be revealed in the last time. Here hope springs up in the quickened sinner, and he is by faith enabled to hope to the end, receiving the end of his faith, even the salvation of his soul. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry," &c. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith," &c. "And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 19-24. Paul says, "We know that the law is spiritual: but I am carnal, sold under sin." "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." "O wretched man that I am! who shall deliver me from the body of this death?" Paul, experiencing this conflict, this warfare, was prepared to exhort his brethren (his quickened brethren) at Ephesus to put off the old man, "which is corrupt according to the deceitful lusts," and to "put on the new man, which after God is created in righteousness and true holiness." The man that sinned, you that are quickened, are commanded to mortify your members which are upon the earth, and belong to the earth; you for whom Christ died, redeemed from the curse of the law. "Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, 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," &c. "For sin shall not have dominion over you." This sinful and carnal mind and evil desires are what had dominion over us while dead in sins. This carnal mind, lust and its concomitants, are the old man; and it shall no longer have dominion over you, because you are under grace. "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. You were under the law of sin and death before you were quickened, but now you are under grace. "And you hath he quickened, who were dead in tres-

passes and sins." This evidently is the same you that was dead, that is now quickened; and this is God manifest in the flesh, that you might be manifestly the sons of God. "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. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 4-6. This seems to bring to view a relation to our Head, to God, which manifests us as heirs of God, and joint heirs with Christ. Herein is the foundation of our hope. Why was I quickened? why was I made to hope? Because you were a chosen vessel of mercy. When did this relation commence? when I was born of the flesh or of the Spirit? Neither, but before the foundation of the world; before Adam was made of the dust of the ground, who is the foundation of the world of mankind; chosen in Christ before the foundation of the world, which foundation Adam is. If we say we became his when he died for us, when he redeemed us, our language would be void of sense. How could he die to redeem us if we were not his before? No one can redeem a thing he has no right or interest in or claim to. "And thou shalt call his name Jesus: for he shall save his people from their sins." Mark, his people. Not some people, who go to Sunday School and learn the catechism, repeat the written word of God, and learn to read prayers out of a book. O no; but his own precious children, chosen before they had done good or evil. Before Adam was formed of the dust of the ground were they known and loved by God; and Christ had power to give eternal life to as many as the Father gave him, and no more. A child cannot be born or manifested before it exists; and for that eternal life which was hid with Christ in God, was each chosen vessel of mercy seen by God when he formed Adam of the dust of the ground, and they existed in Adam until they were born of the flesh. God's love for his people had neither beginning nor end, and with him is one eternal now. All things, all his works and purposes, are before him as being finished and complete; but with us there is a time state, which does not alter or change the relation that existed with God to usward, although we were ignorant of it even after we were born of the flesh, until he revealed his Son in us. Naturally we have no knowledge of our relation to our parents until born of the flesh; and, brethren, if we are the children of God, partakers of the heavenly calling, we were his before time. "But we see 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: for which cause he is not ashamed to call them brethren."—Hebrews ii. 9-11. Also, "Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Hebrews ii. 14. This seems plain that we were children or sons before Christ took on him our flesh, the very flesh in which we sinned, which was under sentence of death; for without our flesh he could not suffer or die in our stead, could not save us from our sins, the very same us (you) that is quickened. Therefore we are the temple of the living God, because God dwells in us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "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."—1 Cor. vi. 15. Then our bodies are the members of Christ. "For we are members of his body, of his flesh, and of his bones:" bone of his bones and flesh of his flesh; and because we are his brethren, he took part of our flesh. This love, this choice, this redemption, and this relation, was set forth and prophesied away back in the garden of Eden, by the tree of life, by the shedding of blood, in making coats of skin, in the offering of Abel, in the ark by which Noah and his family were saved. In fact, we cannot look into the Old Testament Scriptures without viewing the great sacrifice, setting forth an object in view, the salvation of a part of the sons and daughters of Adam from their sins, the redemption of their Adamic bodies. And you, brethren, who were dead, and are now quickened, have seen this salvation and hope in this redemption; have realized that God loved you before you were born, yea, before the foundation of the world. We see by this quickening what is in us, and manifest to others that light which is within, and which shines out through the windows, our eyes, ears, tongue, heart, hands and feet; yes, our whole body manifests a light within that shines out through these windows, as it were. When this vile body shall be changed, that is, when this corruptible shall have put on incorruption, we shall then realize the fullness of redemption, and our bodies shall be fashioned like unto his glorious body. Therefore this quickening has not changed our vileness, but has enabled us to see what was conceived in us by the serpent and to realize the consequence, and then to hope for salvation from this death by the resurrection of our Lord and Savior Jesus Christ from the dead, in the very identical body in which he suffered and died. And so shall it be with you, brethren, who were dead, and are now quickened to a sense of that death, that your very bodies in which you hope shall be quickened into Spirit, put off corruption and put on

incorruption, put off mortality and put on immortality, changed from natural to spiritual. Then shall it be like his glorious body, a spiritual body, and raised as such; and for this we hope by faith in Jesus Christ.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, convened with the church at Welsh Tract, New Castle County, Delaware, May 23d, 24th and 25th, 1883, to the several churches of which she is composed, sends christian love and expressions of fellowship.

DEAR BRETHREN:—These associations, as they come annually, remind us again and again of the faithfulness of the covenant-keeping God; for if we indeed can associate together and dwell together as one in spirit, it is because we are kept by the power of God, through faith unto salvation, and enjoyment in that oneness of spirit, of one mind and one heart. There is but one life and enjoyment in spirit for the christian, or believer, and that is the Spirit of truth and love. If we do not love our brother, we are in death; but if we love the brethren, we know that we have passed from that state of death unto life and enjoyment. If we love God, it is because he first loved us; and if we love the brethren, it is because the love of God is manifest in them. We may differ very much from a brother in our natural or fleshly disposition and temperament, and yet love him in the Spirit; for in the Spirit of love and truth the lion is made equal to and one with the lamb. There are no big christians or little christians when we are in the Spirit on the Lord's day. When the same robe that fits or suits one, suits and fits all, there is no changing the robe to make it suit; but the sinner is hewn down to fit. There is no difference now in the pious, intelligent man or woman, and the rough, profane, ignorant one; for they both must say, It is by the grace of God I am what I am. They must and will differ in many things, really in all things, except this, that salvation is of the Lord; and it requires his blood and righteousness to cleanse us or save us from our sins. And we must confess that in us, that is, in our flesh, there dwells no good thing. A knowledge and sense of the abiding interest of and in this love and oneness of Christ and his church, is given unto each and all of us, according as he hath chosen us and appointed us unto this salvation, and the place that he has designed or purposed that we should fill; for we are persuaded that he is a God of purpose as well as love. Hence his power is manifest sometimes in subduing the most rebellious, and making them able ministers of the New Testament, and sometimes in raising some of the most illiterate and ignorant of the human family to preach his gospel; and they all alike are made willing subjects of his grace, and are glad to do his bidding, when they can feel the warmth of his love and the strength of his power. There was a purpose in rais-

ing up Pharaoh; but it was not to show his wickedness, but the power of God who raised him up. So in all the purpose of God it shall in some way tend to his praise. He calls whomsoever he will to the place that he purposed he or she should fill, and he qualifies them for the place. So that, though in themselves they are very weak, they are strong in the Lord and in the power of his might; and sometimes they will exclaim, with the apostle, that they can do all things through the grace of God, which strengtheneth them. But we should rejoice in Christ Jesus, and have no confidence in the flesh. It is well sometimes to remember what he who works in us said to his disciples when they would rejoice because devils were made subject to them. "Rejoice not at this, but rather rejoice because your names are written in heaven." The Spirit does not teach us to rejoice because of the destruction of the wicked, nor because they are made subject to us, nor because they know not the truth, but rather because we have been given to know the truth. We are exhorted or commanded to work out this salvation with fear and trembling, remembering that it is God's work in us, or we should be to-day as blind as they. We cannot rejoice over their blindness, for fear we may be a castaway into darkness; for all is darkness out of Christ. It is by the light that we see. He is the way, the truth, and the life. If we get out of this way, we have no light, but grope in the dark. And there is such a thing as christians falling asleep. Hence the command, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." You have no light outside of Christ. We do well to ask often, "What wilt thou have me to do?" And if the answer comes, do it; for in keeping his commands there is great reward. When we say ask, we do not mean as some would suppose, simply uttering the words, with the expectation of reward. That is not the inquiry of the child of God. The commands or exhortations are to the children of God. To those who love him he speaks; and to love him is to love the way in which he deals with and makes known his salvation unto them; to love his doctrine and the order of his house. Unless you love these things, and your brother that is walking in this way, how can you love him whom you have not seen? Fearful as we must travel in this way, yet it is also necessary in keeping his commands, and keeping in this strait and narrow way, that we should be firm and steadfast in the truth; and if we should see a brother or sister going out of the way, we should warn, reprove and rebuke; for no man can come to the Father but by Christ.

May the good Master of assemblies show forth his praise in our midst, that this associating together may be in his name, and for the glory of him who sitteth upon the throne.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders and messengers comprising the Delaware River Old School Baptist Association, in session with the First Hopewell Church, Mercer Co., N. J., May 30th, 31st, and June 1st, 1883, to the churches composing our body, send christian greeting.

VERY DEARLY BELOVED:—In accordance with our custom we will present to you a Circular Letter, in which we wish to call your attention to what Paul says in his epistle to the Romans, xii. 1: "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We think the apostle in calling their attention to this, wished to stir them up to their duty which they owed to God and to one another. He is speaking to those who profess to be called out from the world by that grace which the world cannot give nor take away; therefore he labors in this meek, gentle way, to fix their minds on heavenly and divine things; for in the next verse he says, "Be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." There would have been no need for the apostle to put them in mind of these things, if there had been no danger of their being drawn away by their fleshly mind; but he knew the weakness of the flesh, and as a faithful servant he calls their attention from worldly things, and would have them show forth the praise of him who had called them out of darkness into his marvelous light, by giving heed to his words. And, dear brethren, do we not live in a day when we have need to be reminded by this word of exhortation? The world, the flesh and Satan are in battle array against the truth. May we watch and be sober, ever looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and now sits at the right hand of God. And it becomes those who profess to love Jesus to be at their post, ever contending for the faith once delivered to the saints, having been led to see that vain is the help of man, and to trust in the living and true God. May we put on the whole armor of God, and as good soldiers of the cross fight the good fight of faith, and lay hold on eternal life, 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 that ye have tasted that the Lord is gracious; for unto you which believe, he is precious. Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, "Vengeance is mine; I will repay, saith the Lord." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good." And now, dear brethren, we would say in conclusion, let us take the word of

God as the man of our counsel, and contend for it, whether men will hear or forbear. And may those servants whom God has placed upon the walls of Zion, be enabled by the Spirit of God to give the trumpet a certain sound; and may those who have ears hear what the Spirit says unto the churches.

WM. J. PURINGTON, Mod.
G. M. FETTER, Clerk.

CORRESPONDING LETTERS.

The Baltimore Association of Old School Baptists, in session with the church at Black Rock, Baltimore Co., Md., May 16th, 17th and 18th, 1883, to the associations and meetings with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—We are permitted to meet again, on this anniversary occasion, to worship the true and living God, and Jesus Christ his Son, whom he did send to redeem us from the state of death, (that is, sin,) the barrier or separation between all that is pure, holy, and really good, and his creature man. Not only is the separation now in this time state, but would be throughout all eternity had not a complete and sufficient offering, even the precious blood of Christ, cleansed us from all sin, guilt and stain. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." We are receiving fresh and continued blessings at his bountiful hand. Not the least of these is the gracious privilege of meeting with so goodly a number of those we esteem as the excellent of the earth, especially your messengers, who speak the glad tidings of salvation by grace.

Our messengers' names, together with other business that may interest or concern you, will be found in our Minutes. We desire to have you meet with us again at our next session, which will be held with our sister church Tuscarora, Pennsylvania, when and where we hope to meet your messengers and receive your messages, together with the continued perpetuation of the same love and fellowship which has so long existed, keeping the unity of the Spirit in the bond of peace. And may the grace of our Lord Jesus Christ rest with you all evermore. Amen.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, in session with the church at Welsh Tract, New Castle County, Delaware, May 23d, 24th and 25th, 1883, to the associations, conferences and meetings with whom we correspond, Greeting.

DEARLY BELOVED IN THE LORD:—Through the great goodness and mercy of our loving God we have been spared through another year, and are again privileged to meet in the capacity of an association. We address you this our annual epistle of correspondence. Your messengers and letters of correspondence were cordially received. God's minister-

ing servants came to us in love, and by his power they were enabled to declare unto us the gospel of our Lord and Savior Jesus Christ, which was unto them that hunger and thirst after righteousness meat and drink and tidings of great joy. We can say that we have been enabled to sit together in heavenly places in Christ Jesus, and to rejoice in hope of the glory of God. We desire a continuance of your correspondence of love, and hope, if it be the will of God, to receive your messengers at our next annual meeting. We refer you to our Minutes for any further particulars.

Our next session is appointed to be held with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the last Sunday in May, 1884.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

The Delaware River Old School Baptist Association, in session with the church at Hopewell, Mercer Co., N. J., May 30th, 31st, and June 1st, 1883, to the several associations with whom we correspond, sends christian salutation.

BELOVED BRETHREN:—Through the abounding love and grace of our heavenly Father, we have again been permitted to meet together in heavenly places in Christ, and truly it has been a mansion in the Father's house; for your servants have ministered unto us the bread of life, broken and distributed unto them by the Master of assemblies. And we feel to say that the Father has given us ears to hear, eyes to see, and hearts to understand the things that have been spoken by them; and we have realized that it is good to be here; for Christ is in the midst. And instead of being a myth, imagination or chimeria of the mind, he (Christ) is actually made unto us "wisdom, righteousness, sanctification and redemption," and that "we are complete in him," who is our life, and "the fullness of the Godhead bodily," and that the church is virtually his body, "the fullness of him that filleth all in all." Man, the fallen creature, has been abased, God exalted, and the praise has been like that seen and heard in the visions of John, saying, Halleluiah unto him that sits upon the throne, and to the Lamb. And again, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to be; for thou hast created all things, and for thy pleasure they are and were created." We are persuaded to believe, yea, we realize that such a meeting of worship is a sweet-smelling savor unto our God, and that he says of it, "This is my beloved Son, in whom I am well pleased." Our churches tell of no great ingatherings, yet their reports are of a cheering nature. Peace, love and fellowship abound, and we look steadfastly to the Prince of Peace to perpetuate the tranquility and order of his house, and to finish his work in righteousness.

We still anxiously desire a continuance of your correspondence and fellowship, and shall endeavor, as God in his providence enables us, to reciprocate the favor. And we pray God that knowledge, peace and harmony may abound in all the land.

Our next annual meeting is appointed to be held with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on the 1st, 2nd and 3d days of June, 1884.

WM. J. PURINGTON, Mod.
G. M. FETTER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

SONG OF SOLOMON I. 6.

"LOOK not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

Our esteemed brother, Elder I. N. Vanmeter, has reminded us of his request in No. 8 of current volume, for our views on the latter portion of this verse. It is with no little feeling of self-distrust that we ever write or speak of the inconceivably glorious testimony of Jesus as revealed in the word of inspiration; and when an able minister of the New Testament is obliged to confess that an expression is not clear to his mind, it is by no means encouraging to us to attempt to elucidate it. Yet, we feel that as little children it is our privilege to speak unreservedly to each other, without presuming to claim infallibility or perfection in the views submitted. If any theory or doctrine originates in the ingenuity of human intellect, it is worthless as the polluted fountain whence it springs; if anything is revealed to one of the saints, it is the common property of the whole body of Christ, and should be communicated to profit with all. Nor is it justifiable that one should withhold his views through fear of being thought presumptuous. Each should freely speak and let others judge; so the whole church, those who speak as well as those who hear, may be mutually edified by the free interchange of views. In this way the whole body increaseth with the increase of God.

Fully approving the sentiments presented in the letter of Elder Vanmeter, we comply with his request by stating simply as our views the following thoughts on the verse submitted by him.

In the personal experience of every one who has seen the justice of God in his own condemnation, and abhorred himself because of sin, the first expression above quoted is manifestly applicable. In this way the light of the glorious Sun of righteousness looking upon each of them, enables him to fulfill the direction of our Lord as recorded Matthew xvi. 24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is no following Jesus without denying self; and in reality there can be no self-denial without the knowledge of personal corruption and sin, as expressed by being black. As this color reflects no light, it fitly represents that total destitution of righteousness in self which is shown to every sinner when the light of this Sun looks upon him. Then the light of righteousness is seen nowhere but in that Sun, and consequently the confession is felt to be sadly true that "I am black." The effect of this conscious unworthi-

ness is to produce the desire to avoid being seen. This feeling always results from a real sense of sin. It prompted our first parents to sew fig leaves for aprons, and to hide amongst the trees of the garden. It still causes us to seek concealment, and to endeavor to cover ourselves with our own works of righteousness, not only in our first knowledge of sin, but in all our subsequent experience. Yet when the Sun hath looked upon us it compels the confession, as in the bitter tears of Peter in his severe sifting, or the agonizing exclamation of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24.

Evidently the latter clause of the text is another figure introduced to express not a literal fact to be understood as specifically stating separate facts in its several expressions, but taken together it portrays the truth designed, both in the individual experience of the people whom the Spirit leads, and in the travel of the whole church of God. As wine is the scriptural symbol for comfort, encouragement and cheerful animation, the keeping of the vineyard fitly represents the performance of such duties as are productive of joy and comfort not only to the individual saint, but to all the church. In this application the children who were angry would not represent individual brethren, but the injunctions of that law of the kingdom of Christ which are established in that Jerusalem which is above, (that is, not under the law of sin and death,) and is free, which is the mother of us all. Feeling that these are angry (literally *burning* or *burnt*) with us, while unable to comfort even ourselves, we may truly say that our own vineyard we have not kept. Our own comfort, encouragement and cheer has been shut out from us, and with sad earnestness we have cried out of the depths, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" We could never cry thus unto the Lord from any other place but from the very bottom of the mountains. While enjoying the light of the presence of our Lord, we can feel no need of this anxious prayer. But in the wonderful order ordained by our Beloved, this very experience of wretchedness and poverty manifests the rich wine of real comfort in cheering all those who are led by the Spirit of God. Thus each of the afflicted and poor people who mourn their own unworthiness and destitution, is made to contribute to the comfort of the whole family the wine from this vineyard of personal experience, even while feeling the want of ability to comfort himself with the comforts thus unconsciously ministered to others. In the inspired record the mournful testimony of the sufferings of the saints is rich with consolation to the afflicted people of God, which cannot be found in all the triumphant display of their glorious victories and joys; and when some solitary child

of sorrow wails in gloomy darkness, hearts are stirred in sympathy among the saints, which may have been so cold as to be unmoved by hearing the most valiant soldiers of the cross defending or proclaiming the truth in the power of irresistible demonstration.

As applied to the whole church collectively, this metaphor expresses her entire dependence upon her Beloved for every joy and comfort, as well as for deliverance from sin and condemnation. Having no righteousness of her own, she must confess her utter destitution, and feel her unworthiness in the sight of infinite justice. It has been suggested that this is the language of the church among the Gentiles while the tabernacle of Judaism remained as at the time when this Song was written. Doubtless this is included in the figure; but in this expression it seems as needful for the church among the Jews as among the Gentiles to realize the necessity of looking unto Jesus for every qualification to enjoy communion with her Lord, to feed on the rich provisions of his grace, and to rest in the assurance of his faithfulness and unchanging love. Conscious of her own vileness in herself, as painfully manifest in contrast with the divine perfection in her Lord, she may well mourn that she is black in her own sight. The intense longing for that perfection which is in her Lord, causing self-aborrence, is forcibly expressed in the complaint, "My mother's children were angry with me." It was not that enemies, moved by malice, had reviled her, but they who were her nearest and most tender friends were burning with condemnation of her; and to aggravate her distress, she had proved unfaithful to the trust confided to her of keeping the vineyards, even to that extreme that she had not kept her own vineyard. By this figure of speech is expressed her self-reproach that instead of being prepared to afford comfort and to cheer those who were depressed, she had even failed to comfort and encourage herself; hence, her next expression is an earnest appeal to her Beloved for instruction as to where his flock rested and enjoyed the food which he only could bestow.

As this Song of songs is said to be of Solomon, (that is, of perfection or peace,) it is doubtlessly to be understood as a poetical conversation between Christ Jesus, as the Beloved, and the church of his redeemed, whom he addresses by the various endearing names used in this Song. The power of language fails to express the fullness of this delightful subject; but the strongest figures are here used in the presentation of the glorious provisions of grace for the comfort of the tried ones who follow their Lord through much tribulation in the world. As every figure in this song shows the dependence of the spouse upon her faithful Beloved, so in all the experience of the church and of her individual members the unchanging love of the Lord Jesus, their strong Redeemer, is manifest in delivering them out of their distresses.

We have not presumed to try to instruct our dear brother, Elder Vanmeter, in this brief compliance with his request; yet even if nothing is presented in elucidation of the text, it is hoped that what is written is in harmony with the doctrine of God our Savior, and it may be that the Lord will make it comforting to the heart of some poor pilgrim in this wilderness of sorrow, if such be his gracious will. And to his great name be glory evermore. Amen.

NOTE.—Being absent much of the time through the spring and summer attending distant meetings and associations, the editor craves the forbearance of private correspondents whose letters have remained unanswered, as also of those who have solicited views through the SIGNS. All shall be attended to as early as time and opportunity can be found. With thanks for the kind assistance of all our able contributors, a continuance of their favors is earnestly desired. While expressing gratitude for many words of appreciation and approval from our patrons, we would thank the few who have kindly criticized us for their faithfulness. We do not claim infallibility, and truth is all that can be profitable to the saints; therefore, may we all ever be kept from every false way.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named person, will confer a favor by sending the same to this office:

W. F. T. Hickman, formerly of Yazoo City, Mississippi.

CAN any of the readers of the SIGNS give me the address of Elder F. D. Kearney, if he is living? His address when I last heard from him was Adelphi, Iowa.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa.

INQUIRIES AFTER TRUTH

I WOULD like to know the mind of Elder John Stipp, of Oregon, on the following Scriptures: Acts ii. 29, and iii. 11, 12.

O. M. HANCOCK.

CHANGE OF ADDRESS.

ALL persons wishing to correspond with Elder Uriah Trumbo should direct their communications to Rimer, Putnam Co., Ohio, instead of Albion, Noble Co., Indiana.

"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.

THE EVERLASTING TASK FOR ARMINIANS,

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

MARRIAGES.

At the residence of Mr. T. Risler, Hunterdon Co., N. J., Dec. 6, 1882, by Elder A. B. Francis, Mr. Franklin S. Terry, of Cheltenham, Pa., and Miss Susie E. Francis, of Fauquier Co., Va.

At the residence of the bride's parents, by the same, April 22, 1883, Mr. John J. Murphy and Miss Martha A. Linn, all of Prince Wm. Co., Va.

At the residence of the bride's parents, in Prince Wm. Co., Va., by Elder Wm. M. Smoot, May 14, 1883, Mr. George F. Payne, of Roanoke, Va., and Miss S. B. Chapman, of Prince Wm. Co., Va.

MAY 15, by the same, at the residence of the bride, Mr. Daniel E. Kincheloe, of Fairfax Co., Va., and Miss Florence Lynn, of Prince Wm. Co., Va.

OBITUARY NOTICES.

EDITORS SIGNS OF THE TIMES:—I forward a notice of the death of **Deacon John Riggs**, clipped from the *Monmouth Review*, and I will add that brother Riggs was for many years a member of New Hope Church of Regular Primitive Baptists, in Greenbush, Warren Co., Ill., of which I have been a member and the pastor since the fall of 1856, and I can vouch for the good name and character given him in the notice I herewith send you.

"John Riggs, one of the early settlers of Roseville township, died of general debility at his residence near Iola, Allen County, Kansas, May 11, 1883. He was born in Warren County, Kentucky, February 15, 1799, and came to Warren County, Illinois, in 1834, and after living for a year east of Monmouth he removed to Roseville township, and settled on the home farm in what is known as the "Kentucky neighborhood," where he resided till 1876, when he sold the farm to his brother Jesse and moved to Kansas, where he purchased lands and settled his sons upon them.

"He filled many responsible positions in the county, and always discharged his official duties with that scrupulous fidelity that so distinguished him in all the private walks of life.

"Before the county was organized under township organization, he was elected county commissioner. When the township organization was adopted, he was elected supervisor from Roseville for many years in succession, and served that township for twelve years as justice of the peace, and a number of times was elected constable and school trustee.

"John Riggs was one of the best and truest men we ever knew—as true as the needle to the pole, whose word was just as sacred as his bond. Calm, cool, cautious and discriminating, his judgment was seldom wrong, and his counsel and advice were safe to follow. His hospitality partook of that genuine open-hearted frankness that was so marked a trait in the character of the old pioneers who settled on the prairies of Warren County in the years long gone by, when settlements were sparse, and the conveniences and comforts of to-day were unknown. His home was always open to his friends, and no one in need was ever turned hungry from his hospitable door. His house was the "half-way" stopping place between Monmouth and the south part of the county, and many a belated traveler has found shelter there.

"He served the county faithfully with such veteran men, who have gone before him, as John C. Bond, Hiram Norcross, David Turnbull, E. C. Lewis, Robert Gilmore, L. M. Gates, on the board of supervisors, and, like them, has left a record that will live years hence.

"At the age of twenty-one years he joined the Predestinarian Baptist Church, and continued a member until he died.

"Saturday last his remains were brought from Iola, and buried in the graveyard at the church near his old residence in Roseville township, beside the remains of his wife, who died a number of years ago. All his children, except two who died in infancy, survive him. He faithfully performed the work allotted him to do, and peacefully rests from his labors."

As ever your brother,

I. N. VANMETER.

MACOMB, Ill.

By request of sister Stith, I send for publication in our highly prized and valuable medium of correspondence, the SIGNS OF THE TIMES, a notice of the death of her husband, **Deacon Henry Stith**. He was born in Fairfield Co., Ohio, on Christmas eve, 1815, and died at his residence in the town of Sunbury, Delaware Co., Ohio, April 17, 1883, aged 67 years, 3 months and 23 days. He was married to Miss Hannah Spitzer, January 26, 1837, with whom he lived a most pleasant and agreeable life until death separated them, leaving her to mourn the loss of a good and kind husband. They have had born unto them eleven children, nine of whom are living and two are dead. Brother Stith obtained a good hope through grace, and nearly seventeen years ago came to the Hartford Predestinarian Baptist Church, of which his wife had been, and still is, a worthy member. He was received, and remained a worthy member until it pleased God to call him to his home, where the wicked cease from troubling and where the weary are at rest. Nearly two years ago it became necessary for the church to look out among them a man of good report, honest, and of wisdom, that they might appoint him as deacon. Our dear, deceased brother was the unanimous choice of the church, all feeling that brother and sister Stith possessed the qualifications as given in the sacred Scriptures, as fully as it was possible for any in the flesh. Accordingly he was set apart to that office by prayer and laying on of hands, by Elders Thomas Swartout, of Michigan, Peter Powell, L. B. Sherwood, and L. B. Hanover, the pastor. Brother Stith was sound in doctrine, steadfast in the faith, ever looking unto Jesus, the author and finisher of the same. He was a very warm, ardent friend of that faithful servant of God, the founder of the SIGNS OF THE TIMES, and as evidence that he believed the doctrine that has ever been promulgated through its columns, he was a subscriber to the time of his death, and has the book of "Editorials," with his name stamped on it, that future generations may know the foundation on which his hope rested. The deceased suffered very much, for the last three or four months especially, yet he bore it with remarkable patience, and seemed perfectly resigned, saying that the Lord would do right. The entire church, with the writer, feel deeply the loss of Deacon Stith, for he was an active member, loved and highly esteemed. The funeral services took place on the 19th, when the writer tried to preach to a large congregation of mourning friends, brethren and neighbors, from the words, "All the days of my appointed time will I wait till my change come;" after which his remains were laid in the vault, and have since been deposited in the Trenton Cemetery.

"Methinks I see him now at rest,
In the bright mansions love ordained;
His head reclines on Jesus' breast,
No more by sin and sorrow pained."

Yours to serve, in love and fellowship,
L. B. HANOVER.
CENTRE VILLAGE, Ohio.

WITH a sad heart I announce the death of sister **Elizabeth Rakestraw**, who departed this life May 11, 1883, aged 53 years, 1 month and 5 days. She was the daughter of Deacon Burton and Mary Baggett, who both long since have been called away from this world of sin and sorrow, to receive that crown of righteousness which the Lord, the righteous Judge, shall give to all that love his appearing. Sister Elizabeth received a good hope through Christ when young, which she related to Sorrell Spring Church in 1873, and was baptized by Elder J. G. Eubanks, where she remained a loving and faithful member until God thought best to take her away to her eternal rest. She had not been well for about a month, with something like asthma, but was up most of the time until the day she died. She was taken suddenly worse, and sent for me. When I got there, she was laboring hard for breath, and could only speak a few words at a time, but said to me, "I am most gone.

"Farewell, vain world, I am going home;
My Savior smiles and bids me come."
She said that "Amazing grace" was her favorite song, for she was a poor sinner saved by grace, and grace alone. She admonished her sorrowing husband and two

daughters not to weep for her, for her Savior called and she must go; that this earthly house of her tabernacle must be dissolved in death, but she had a house not made with hands, eternal in the heavens. She left a husband, two daughters, two brothers, one sister, many relatives and friends, and the church at Sorrell Spring, to mourn, but not without hope; for our loss is her eternal gain. But it is hard to give her up.

"But why should we lament our case,
Since God has thought it best
To take her soul from hence away,
To its eternal rest.

"Since it is so, let sorrows go;
Our God hath sent his rod;
He doth his will, we must be still,
And know that he is God."

O that God may lead the bereaved and sorrowing husband to the throne of grace, that he may find help in every time of need.
Yours in tribulation, but in the hope of a better resurrection,

ISAAC N. MOON.

POWDER SPRINGS, Cobb Co., Ga.

DEATH has again entered our home and taken from our midst our dear old brother, **James B. Shackelford**, who was wearily waiting his release, having lost all interest in and hold upon earth, and was anxious to depart and be with Christ. He died without a struggle or groan, on Saturday, January 27, 1883, in the 94th year of his age. His decline was gradual, there being for several years previous to his death a perceptible failure in body and mind. I do not remember how long he was a member of the church, but I think it was over fifty years. He was bold and uncompromising in the doctrine of salvation by grace alone, always contending earnestly for the faith of God's elect. He stood firm and unshaken through the many trials and contentions among the Baptists, when the division took place, and was one of the constituent members of Upper Broad Run Church, and served that church as deacon for many years. He was generally known and esteemed in love by the ministering brethren and others, numbers of whom in years gone by enjoyed the warm welcome and comforts of his hospitable home. The last fifteen years of his life he was an inmate of our family, and many were the sweet seasons of converse we had with him in that time. The last few months of his life he was a great care, by reason of frequent falls, old age and its infirmities; yet we miss him, but rejoice that he is among the ransomed ones, where "hope is changed to glad fruition, faith to sight, and prayer to praise." His sister, Miss Joanna, survived him only a few days.

Our dear brother Badger preached a very appropriate and comforting sermon on the occasion, from Rom. viii. 11, after which the remains were deposited in the earth, to rest until God bids them arise. To die is gain.

Yours in affliction,

JANE C. HUNTON.

MARCH 15, 1883.

DIED—At her residence in Fairfax Co., Va., April 25, 1883, of consumption, **Mrs. Jane Herney Fox**, relict of the late Mr. John Fox, aged 62 years. The subject of this notice was of an amiable disposition, which greatly endeared her to all who knew her. For many years she had manifested a love of the truth, although she never made a public profession of religion. Brethren who enjoyed her acquaintance regarded her as a gracious person. She was for years a subscriber for the SIGNS, and a close and careful reader of it. She was a very attentive listener to the preaching of the word. Her hope of salvation was alone in the righteousness of Jesus Christ. But a short while before she died, she expressed a great feeling of love for the church at Frying Pan, and said, "We know we have passed from death unto life because we love the brethren." She spoke of hymn 1052, Beebe's collection, beginning, "Jesus, lover of my soul," as particularly expressive of her feelings, and made special request that it be sung at her funeral. She was confined to her house for several months before her death, but kept her bed only a few days, when it became evident to the loving ones who watched beside her, that they must soon part

with her. Their mourning is great, but they sorrow not as those who have no hope. "She is not dead but sleepeth." She leaves six children, an aged mother, brothers and sisters, and numerous other relatives, to mourn their loss; but they feel that their loss is her eternal gain. The funeral was largely attended on the 26th. The writer tried to comfort the mourners, by a consideration of John xi. 25, 26. May the Lord sanctify this affliction to the good of the afflicted family, for Jesus' sake. Amen.

Your brother to serve in the gospel,
A. B. FRANCIS.

DIED—At his residence in Benton Co., Ind., January 22, 1883, my father-in-law, **Henry Hoffine**, after suffering for about fifteen months from that terrible disease, cancer, which was situated on the side of his face, extending from near the ear, down under the throat. His suffering was intense, but he bore his affliction with christian grace and fortitude. His greatest desire was to go to his Father's house, eternal in the heavens, in which place he had great hope that his seat had been prepared, through the goodness and tender mercy of our Lord and Savior Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Our pastor, Elder W. R. Nowels, preached his funeral discourse January 28, to one of the largest congregations that ever assembled on a like occasion in these parts. His text was 1 Cor. xv. 21, "For since by man came death, by man came also the resurrection of the dead." The Lord opened unto him, so that he was able to bring forth things both new and old, to the comfort of those that mourned their loss. In the death of father, the church and association have lost a worthy member. We all miss him, but we mourn not as those who have no hope. He leaves a companion and eight children, (four sons and four daughters.)

Yes, dear father, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

The subject of this notice was born in York Co., Pa., May 2, 1818; was married to Debilah Gessills, in Fairfield Co., Ohio, Nov. 5, 1839; moved to Miami Co., Ind., in 1849; moving to his last residence in 1865. He became a member of the Old School Baptist Church in 1863, of which he has been a worthy member. His age was 64 years, 8 months and 20 days.
J. L. FOSTER.

FORNEY, White Co., Ind.

BRETHREN BEEBE:—I send you for publication, the obituary of my dear sister, **Nancy Jane Messenger**, who died January 26, 1883, of that fatal destroyer, consumption, aged 30 years. She had been complaining two years, and was confined to the house mostly during the last year of her sickness. Last September she told me that she verily thought one night that her time had come to leave this world. She said she felt sleep coming on her, and it was made plain to her that nothing but death could end all her sorrows and afflictions. Then she said to herself, "Now death is before me, what can I do? I can do nothing, and am willing to do anything." Precious words. She said she tried to pray and to beg the Lord if it was her last night on earth, to save her soul. She said she gave up her children into the same hands that she was in, and then was resigned and fell asleep. On awaking next morning she was better, and lived over four months. When death came she was willing to go, and said so often, "I want nothing, but to go and be with the angels. Jesus will come and take me soon; for he found me lost and ruined, and saved my soul."

ALSO,

HER infant daughter, **Anna Messenger**, died of consumption February 10, 1882. So mother and babe are gone to rest, we trust, forever, where no desolating wind ever blows, no sighs nor tears are there, but peace forever. How consoling! Peace in Jesus, but none on earth; only in him. Said he, "My

peace I give unto you, my peace I leave with you."

ELIZABETH ADKINS.

FALLS MILL, W. Va.

Julina H. Greer was born and raised in Franklin Co., Va., in the year 1830, and was the daughter of Elder Stephen Wood. She was married to Lemuel Simmons in the year 1850, and about the year 1858 professed a hope in Christ, and in the same year joined the Primitive Baptist Church at Gill's Creek, and was baptized by Elder Benjamin Meaders, and lived a faithful member in that church until the year 1869. Her first husband died in the year 1859. She lived a widow until 1863, when she married Moses C. Greer, of Roanoke Co., Va., and in 1869 they moved to Jasper Co., Ill., and in the same year joined the Hickory Creek Baptist Church, by letter. In the year 1870, they moved to Coles Co., Ill., and joined the Big Spring Baptist Church, and lived dutiful members in the same church until the day of her death, which occurred on the 6th day of May, 1883. She had for several years been in delicate health, and in the spring of 1882 contracted a severe cold, which settled on her lungs, which terminated her mortal existence, much to the pain and sorrow of her dear family, and grief of her many friends. She fell asleep in Jesus in the full assurance of faith, with a blessed immortality in view. Her funeral services were conducted by Elder Isaac Taylor, at the Muddy Cumberland Church, to a large, sorrowing and attentive audience, who preached a comforting and consoling sermon from Psalm xlv. 13, "The King's daughter is all glorious within; her clothing is of wrought gold." After the discourse, she was laid away in the Cumberland Cemetery to await the resurrection, when she shall awake in the full likeness of her blessed Jesus, and be satisfied.

DIED—Near Newark, Del., January 9, 1883, **Miss Susie R. Collins**, niece of sister S. E. Tawresey, of this place, in the 19th year of her age. Less than one short year before her death Susie was amongst us, the bloom of health upon her cheeks, and buoyant with life and bright anticipations. In March, 1882, she contracted a cold, which seemed to have reached her vitals at once, so rapidly did her system yield to its advances. Susie had lived with her aunt from childhood, but in June of last year she went to her father's, near Newark, thinking the change would benefit her, everything having been done that kindness and affection could suggest, without much apparent improvement. The change for a while did seem to give hope, but alas! the edict had gone forth, and from that there is no appeal. On the 9th of January, after having been confined to the house two weeks, she calmly yielded up her life to him who gave it. Our dear young friend had never made a profession, nor do I know that any one had ever heard her speak of those things; but we leave her case with him who alone is able to prepare for that event, having this seal, The Lord knoweth them that are his. Sister Tawresey and family feel the stroke deeply, but may they with all upon whom this stroke has fallen be enabled in this and all other dispensations of divine providence to say, Thy will be done; for we know that the Judge of the whole earth doeth right, and he is too wise to err, and too good to be unkind.

Unworthily your sister in hope,
S. A. ALEXANDER.

WILMINGTON, Del.

WITH deep sorrow I have to ask you to publish the death of my dear wife, **Elizabeth D. Baker**, who departed this life March 17, 1883. She was the daughter of Elder Micajah B. and Lucy Rowland. Born Dec. 22, 1810, joined an arm of the Old School Baptist Church called Muddy Fork, in Christian Co., Ky., (I think it was in the summer of 1824), moved with her parents to Morgan Co., Ill., in the fall of 1825, where she joined an Old School Baptist Church called Union. We were married March 4, 1827. She was the mother of ten children, all of whom survive her. Eight of them were at their mother's funeral, two being so far away they knew nothing of it. Her disease was thought to

be consumption of the lungs. She has gone and left me, an old, worn out, lonely man, in my eightieth year, though not without hope; for she left this world, we believe, in the triumph of a living faith in him whom she adored and tried to serve for about fifty-nine years. She was a constant sufferer from rheumatism for more than thirty years, and for the past seven or eight years preceding her death was confined to her bed, almost helpless from extreme suffering. We removed with our family to Oregon in 1862, and united with a church of Old School Baptists called Big Spring, of which she was a member when she died. There being no minister of her faith near us, no preaching was had on the occasion of her death. She was consigned to the tomb in silence, amidst the sorrow and grief of near and dear relatives and friends.

JAMES BAKER.

DIED—At her home in Anderson Co., Ky., March 14, about sunset, our highly esteemed sister, **Mary E. Paxton**, aged 43 years, 5 months and 5 days. She was married to brother James E. Paxton, November 13, 1856, was baptized by Elder J. F. Johnson, and joined the Regular Baptist Church at New Goshen, at our regular meeting in June, 1867, at which place she continued a worthy member until called home (as I trust) to that rest that remains to the people of God. Sister Paxton had been in rather delicate health for several years, but continued to attend to domestic matters, and very seldom missed her meetings. About the first of March she was taken very sick with pneumonia, at which time an able physician was called in; but she continued getting worse, being flighty at times, until the morning before she died, when she became calm and in her right mind. She then talked most beautifully, telling the dear children how they should live, and how kind they should be to each other. She talked for several hours, after which she commenced sinking, and continued so until sundown, when she gently breathed her last, and fell asleep (as we trust) in Jesus. She leaves a dear companion and six children, together with many relatives and the church, to mourn; for she was a kind companion, a loving mother and a good neighbor, and was much esteemed by the church. And now may Israel's God be with and sustain our bereft brother and his children, is my prayer.

Yours as ever,

A. J. BICKERS.

ANDERSON Co., Ky.

DIED—At her late residence in Tuscarora, Juniata Co., Pa., March 17, 1883, **Mrs. Anna Shitz**, wife of John P. Shitz, aged 83 years and 4 months. Sister Shitz has long been known as one of the faithful and devoted members of the Tuscarora Church. She was married in December, 1820, and consequently had lived in marriage union over sixty-two years. She was baptized in the fellowship of that church November 11, 1822, and has occupied a place as a mother in Israel in that loving little band for more than sixty years. For many years she had been a sufferer from rheumatism, and was much crippled up, but her general health has been good. On the night of the 27th of February, after retiring in usual health, though quite feeble, she undertook to get up about eleven o'clock, and by some misstep fell and broke one arm near the elbow, and otherwise injured herself so as to remain quite helpless afterwards. Nothing, it seemed, could be done to alleviate her sufferings with soothing medicine the few days remaining to her. Sister Shitz has for some years been rather anxious for her time to come. Her faith was steadfast both in life and in death. The lives of such persons are interesting and instructive, as they bring down to us the faith and practice of the church in a former generation. Brother Shitz, now in his ninetieth year, survives her, but is quite feeble, and will be for his remaining time quite lonely. This is not our home, and one by one we are going the way of all the earth.

E. RITENHOUSE.

PLEASE publish the death of my dear sister, **Sally A. Meed**, widow of Abram Meed, whom she survived over fifteen years. She

was born July 11, 1815, in Jefferson, Schoharie Co., N. Y., and died January 23, 1883, of what was called by the physician disease of the heart. Her health has been quite poor for a number of years, but in her last sickness she was confined to her bed but a few days. She seemed to think it was her last sickness, for she said to some that were going away, "You must come soon, for you will not have to come many times." She was of a quiet and peaceable disposition, often saying that she had rather suffer wrong than do wrong. She experienced a hope in Christ and joined the church in Jefferson in 1832, being about seventeen years old. When the division took place in the church, she remained with the Old School, believing that salvation is by grace, through faith, and that not of ourselves, it is the gift of God. She leaves five children, with brothers and sisters, and many friends, to mourn; but we believe that she is gone to dwell with Christ forever, where the inhabitants never say, I am sick, and where all tears are wiped from their eyes. Elder I. Hewitt preached on the occasion a comforting discourse from Rom. viii. 18.

D. C. HIX.

JEFFERSON, Schoharie Co., N. Y.

My dear, aged mother, Ann E. Moore, passed from this mortal state on Sunday morning, May 6, 1883. She had been confined to her room just twelve days, gradually growing more feeble, until she passed the dark portal, like a helpless infant, falling into a gentle slumber. Though she had never made a public profession of religion, she had an abiding faith in the Savior of sinners, and had had an experience of a work of grace for over thirty years; but she ever felt too unworthy a name or place among the living in Jerusalem. She had been a constant reader of the SIGNS OF THE TIMES for many years, and often spoke of the sweet comfort derived therefrom, and especially from sister Bessie Durand's communications, which she seemed to devour with avidity. An able and comforting discourse was preached on the occasion by Elder J. M. Theobald, to a large and intelligent audience of sympathizing friends, from the words, "Be ye reconciled to God." And may God, who alone can, enable us to be reconciled to this dispensation of his providence, is the earnest desire of your deeply afflicted brother,

J. TAYLOR MOORE.

OUR loved sister, Mary J. Dinslow, departed this life January 2, 1883. She was firm in the doctrine of salvation by grace, and had had a name and place with this people many years, and was highly esteemed by us all. We shall miss her presence and voice in our meetings, for her conversation was comforting and edifying. We know that our loss is her gain, but God must give us reconciliation to his will. May he make us realize that he does all things well, and knoweth them that are his.

Your unworthy sister,
ATTIE A. CURTIS.

BATH, Maine.

RECEIVED FOR THE CHURCH HISTORY.

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CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,
SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE'S SONS,

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., JULY 1, 1883.

NO. 13.

POETRY.

IMPORTUNITY.

O PRY, Lord, a helpless worm
That humbly trusts in thee!
Thou canst support in every storm;
O now speak peace to me!

I've often call'd upon thy name
When I was sore oppressed;
And very soon the storm became
A calm and pleasing rest.

Because my prayer was heard before,
Behold, I come again;
In thee there is a boundless store,
And none can come in vain.

I would not dictate to thee, Lord;
Do as it pleaseth thee;
Yet I am strengthened by thy word
To say, "Remember me."

Remember, Lord, I'm sick and weak,
How little 'tis I know!
I come, thy guidance now to seek,
Thyself with me to go!

—Gospel Standard.

PSALM XXXI. 15.

"My times are in thy hand."

Come, all ye humble pilgrims,
And listen to my song;
And I will try to tell you
How I do get along.
I pass through many changes
On the celestial road;
Sometimes I'm doubting whether
I'm on the way to God.

Sometimes I'm carnal-minded,
And all my comforts cease;
Sometimes I'm in the Spirit,
And then I've joy and peace.
Sometimes by faith I triumph
O'er Satan and his band;
Sometimes I feel temptations
That I cannot withstand.

Sometimes I'm cold and stupid,
And duty seems a load;
Sometimes it is a pleasure
To praise and worship God.
Sometimes upon the willows
My mournful harp is hung;
Sometimes I find my Savior,
And then my harp is strung.

Sometimes I walk in darkness,
With scarce a ray of light;
Sometimes the sun arises
And breaks the shades of night.
Sometimes the Holy Bible
My condemnation reads;
Sometimes I find a treasure
Of grace for all my needs.

Sometimes I am much troubled,
For fear I am deceived;
Sometimes my Savior whispers,
"You have on me believed."
Sometimes I hear the gospel,
And on its dainties feast;
Sometimes I have no relish,
And do not get a taste.

Sometimes I think of dying,
And fear that dreadful day;
Sometimes by faith I'm flying,
And long to soar away.
Oh! when shall I leave trials,
And be conducted home?
Where there shall be no changes,
And troubles never come.

I. N. VANMETER.

MACOMB, Ill.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., May 25, 1883.

DEAR BROTHERN BEEBE:—The following is the experience of my nephew, Eugene Durand, the second son of my eldest brother, Joshua N. Durand, who was killed in Missouri in 1863. I very seldom send letters which are addressed to me for publication in the SIGNS. As I read this one again, I have regretted that I did not ask its publication at the time I received it, and while the writer was still living. He died in February, 1881. His life had been one of much suffering, which he bore with fortitude. A short time before he died he said he was so tired that he wished he could rest; and but a moment before he passed away he raised his hand and said to the doctor, "I will soon be up there, and then I can rest." He was about thirty-three years of age. He left a wife and one child. One child, a beautiful boy, had been taken away before him. An aggravated disease in childhood, and which continued to cause him great suffering in after years, left his body much dwarfed and deformed. He bore this affliction, and the notice that it drew to him, very patiently and without complaint. He said it was nothing that he could help, and so he did not worry about it. In heaven he wears no longer a pain-distorted body, but one that will be ever unspeakably beautiful, like the glorious body of Jesus, our dear Redeemer.

Your brother in hope of immortality,

SILAS H. DURAND.

PRAIRIE CITY, Mo., Oct. 20, 1876.

DEAR UNCLE SILAS:—To a poor, laboring, sin-sick soul, what a comfort are the words of the Savior when he said, "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." Since I have been led to fulfill the above injunction, I am often left to inquire whether I really am that laboring soul spoken to or not. If so, why these doubts and fears so soon? It seems as though I have not had that intense low and desponding feeling that most of the saints speak of, neither have I been raised to the third heaven of rejoicing that they have been able to describe, although I have seen that in my flesh there is no good thing, and have felt the utter impossibility of doing anything to make myself justified in the sight of the all-wise and just God. Still, it seems that

my feelings have been too passive to really have been born again, and the Savior has said, "Except a man be born again, he cannot see the kingdom of God." But I hope my feet have been put in that "narrow way which leadeth unto life."

I have wanted to write to you for some time, as you have requested me many times to write my feelings freely. If my words and sentences are poorly arranged, please excuse them. Nothing worthy of notice ever affected my mind until 1865, while in Illinois, and then it was more through fear from some preaching that I heard during a protracted Campbellite meeting, than it was for the sense of sin or love of God. They told us we were all sinners, and would surely go to hell unless we repented, believed, and were baptized, which they said was very easy. They also told frightful tales about young men and boys that had been urged to come, but who had thought to wait "till a more convenient season;" and the very next day, or the same day, some accident had befallen them, and they died suddenly and went to hell, as there was no promise for any but such as saved themselves by fulfilling the requirements of the law. That seemed to be very easy for them, but not for me, for I read that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." I was considerably exercised over it, and very nearly went with them, as I was not much acquainted with the Scriptures, and thought they surely knew better than I did. They said as a great many others do, "Choose ye this day whom ye will serve, whether God or mammon. Come now, for it may be that to-morrow will be too late. Now is the accepted time; now is the day of salvation. The Spirit and the bride say, Come," &c. But through timidity, or some other cause, I did not go. This was just before you were at our house, but it was not long after you left till I was as reckless as ever. It seemed as though your preaching had a very different tone, but my eyes were not opened to see its beauties at that time. Although I had no anxiety of mind in any form that I remember, there must have been some change before the next spring, when I was taken down with that severe spell with my leg. For some time previous I was afraid of death, and would be scared in storms or sickness, thinking that perhaps death would come and find me unprepared to make a triumphant entrance into that glorious

city, the new Jerusalem. But I have often been astonished that my mind was so calm during that long and trying sickness, when I lay, it seemed, at the point of death so long with my hip. But through it all I do not have any remembrance of having the least fear of death and hell. I believe my feelings were that I was in the hands of my Maker, and he could do with me as it pleased him; that I was helpless, and could say, "Thy will be done." Although the pain I endured in body in that six months could never be expressed either by pen or tongue, I was given strength to pass through it all with considerable patience, and was restored to health with only the use of one limb impaired, for which I have great cause to be thankful. It seems as though the gracious Lord was watching over me, and did not intend for me to have but one distress to endure at that time; for mentally I was as calm as a child, although death seemed to be knocking at the door.

In 1868, while at your place, I had a dream which seemed to have some effect upon my feelings, although I never have placed any stress on dreams, and very seldom remember them. I do not remember of telling it to any of you then. It seemed that I awoke from a sleep, and saw great multitudes of the redeemed going to possess the mansions prepared for them from the foundation of the world, and I was permitted to go with them. At first it seemed too glorious for a reality, and I thought it must be a dream; but after looking and thinking for some time, I came to the conclusion that it was no dream, but was surely the resurrection morn, for it was all so plain. O it was a most happy and glorious season of rejoicing while contemplating the beauties of the golden city, where reigneth the King of kings and Lord of lords! But alas! of how short duration, for I soon awoke to find myself still bound to this land of sorrow and death. As a drowning man will catch at a straw, I caught at that, and for all I argued that there was nothing in it, I received some hope or consolation therefrom. That summer, while with you, I began to love to hear you talk on experience and religion, to abhor sin, and to desire a place and name with the people of God; but if I had any hope, it was very small, and had very little foundation. From that time to this, a space of eight years, there have been ebbs and flows in my feelings, but every ebb has seemed to land me on a firmer foundation, till at last it seems that I have been placed upon a rock. Thus I have been led

through the changing scenes of this life, and darkness and sorrow are still my companions. O that I could say, "I know that my Redeemer liveth;" for I can say, with the poet,

"A glimpse, a single glimpse of thee
Would more delight my soul
Than this vain world with all its joys,
Could I possess the whole."

I have staid away from the church a long while, waiting for feelings that were not intended for me, I suppose. What I had, seemed so small to found a hope upon, that it seemed the worst of hypocrisy to present myself to the church for a home; and as I had been with the brethren so much, I felt that they were already deceived in me, and would receive me even if the speech should entirely leave me. I felt myself to be a great deal worse than they seemed to think me; for it seemed then, and does yet, that I have not the Spirit of Christ abiding in me, for if I had, why would my thoughts and feelings be all the time so worldly, and so little centered on the great hereafter? Paul has said, "Now if any man have not the Spirit of Christ, he is none of his." I had hoped, I suppose, for a big experience, one that would show to a certainty, like some I have heard. I was like the Pharisees and Sadducees, desiring a sign from heaven. But for a long time there had been a still, small voice ever saying, "If ye love me, keep my commandments." Although I could explain away a great many of my feelings, by arguing that my love of the doctrine was caused by being associated with those who did believe, &c., still there was no way to banish or disguise that love for the brethren which had taken possession of my whole being. It seemed that it must have originated from a higher and purer fountain than this sin-polluted body could produce; for it is written, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." And, "We know that we have passed from death unto life, because we love the brethren." Such passages would enable me still more to hope that I really did love God with all my heart.

During these times I have had many trials. Sometimes, or in fact most of the time, it seemed that the Old School Baptists were the only true church, and alone held to the truth as once delivered to the saints. Then, at other times, when I would be abused on every side by great workers, who of course could outstrip me in arguments, I would sometimes think perhaps they were right; but when I would try to exercise faith, produce good fruit from a corrupt tree, bring forth sweet water from a bitter fountain, and perform the works of God's holy law with this poor, polluted body, then I would be forced to cry, Undone! undone! for who can accomplish such a task? It seemed worse, if possible, than to make brick without straw, as the Egyptians required the children of Israel to do. If I told them I could not do as I wished, nor believe without an understanding heart, their first

answer was to pray for faith, &c. I finally stopped going to their meetings, as it seemed that

"Depraved minds on ashes feed,
Nor love nor seek for heavenly bread;
They choose the husks which swine do eat,
Or meanly crave the serpent's meat."

As for me, I have to rely on Jesus for my food.

"'Tis this relieves the hungry poor
Who ask for bread at mercy's door,
This living food descends from heaven,
As manna to the Jews was given."

Many times have I tried to pray for a deliverance from this bondage of sin, and that I might receive some assurance that it had been removed, but could never utter a word except, "God, be merciful to me, a sinner." It seemed that I could not utter his name or kneel in his presence. Still, I consider prayer not altogether form, as some do, but think a sincere desire of the heart of more value than loud crying. I had made up my mind to offer myself to the church many times before I did, but when the opportunity was offered there were always doubts and fears to prevent, for it seemed that I had so few fruits of the Spirit that I was not fit to be numbered with a people who were so much better than myself; and something would seem to say, You are a nice object to think of taking his name and trying to follow him, when you are so full of worldly mindedness and corruption! After attending the meeting in Vernon County, that I wrote to Aunts Bessie and Rosina about, my mind was more settled; and shortly after that I staid all night with dear sister and brother Emma and James Newberry, and had a long talk with them, which did me a great deal of good. As I was on the road to Cass County the next day, I spent the most pleasant season of rejoicing in my recollection. I felt more like laying all earthly things aside, and following him "through evil as well as good report;" and I could then say, with the poet,

"This world is poor from shore to shore,
'Tis like a baseless vision:
Its lofty domes and brilliant ore,
Its gems and crowns are vain and poor;
There's nothing rich but heaven."

But when the next meeting day came, and the door of the church was opened, as it seemed, on purpose for me, my resolutions began to fail; but something did cause me to go. Sometimes I fear it was because I had gone prepared to be baptized, (it being seventeen miles from home,) and was afraid they would laugh me to scorn if I changed my mind then. But I hope it was the Lord's appointed time, and that he had commenced a work that I was not able to overthrow.

"Faith and repentance he bestows
On such as he designs to save;
From him their soul's obedience flows,
And he shall all the glory have."

But since then there are many misgivings and fears as to whether or not I am deluded. All the brethren and sisters think so much more of me than I deserve. When I went to the church I could not say anything that I wished to, or felt; and while every one of their eyes were swimming in tears of joy, mine were as dry as

ever. I would have felt better if I could have shed tears. I had hoped to have very different feelings on that occasion, but I suppose they were given for a purpose. My feelings have always been so uniform that I fear very often that I have not been born of that incorruptible seed. Everything has come so gradually that it is impossible to set any time of change, like almost every one can. My experience is like my growth in body. I have to look back a number of years to see that there has a change taken place, and can only say that "whereas I was blind, now I see," but can hardly tell when it was accomplished. One of my hardest trials is that I have not had more.

Since uniting with this dear people, which is a little over two months, I have attended two associations, and have been the unworthy recipient of many expressions of christian fellowship, which at times has enabled me to rejoice; but at other times, when I have looked within at the hidden corruption which others could not see, I have been made to say, What a hypocrite I have been, to make them think me better than I am, thereby deceiving and being deceived. Nevertheless, in looking over the experience of some that I have wished to be like, I find they have been led in the same path to some extent.

Well, Uncle Silas, I have written to quite a length, and have not written near what I would like to. I cannot command the language to express my thoughts in the manner that I was desirous of doing; but this may give you some idea of my travel through this much of my unprofitable life. I will send you some of our Minutes, and if you can make the arrangements so as to come out to the next association, it would gladden the hearts of many dear brethren and sisters. Brother Moore sends special word for you to come if you can, and attend three associations. They come in order as follows: Mt. Zion, Saturday before the first Sunday in September, with Sunday and Monday following. Panther Creek on the second, and Center Creek on the third. If any others can come they will be warmly received, for there are many here that are rich in faith and love if not in purse. Remember me to each and every one of the dear and afflicted ones. I had hoped to be able to come and see you all this summer; but as that was impossible, I will have to conclude it is all for the best; and if we do not get to meet on this side of eternity, we hope to be of that innumerable company clothed with white robes, which John saw. "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."

Now may the God of peace and love, who made all things, watch over us and teach us more fully to give thanks for all the blessings we receive at his bountiful hand. May you long be spared to proclaim from the walls of Zion the whole counsel of God our Savior, that when he sees

fit to call you to himself you can say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

When it is well with you, remember to make mention of my unworthy name at the throne of grace, that I may be strengthened in faith, taught in acceptable works, kept by grace through this life, and preserved unto God's heavenly kingdom, is the wish of your nephew, and one of the least of saints, if one at all.

EUGENE DURAND.

MACOMB, ILL., May, 1883.

G. BEEBE'S SONS—HIGHLY ESTEEMED BRETHREN IN CHRIST:—
In the SIGNS OF THE TIMES of the 15th inst., I saw a request from some unknown person at Marion, Illinois, for my views on Acts v. 20; and although I do not pretend to have any special light upon the subject, if any light at all, yet I shall venture to pen a few thoughts on the text and its connection.

The verse cited reads thus: "Go, stand and speak in the temple to the people all the words of this life." I do not know whether the request was intended to elicit my understanding of this one verse only, or of the entire connection, but I presume the latter was the desire of the writer of the request. The wonderful and stirring events just preceding and succeeding this particular epoch in the history of the world were never surpassed, or even equaled, in displays of the almighty power and glory of God in the redemption of his people, the setting up of his visible kingdom, the attestations giving his divine sanction to the character and doctrine of Christ and his apostles, by the mighty signs and wonders they performed. Jesus had come in the fullness of the time appointed; had obeyed the law, worked miracles, proclaimed his gospel, ordained all the laws of his kingdom, suffered for the sins of his people, triumphed over death and ascended up to heaven, having finished the work the Father gave him to do, the eternal salvation of his people. He had commissioned apostles to preach, to baptize, to establish churches, to work miracles in his name, to sit in judgment in his kingdom, &c. The day of pentecost had come and passed, with its attending wonders, on which day the apostles, according to the promise of their ascended Lord, were endowed with power to speak with the tongues of the Gentile nations, whither they were to go, and by the same gift of the Holy Ghost they were led into all truth. Peter and John were still at Jerusalem, and at the ninth hour (3 o'clock p. m.) they went into the temple, it being the hour of prayer, and at the gate lay a poor beggar, over forty years old, lame from his birth, who had never walked, who asked the apostles for a gift; but Peter, though a great man among the apostles, had no money with him at the time, (perhaps his salary was not as high as that of some modern divines), and said to the distressed and needy man, "Silver and gold have I none,

but such as I have give I thee;" and he said to the poor, crippled wretch, "In the name of" not the Tract Society, or Temperance Society, I present you with a premium tract, but "In the name of Jesus Christ of Nazareth, rise up and walk." What a glad surprise! What an unexpected gift! What a wonderful blessing! What a "notable miracle" for a man forty years old, who had never walked, to go "walking, and leaping, and praising God!" "And all the people saw him," and knew that he was the same man whom they had often seen, helpless and begging at the gate. But such was the deep seated enmity of heart against Jesus and his followers, existing in the high priest and rulers of the Jews, and such their wonder at so great a miracle, that they and the people gathered around the apostles and the restored man; and Peter informed the astonished crowd that it was not by the apostles' power or holiness that the man was healed; that they claimed no honor or power of their own. They did not boast of their eloquence, wisdom or power, what a mighty work they had accomplished, how many souls they had saved, or that if they had money enough, and a sufficient number of educated clergymen, they could convert the world. No, they did not talk that way. They utterly disclaimed all honor and merit, all credit and power in the wonderful miracle wrought, but told the multitude that it was wrought alone in the name and by the power of their ascended Master, Jesus, whom they had crucified, and whom God had raised from the dead. Peter declared to the multitude the name of this crucified and risen Jesus as the only Savior of the lost; but the rulers of the people, being Sadducees, were offended at the doctrine of the resurrection, and committed the apostles to prison till the next day. The council met on the morrow, composed of the high priest and other dignitaries of the Jews, and had the two apostles of Jesus set before them, and demanded of them to tell by what means or by what name the impotent man was made whole. Peter was spokesman again, and being filled with the Holy Ghost, as Jesus had promised them when brought before rulers, (Matt. x. 20) he boldly and faithfully declared, as on the day before, that it was by the power of the risen and exalted Jesus of Nazareth that the man was made whole, and that there was salvation in none other name. The council, seeing the boldness of Peter and John, and perceiving that they were "unlearned and ignorant men," were convinced that they had been with Jesus; and seeing the man who was completely healed standing by them, "they could say nothing against it." No, they were put to silence, and their wisdom confounded by these weak things whom God had chosen, that no flesh should glory in his presence. But miracles wrought by Christ and his apostles, unattended by the gift of divine life, does not change the heart of the beholder; and although

judgmentally convinced of the fact of a notable miracle done, yet without grace they remain enemies to the power that performed it. So it was with this wicked and blinded council. They could not deny the wonderful miracle, and could find no fault with the apostles, as evil-doers; but lest the doctrine of Christ and the resurrection should spread further abroad, the council threatened them, and ordered them to speak no more in the name of Jesus. But these faithful men answered, saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Chapter iv. 19, 20. These faithful ministers of Christ were like one of old, who said, "As the Lord liveth, what the Lord sayeth unto me; that will I speak."—1 Kings xxii. 14. They were again threatened and let go; and "being let go, they went unto their own company," and reported all that had recently occurred with them, and it caused their brethren thanksgiving and praise; and the disciples sold their lands, &c., and formed a kind of joint stock company, and had all things common. At the awful rebuke of Peter, Ananias and his wife fell dead at his feet; and many wonderful miracles were done by the apostles, and the people from the country brought their sick to the city, and they were healed every one. But while many hearts were made to rejoice and praise the Lord for such mercies and blessings, the enmity and jealousy of the high priest were stirred up again, and he and the ruling Sadducees had the apostles thrust into prison, the doors locked, and a guard placed in front of the doors. The intention of their enemies, no doubt, was to condemn them to death the next day, or to some severe punishment. But God, who stopped the mouths of lions, quenched the violence of fire, and fed his prophet by the ravens, had his eye upon these two faithful witnesses, and dispatched an angel to the prison, who let them out, and said to them in the language of the text, "Go, stand and speak in the temple to the people all the words of this life." How futile and vain are all the plots of men and devils to obstruct the works of the Lord! What are guards at the tomb when the hour comes for Jesus to rise and triumph over death? What are dungeons, and prison walls, and locks, and soldiers, before our almighty God, at whose presence the nations were driven asunder, "the everlasting mountains were scattered, the perpetual hills did bow?"—Hab. iii. 6. What are a handful of soldiers to him who counts all the inhabitants of the earth as nothing, and less than nothing, and vanity? "None can stay his hand, or say unto him, What doest thou?" If men or devils could successfully resist the power or defeat the purposes of our God, would it not be well for angels to shudder, the redeemed to tremble and quake, and the globe to begin to fall to pieces? But, thank God, such is not

the case, else I should sink in despair. No, not one of his words shall fail, though heaven and earth shall pass away. The apostles had not yet finished their work, and hence the angel of God unlocks the prison, brings them out, and says to them, "Go, speak in the temple to the people," &c. They were commanded to go to the same place, and speak to the same people where they had been so rudely interrupted by their enemies the day before, and to speak all the words of this life. They were not to shun to declare all the counsel of God; to keep back nothing that was profitable for life and godliness of the saints. "Teaching them to observe all things whatsoever I have commanded you." Every Jonah that God calls must preach the preaching that he bids him. "All the words of this life;" the doctrine and order of the gospel; the duties and obligations of the saints in their several relations in this life. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Moses commanded the typical Israel to keep all the words of that covenant, (Deut. xxix. 9) and Christ commands us to observe all he has said to us. No more, nor no less. "All Scripture is given by inspiration of God, and is profitable for doctrine," &c., and hence should all be taught. These two apostles were found next morning, not in prison, but in the temple, boldly teaching Jesus and the resurrection again, and they got a beating for it, and were again commanded not to teach any more in the name of Jesus; but they were not careful to obey those eminent divines, but continued to teach the things of the kingdom of God, and rejoiced that they were counted worthy to suffer for the cause of their Redeemer.

Brethren Beebe, I submit these rambling comments to you, and, if approved, to the unknown inquirer.

I remain, I hope, in gospel bonds, your brother,

I. N. VANMETER.

STATE ROAD, Del., Feb. 24, 1883.

DEAR BROTHER CHICK:—If one so unworthy as I may call you brother. Your very welcome letter was received. I feel that I must thank you for it. It was a great comfort to know that you even thought of poor me. I am willing to comply with your request, if you can bear with my poor way of doing it, though it is with fear and trembling that I make the attempt. My life, as well as I remember, was only a blank, until the year that I was eight years old, when, on coming home from school one day, I told my parents what I knew to be an untruth. They never doubted my word, which made it worse for me. I thought to myself, I have not only told a story, but I have deceived them. I felt so badly about it, I was even afraid to go to bed at night, for fear I might die. I thought if I did, there surely could be no help for me, but I must perish. I felt sure that hell would be my doom. For weeks I suffered troubles

that I am unable to describe. Whenever I would read the little pieces in my school books that told us anything about the knowledge of God, I would tremble with fear. I thought he knew me well. I felt that I was a wicked girl. Many were the times I would cry myself to sleep, because I felt myself so great a sinner. After some time my trouble left me for a while. While I could live free and easy I was happy, as most children are; but I knew I was not as good as most of my friends were. I was most of the time trying to get better. I learned to say my prayers. The first one learned was,

"Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

I thought I was getting on all right for a while, but I would soon get tired of trying to be good. I would become careless, and forget to say my prayers. I would think to myself, I will wait until I get older; then it will not be so hard for me to be religious. The year I was ten years old, the Lord saw fit to take to himself my mother, which was a hard trial for me. I thought, Suppose I should have died instead of her. I knew I was not fit to die. Another great trouble to me was, how could I ever get any better? I had no mother to tell me not to do things that I ought not. I think I hated sin then. I would shudder sometimes at what I saw in others that I knew was not right. I am not able to describe what my feelings were for about a year. I would feel worse at times. I would sometimes think that surely none of my friends could love me, not even my father. I did not think I had done so many bad things, that I needed to feel so badly. I resolved many times to do better. Sometimes my troubles would leave me for a while, but I got so I would expect them to return. Sometimes I would not be troubled for nearly a year. I would have seasons of duty, such as reading all the good books I could find, the SIGNS and the Bible, and saying my prayers sometimes three times a day. I could not say my prayers, like some of my friends would, before my parents. If my mother went into the bed-room with me, I would always wait until she was gone down stairs. Many times I got up expressly to kneel down to say whatever prayer I was using at the time. I soon learned "the Lord's prayer." I thought that one would please him better. Every time my troubles returned, they were worse, if possible, for I would think of all my broken promises. It seemed to me that sin was added to sin, which amounted to more than I thought I could bear. Time passed on until I was seventeen years old. I do not think there was as much as a year, from the time I was eight years old until then, that I was without my times of trouble. That year I was going to school in Dover. My teacher was a Presbyterian, as well as my aunts with whom I boarded. They were very pious people, and I had much faith in them. I almost

enjoyed them their goodness. Often did I wish that I could be even half so pious. I went with them to meeting as often as I could. At first it was with an inclination to criticise. All my life I had had great respect for the Old Baptists. My mother (step-mother) was a member, and my father a firm believer. I had reason to believe that they were honest in their opinions, and I often wished I was fit to be one myself. So when I was with my good friends in Dover, I was ever ready to find fault with their doctrine. It was the rule in school to repeat verses from the Bible that we chose to commit to memory. It was no little pleasure for me to look up all the verses that I thought were Baptist verses. I got along in that way for a while, but O the change that came over me! My old trouble came back again. I would often wish that I could die. Death, I thought, would be a relief to me. I thought there never could be any hope for me, and the sooner the worst would come, I thought, the better. My teacher was the first one to speak to me about it. How I longed for sympathy from some one. It came like water to a parched tongue. It did not relieve my troubled mind, but it encouraged me to hope for better things. I lived along in much trouble, often murmuring because I had never been born. I tried everything. I went to the church as often as I could, then at the Presbyterian. We lived at that time twelve or fourteen miles from any Baptist meeting house. When my father and mother went, I thought I had as well keep house. I got to feel as if I did not want to go with them. I really thought them a better people than I was ever likely to be. I felt that they cared nothing about me. I thought my parents knew all my faults, which were many. I found kind friends among the Presbyterians, so I made up my mind that if I should feel it my duty to join any church, it would be that one. I had all these thoughts while yet in bondage. One night, on going to my room, feeling as if I was the most helpless, miserable sinner living, I took up my Bible, and prayed that I might find something that would give me relief. As I opened the book, the first thing my eyes saw was what is found in the fifty-fifth chapter of Isaiah. I read the chapter through, and it seemed food for me. I felt a calmness of mind that I never knew before. I went to bed praising God, and my rest was sweet. I was willing to give him all the praise. I had read the Bible many times before, but it never seemed to me as it did then. I felt as though my sins, which were many, were all forgiven. I thought,

"Had I a thousand thousand tongues,
Not one should silent be."

This was in the summer of 1874. Though my troubles had left me so many times before, this time it was different. I did not wait for or dread their return. My mind was next directed to the church. I felt it my duty to acknowledge the Lord before the world. I wanted all to know

what a Savior I had found. I was almost afraid that I would not always feel at home among the Presbyterians, but I believed there were good, true Christians among them. I thought if some that were there could be satisfied, I could, and I would. In January, 1876, I went before the session, and was received into full membership with them. I was surprised that they received me. I felt my unworthiness to be numbered among the children of God. I got along satisfied for a while. In March of the same year my father moved near Bryn Zion meeting house. The first Sunday in the month, Elder Rittenhouse came home with father, and stayed all night, and I went to meeting with them. I really felt afraid to listen to the preaching, for fear I would get tired of my own preacher. Every Sunday that I went to Baptist meeting I would be troubled in mind as to whether I was right or not. I would wish sometimes that I was a thousand miles away from Baptist preaching. In July, 1876, my father was baptized, and I went to the water to see it done. I tried to appear indifferent and unconcerned about it, but with all my apparent coolness, I could not help thinking the ordinance sacred. I was glad for my father, and thought I loved him even more than I did before, although I loved my father with all the tender love a child can have for its parent. It often grieved me to think what a wall there was between us. He loved his meeting and the brethren, and I tried to love another; but it was not love, only duty, duty, until I became tired of the thought of what my duty was towards them. I received no food from their preaching. It was only husks; yet my pride was too great to acknowledge it. I would think sometimes that I would rather die than own how tired I was of their preaching. In November, 1876, you, dear brother, came to Bryn Zion, and preached in the morning at the meeting house, and in the evening at Kenton. I went gladly to hear you both times. I do not think I will ever forget the day. Ever after that day I planned ways and means of getting my name off the church book at Dover, but I did not know how to do so. I was too proud to go to them and ask them to erase it. I did not feel as if I could join the Baptist Church, but I thought I would be free to go and hear them whenever I could, without regard to my duty to my own church. I was often admonished about my duty to the church where I was a member. I grew sicker all the time of their preaching; so in the spring of 1881 I got ready and went to Delaware River Association. I did not care whether I got a scolding or not. I enjoyed the meeting very much. I thought the good people there did not know they were entertaining one who was not honest enough to acknowledge what she believed. I felt all the time as if I had no right there. Something seemed to tell me that I ought to go to my own meetings for my comfort, and not take what belonged to others. I have not been in

a Presbyterian Church since, as I enjoyed the meetings of Elder Rittenhouse so much better. In December, 1881, I was married to A. E. Rittenhouse, whose home is within the bounds of Welsh Tract Church, where I could go twice a month to hear our beloved pastor, Elder Joseph Staton. The past year of my life I have been much of my time exercised about being baptized, but I could not feel ready. I did not feel fit to be numbered among so dear a people. I loved them dearly, if I know my own heart. They all seemed so much higher than I was, I thought I could not reach up to ask a home amongst them. In November, I thought I felt as if I could go and ask them if they had any room for such as me. I think I knew what it was to only want the lowest seat among them. The meeting days passed over one after another, but I did not seem to be ready until the first Saturday in February, when I thought that to wait any longer would be more than I could bear, though I did not know whether I would have strength to say anything or not. I said very little, but the dear ones were kind, and received me. I felt so sure they would not, I cannot describe my feelings. The next day I was baptized. O how happy I was when I felt it was over. The last three weeks have been weeks of joy.

Dear brother, I have hastily written what I hope have been the Lord's dealings with me. It does not seem like much to tell to others, but small as it may seem to you, it is a hope which I would not part with for the world. At times it has been very weak, but there would always a spark remain. I feel all the time as if I was too unworthy to call the dear saints brethren and sisters. It seems as if I cannot call them as others do, though I have dared to address you as one. I do not feel as if I had any strength of my own. The last three weeks I have felt as if I was carried in the arms of a trusting friend. Sometimes I fear I am rejoicing too much, am too high up on the mountain, and when I get down it will be a long fall. I would be glad to have a letter from you at any time. Let me thank you again for your letter.

Your unworthy sister,

EMMA C. RITTENHOUSE.

"TO EVERYTHING there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die."—Ecc. iii. 1, 2.

DEAR BRETHREN:—The surrounding circumstances bring forcibly to my mind the above Scripture. To-day I am at home, surrounded with all the blessings of life, which a merciful God sees fit to bestow upon me, and a great deal more than I am worthy to receive. Forty-eight years ago to-day I was born into this world, like all the rest of Adam's race, a sinner by nature, and under the curse of the law. The above Scripture assures me, as well as natural observation and experience, that as sure as I have been born into the world at a time not appointed by myself, there will also be a time when I must

die and leave this world; and as far as this world is concerned, I shall be as though I never had been. Let this time be sooner or later, I cannot control events so as to bring it sooner or later. When I look back over my past life, I see that my way has been a trace of sin. Through many dangers, afflictions and heart-rending scenes I have passed; yet the goodness and mercy of our God has followed me all the days of my life. I was born a twin; my mate died at birth. I have often wondered why God suffered me to remain, seeing that my life has been beset with disease and affliction on every hand. And to-day I am sitting at home, blind, and have been for sixteen years, but enjoying the company of my wife, five children and visiting friends, and enjoying tolerable health, for which I feel to thank the Giver of all good gifts. But all these things must pass away. My parents have long since gone the way of all the earth. There were eight brothers and four sisters of us. All are dead except two sisters and three brothers. All those living are members of the Primitive Baptist Church, and we three brothers, in our weakness, are trying to preach the doctrine as held by the Old School or Primitive Baptists, in the midst of the many "Lo heres" and "Lo theres." Sometimes I hope for this cause God in his kindness saw fit to spare my life from infancy, that the glory of God might be manifested through me. But how can so weak and vile a worm of the dust as I realize myself to be, claim such honor? But the excellency of the power is of the treasure and not of the vessel. In 1853, God in his kindness and according to his eternal purpose, as I hope, called me by his grace, to make known to the vessel of mercy the riches of his grace. I once thought, as many now do, that if God did not give me a chance to be saved, he would be unjust. But the wonder with me now is, how he can remain just and save as vile a sinner as I am, and have been. For I know that in me, that is, in my flesh, there dwelleth no good thing; and if I have ever done anything acceptable unto God, it has been by the sanctifying influence of his holy Spirit. And when I look back upon my past life, I see so many failures, shortcomings and backslidings, that I am often made to fear I am not what I ought to be. Yet I feel to thank God with all my heart that salvation is not of works, but alone of grace. These words are especially sweet to me,

"'Twas grace my stubborn will first won,
And grace will hold me fast;
Grace will complete the work begun,
And save me at the last."

It seems to me that I can see the purpose of God in bringing me into the world, and his long forbearance with me in the world, as I hope, and receiving me unto himself. If I had not been a sinner, I never could have been saved by grace. If I had not been saved by the blood of Christ, I never could have praised him as my Redeemer. If my stay here on earth was perfect peace and happiness, why then I would not sigh and groan, and

be anxiously waiting for my deliverance from this bondage of corruption, into the glorious liberty of the children of God. So I am persuaded that all things work together for good to them that love God, to them who are the called according to his purpose. For there is a purpose for everything under heaven. And to the dear children of God who are exercised by these sore trials, the purpose of God in them is daily manifested in their experience. And sometimes I am made to hope by my experience that I can tremblingly claim that I am a child. And right here I want to say to all the dear children, I have the evidence that I have passed from death unto life, because I love the brethren. And if I do, it is because the love of God is shed abroad in my heart by the Holy Ghost which is given unto me. So if I love at all, I love God and his people with the love of God. This love is eternal, sovereign and unchangeable. The object on which it has once centered, it will never be removed from. So the people that God loved before time, are loved in time, even though they were dead in sin, and will be loved throughout eternity. And equal with the bounds of this love, is the will of God in the salvation of all that were included in the covenant of grace, their names having been recorded in his book, or will, while as yet there was none of them. Dearly beloved in the Lord, when by the light of the Holy Spirit I hope I have a view of all this glorious work, it fills me with wonder and astonishment. I am humbled, and exclaim with one of old, "I am a man of unclean lips." I take a view of the hole of the pit from whence I was digged, and confess that I am black, yea, as black as the tents of Kedar. But when by faith I look to the rock from whence I was hewn, I see comeliness, wisdom, righteousness, sanctification and redemption, shedding forth the light of its refulgent glory in the face of Jesus Christ. I forget self, lose sight of the things that are temporal, and look to things that are eternal, and read within the veil my title clear, all beautifully embraced in God's will and eternal purpose. With such a view, my soul leaps forward, forgetting the things that are behind, to apprehend that for which I am apprehended. I almost forget that there is a time for me to die, though God has made death a blessing to his people. For passing through the ordeal of death we lose the image of the earthy, and put on the image of the heavenly.

I am making this article too long. I have wandered away from the things I aimed to write; but in conclusion I would just say, if this poor scribble falls into the hands of any of the people of God, if I never meet you on earth, while in this earthly tabernacle, I hope, I believe, I trust, that I will meet you in the image of him who died for our sins, and who rose for our justification.

Brethren Beebe, I will close, leaving these scattered thoughts to your ripper judgment. If published, I hope you that are strong in the Lord will overlook the weakness of an unworthy brother.

Yours in love for the truth's sake,
ASA BOYDSTON.

SPRINGDALE, Ark., May 16, 1883.

DEAR BRETHREN BEEBE:—Through the abounding mercy and goodness of our covenant-keeping God, this poor, old, unworthy sinner is still spared, for some wise purpose, known only to him who rules all things according to his own will and purpose; for not a sparrow falls to the ground without him. One year ago I had no expectation of ever troubling you again with any of my scribbling; for I was suffering then physically and mentally, expecting to stay here but a short time. I am still a sufferer, but the desire to try to correspond with the dear household is just as strong as it has been at any time; for I do believe that I love our Father's children everywhere; and although there are hundreds of them whom I have never seen, nor ever shall see in the flesh, yet I read their comforting, encouraging, cheering epistles of love, till I seem drawn out to them in love that is inexpressible. And O, dear ones, if while we are compassed about with this sinful carnal nature, this love is so enrapturing, what will it be when this veil shall be removed, and we be carried into the full blaze of the love of God in Christ Jesus our Lord? Then we shall see Jesus as he is, and be like him. How true, "Eye hath not seen, nor ear heard, besides thee, O God, what thou hast prepared for him that waiteth for thee."—Isaiah lxiv. But, dear children, we have a legacy left us here. Our blessed Redeemer told his disciples in that last sorrowful night, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." Then why, O why, should we complain of our light afflictions, which are working 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? And 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. So, dear brethren, tribulation is needful for us, else our blessed Lord would not give it to us. Sometimes when passing through the deeps of tribulation, and the Comforter brings to remembrance what our Jesus has said, O how transporting! And we should not have the consolation, if we had not the tribulation; for the morning cometh after the night. Once, when I was deep in trouble about some loss, financially, which had broken us up, I was grieved until I thought I was sinning against God to grieve over the loss of a little of this world's goods; and I began to beg the Lord for pardon, which I hope was granted;

and good Job's words were given to me, and applied with power and sweetness by the Comforter, with faith to receive them as mine, "Though he slay me, yet will I trust in him." And many times have these words been a consolation to me. But in all the temporal trial, and all the bodily afflictions we may be called to endure, there is not anything that hurts or wounds so deep as the hidings of my Redeemer's countenance. Not long since, I think I was deeper sunk in almost hopeless despair than ever before. I seemed to be shut out, shut up, lost sight of all spiritual things, could not pray, although the continued breathing of my soul was for deliverance; but it did not seem like it was prayer, for the enemy was saying, "Where is thy God?" trying to make me believe that if I was one of the Lord's, he would have appeared to me before now; and he tried to make me believe there was no Savior, that it is all a delusion; that there is no God nor heaven. Well, when I was almost in despair, I tried once more that blessed "last resort," and he said, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."—Psalm l. Dear brethren and sisters, I tell these things concerning myself, only to encourage others who may fall into temptations, and who feel as though they were alone; and seeing others on this road, who are experiencing the same things that they do, it may encourage some dear one. When the dear Lord did deliver me, O how thankful I did feel! I desired to tell it to all who feared God, like David, when he wanted to tell what great things the Lord had done for him. And now I do desire to thank and praise our God for his great goodness and many mercies bestowed upon me, all unworthy and undeserving as I am. "The Lord is good, a stronghold in the day of trouble: he knoweth them that trust in him." And the great love that he bears to his people is from everlasting to everlasting. O how incomprehensible to finite creatures! for we only know in part now. So now, dear children of the kingdom, be not discouraged by the tribulations through which we may be called to pass, whether from without or within; for there are so many exceeding great and precious promises given us, and not one has ever failed or ever will fail. As to what little time we shall stay here, the apostle calls it but a moment compared with the eternal weight of glory. In view of what we hope is laid up in Christ, our great and glorious Redeemer, for his chosen ones, it should encourage us to press toward the mark for the prize of the high calling of God in Christ Jesus. "Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Again, "And ye are complete in him, which is the head of all principality and power." Dear brethren and sisters, why should we regard the frowns and scoffs of a gainsaying world? What little they may say or do, will do you no harm, but will burn

off the dross, that the gold may shine clearer. Now, dear brethren editors, if you can have patience to look over what I have tried to write, in much weakness of mind and body, with considerable pain, and you find anything in it that is worth its room, you will know what to do with it. Please bear with my weakness and age, as I am now in the seventy-ninth year of my pilgrimage, and have had such a great desire to say a few words once more before I go hence. And, dear saints, if it is not love that prompts me, I know not what it is. Sometimes, when other evidences are obscure, the love to the brethren remains, for which I desire to thank and praise the blessed Savior. May the Lord in his goodness and mercy still be with you and bless you in your arduous labors, for his name's sake. Brethren and sisters, write on, all of you who can; for although you may feel incompetent, because you think you are not gifted, remember there are many like this poor writer who are often cheered, strengthened and encouraged by your communications. Then let us speak often to one another, either by private letter or otherwise. This is from one of the very weak, trembling ones, who, still hoping and resting in the finished work of our Redeemer, desires an interest in all your prayers.

MAHALA SPURGIN.

INGLESIDE, N. Y., Jan. 21, 1883.

DEAR BRETHREN BEEBE:—Having leisure time, I thought I would write a few lines to the household of faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." "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." Now here are two characters set forth in the first offering that we have any account of. One was acceptable to God, being the firstling of the flock; for without the shedding of blood there is no remission of sins. The Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had no respect, it being the fruit of the ground which God had cursed; thus showing that the ground which he had cursed could not produce anything as an offering which would be acceptable to God. Man is a transgressor, a sinner in the sight of God; all unholy, impure and unclean in his sight. Again, it is said that the son of the bond woman (Hagar) was born after the flesh; but the son of the free woman (Sarah) was by promise. And it is also said that the son of the bond woman shall not be heir with the son of the free woman. And he that was born after the flesh, persecuted and mocked him that was born by promise. Now it seems there was something which the son of the free woman was heir to, which the son of the bond woman was not heir to. Now does not the son of the free woman represent all the redeemed of the Lord, the elect, chosen, predestinated ones, even all

who were chosen in Christ before the foundation of the world? "But the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." When he is made to see his lost and undone condition, he tries to bring an offering of repentance and tears; but he learns that he is not saved because of his repentance and tears, for he was an heir all the time. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "Being justified by his grace, we should be made heirs according to the hope of eternal life." Heirs of God, and joint heirs with Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away. But the question arises in my mind, Am I heir to these things? I am all sin and corruption, and live so far from Christ and the remembrance of his name, that I am very many times made to fear that I am mistaken, and that I have no reason to hope in his mercy. I wish I were able to describe the riches of that inheritance which God has given to his children. In it we find food for the hungry, and drink for the thirsty. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Also there is clothing for the naked; for the children of God are all clothed with the garments of salvation, and covered with the robe of righteousness. My mind goes back to the garden of Gethsemane, the agony and the bloody sweat there, and the agonizing cry upon the cross of Calvary, "My God, my God, why hast thou forsaken me?" All this suffering was endured, that hell-deserving sinners, who have no righteousness of their own, might be clothed with the perfect robe of righteousness. Then, dear brethren, may we not hope (we who have found ourselves helpless, and destitute of anything to recommend us to God,) that we are made heirs together of the grace of life through Christ? We humbly hope and trust that God is our Father, and Christ is our elder Brother, and Jerusalem which is above, and is free, is the mother of us all. And our elder Brother has declared, "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." It is in our Father's house these many mansions are. I understand this house to be the whole church or body of Christ. And the blessed Jesus says, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And the apostles were sent out by their divine Master, to go into all the world and preach the gospel to every creature. And many believed through their word, Christ being in them and in their preaching, and churches were established and built up. Is not this the place which Jesus has prepared for us, that where he is, there we may be also? And when a poor, trembling child of God is led to see the church as the body

of Christ, and Christ as the Head of that body, how beautiful does that body of believers look to him! I was left for a long time to wander in the world, trying to feed upon the husks which the swine do eat, until it pleased the Lord to lead me out, and into the place, as I humbly hope, which he had prepared for me, to hear the gospel preached in its purity by Elders M. Vail and I. Hewitt. It would be impossible for me to describe my feelings at that time. It was to me a heaven below. I was enabled to drink of the wine of the kingdom, and O how it did revive my drooping and fainting soul. Joy and gladness filled my heart. But the time came for me to return to my home, yet my heart would stay with that people, and I felt to say with Ruth, "Entreat me not to leave thee, or to return from following after thee; thy people shall be my people, and thy God my God." The next year I was again permitted to meet with the same people, when I asked for a home with them, which was granted unworthy me, and I have found great comfort in dwelling in my Father's house, the church, where Christ is; for he has said, "Where two or three are gathered together in my name, there am I in the midst of them." The poet has so well expressed my view of the church, that I will quote some of his beautiful words:

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot inclosed by grace,
Out of the world's wide wilderness.

"Like trees of myrrh and spice we stand,
Planted by God the Father's hand;
And all the springs of Zion flow,
To make the young plantation grow."

Thus showing God's care for his chosen people; for he has declared that he will never leave nor forsake them. And the Savior says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "And these are contrary the one to the other."

Thus, brethren Beebe, I have written as the thoughts occurred to my mind, and I seem to have written much to express little. I will leave this for your disposal, and it is with much fear and trembling that I submit it to your inspection, realizing how weak and sinful I am. I am saved by the grace of God, if saved at all.

L. JENKINS.

APRIL 20, 1883.

DEAR BRETHREN AND SISTERS:— I want to talk a little while about the SIGNS OF THE TIMES. I feel to appreciate it more and more; and although I know the Lord is sufficient for all things, yet I do not know how I could get along without the SIGNS; for it comes regularly twice a month, richly laden with just such things as my hungry, thirsty soul

needs. There is not a copy comes but what tells me something of what I hope I have seen and felt; and many times when sinking down under a dreadful weight of gloom, doubts and fears, and everything seems like darkness itself, I have been encouraged to look up, and felt my feet strike once more the solid foundation, by reading in the SIGNS only a few words, perhaps, of some poor, tired child of God. When the number for the first of February came, I was in about such a frame of mind as I suppose brother "M. B. W." was in when he made those inquiries of Elder Beebe; and O with what eagerness I began to read the reply. I seemed to know it was all right and true, but it did not exactly come to me until I reached these words, "Go show John *again* those things ye do see and hear." In a moment I was filled with joy. O what comfort that one little word, "again," was to my soul! But in a very short time the question arose, Have I ever seen those things? Soon I found myself in doubt whether I ever had. Then came Elder Chick's communication, in which he speaks of this editorial; and as I read, I thought, Yes, surely I have seen something of these things, or how could I feel so much like the children of God feel? In this way the Lord is ever sending me something to cheer and encourage me on the way; and O! I feel the need of all I get, and more too, for I am indeed and in truth a poor, needy, helpless sinner, and I feel that I daily grow more and more so. I often feel to exclaim, O! if the church only knew what a vile wretch she had received to her bosom, she would cast me off as a thing too vile to even remain near her feet. But I trust that by grace I am what I am; and I am just what the Lord designed; and here would I remain contented at all times, if I could. When I was a captive down in Babylon, I often heard of the SIGNS OF THE TIMES, but always thought it was like those who printed it, pretty hard cases, to say the least; and I suppose if a copy had been handed me, I would have thrown it away; but when the Lord sent me a copy, he also prepared me to read it; and I can truly say, the first I ever read gave me more satisfaction than all the Arminianism I ever had listened to, for it showed me a people poor and afflicted like myself, and my heart went out to them in love. And although I tried hard to live afterwards on the swine's food, it never satisfied me, and I found no rest until I found a home among the Old Baptists. When the subject of baptism was brought to my mind, I felt very fearful that I might not be doing the right thing in the right way and time. I did not want those dear people to be deceived, neither did I want to be deceive myself. So I set to work earnestly to search the Scriptures for something, so sure that I would not be mistaken. After a week of diligent, earnest search, I was forced to close the Bible in despair, and thought all was wrong with me, and the Lord

was not going to suffer me to go farther. I found nothing addressed to me. How I passed the next few hours, I will leave you to imagine. That night, after the family had all gone to sleep, I sat down, and just to be doing something I picked up an old copy of the SIGNS, and began carelessly to look over it. Of course I was not looking there for what I failed to find in the Bible, yet it was there. I had read the old paper over and over again. The Lord was leading me, and I was trying to lead him. I read a part of a letter written by some dear sister, when I came to these words, "To those who have not put on Christ manifestly, I would say, 'Blessed are all 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.'" That was for me, and was sent through the SIGNS. All trouble was again removed, and like Bunyan's pilgrim, I went on my way rejoicing again. I had no more trouble until some time after my baptism; but O! the many troubles, trials and conflicts I have passed through since. Yet I trust I have realized, in some measure at least, the truth that "Tribulation worketh patience," and that I have learned to lean more on the strength and goodness of God, and to put less confidence in the flesh. I have thought that perhaps I loved the SIGNS better than the Bible, and have thought that ought not to be. Then I think, what does the SIGNS contain that is not sustained by the Bible, and how can we love one without loving the other? Would the Lord suffer a publication to prosper so long and so well, and gain such a wide circulation among the household of faith, if it were not right. I do not believe he would. So I conclude it is a blessing from him to them. And if he shall be pleased to remove the present editors and contributors, he will raise up others to fill the vacancy, and so continue the blessing. I have not a doubt but what the SIGNS will be read and loved as long as there is a child of God on earth to read it. Dear Elder Beebe, I would love to read something from you on the deliverance of the children of Israel out of Egyptian bondage. It seems to me there is so much beauty and sweetness in that subject, especially the eating of the passover, and the song of deliverance at the Red Sea. I will now close, hoping that a love for God and his people has prompted me to write these lines. If you think they are worthy a place in our dear family paper, you can publish them; if not, rest assured that I will be satisfied.

With love to all, I remain your unworthy little sister in hope,

S. F.

SPRINGTOWN, Texas, March 31, 1883.

ELDER G. BEEBE'S SONS:—Please find inclosed a communication from Elder David Jacks, of Madison Co., Ala., which I have through the kindness of his niece procured and transcribed. I hope you will give it a place in your valuable paper, the

SIGNS OF THE TIMES, as it was the last production of his life; in fact, he was called home before he had finished it. May the Lord give you grace to earnestly contend for the faith once delivered to the saints. Long may you be spared to promulgate through the SIGNS OF THE TIMES the glorious truths contained in the gospel of the Son of God.

Yours in hope,
J. P. RANDOLPH.

NEW MARKET, Ala., August 20, 1882.

DEAR BRETHREN BEEBE:—I have thought for some time that I would write you a short letter, or rather have it written, for I cannot see to write. I have been nearly blind for several years, and I have been entirely helpless for nearly three years. During my afflictions I have been comforted a great deal by hearing the communications and editorials read in the SIGNS OF THE TIMES which you so kindly send me. I was born of the flesh on the 28th day of October, 1790, in Surry County, N. C., and if I am not altogether deceived, I was born of the Spirit about the 10th day of May, 1817. I joined the Primitive Baptist Church on the second Sunday in August of the same year. Before this I had thought so little of this people that I never associated with them only to be in the company of other young people who like myself would ridicule this poor, despised people. I was baptized in the Long Branch in Wilkes Co., N. C., on the second Sunday in October, 1817, by Elder Thomas Martin. I was the first person I had ever seen join the church and be baptized. I went to the November meeting on Sunday, and when I started home an old brother called me, and told me that they always had meeting on Saturday before their Sunday meeting, and asked me to attend it. I told him I would. So I went to the Saturday or conference meeting in December following, and while I sat there during the time the brethren attended to the church business, thoughts like these came to my mind, "These are the people I once despised, and whom the world now despises; yet they know more of the persecutions of earth than any people, and bear it with greater patience, and they enjoy themselves better at their meetings than any people I have ever been among." And while thinking of these things, almost before I was aware of it I was on my feet talking. The Moderator called me to order, and I sat down and began to think about myself. I was always too fast even among my wicked companions, and now I was the same way here. I had spoken when I ought not, and thereby hurt the feelings of my brethren. I determined to do so no more. However, when they had disposed of the business of the church, the Moderator told me I now had liberty to talk. I told them I did not feel like talking, but several of the brethren insisted on my occupying a short time. I got up and talked some ten or fifteen minutes. This was the beginning of my

preaching, and I have continued ever since to try in my feeble manner to proclaim the gospel of the Son of God. I hope the brethren and sisters will continue to write for the comfort of the weak; and may you, brother Wm. L. Beebe, long be spared to fill the place of the "old soldier" who has gone to his reward. As for me, I have done with earth. My hope is beyond the grave. My work is done. Mind, as well as body, has failed me. All I desire is that I may be enabled to say as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

DAVID JACKS.

HIRAMSBURG, Ohio, May 31, 1883.

DEAR BRETHREN BEEBE:—Of all the soul-cheering thoughts that fill the minds of God's dear children, there is none so rapturous as the hope of an eternal home beyond the dark shadows of earth; in fact, it is the basis of every joy. Often we lose ourselves in wonder and amazement, and ask, How can this be? How or by what law of reason can a body of flesh and blood be made meet for a spirit land? Infidelity would say, Nonsense; such is contrary to philosophy. But the weakest with the strongest heir of promise join heart and hand in vindication of this revealed truth. Yes, we repeat it, a revealed truth. Let it ever be borne in mind that this is a part of the preaching of the cross. And unto them that perish it is foolishness. But it is the power and wisdom of God to them that believe. The query sometimes comes, Can you explain the process of the resurrection? No, neither can we tell how it is that seeds sown in the earth die, spring forth and yield fruit. Because one cannot fully understand a thing is no evidence that it is not truth. Before we were born of the Spirit we did not comprehend God's mighty power; yet his power was none the weaker, simply because we were ignorant of it. As regards the change, and just how we shall appear in that kingdom above, is not for us to know now. We hope to awake in Christ's likeness. The Scripture plainly states, these vile bodies shall be fashioned like unto the glorified body of our risen Lord, but it does not tell us the character of that body; so that mortals here below can do nothing but wonder and adore. It is enough to know that we shall soon be raised up to that blessed home where sin is an entire stranger, and when after ages have rolled on, we shall be no nearer through eternity than at first. Just here let us speak of an expression prevalent in the world, and one that is frequently made use of in the conversation of the saints: "Through all eternity." Were this strictly true, the blessings of the resurrection would sooner or later have an end, and such cannot be. When we speak

of eternity, we speak of what we cannot now comprehend. When we are like Christ, we may know something of it. One thing is sure—the hope of its blessing is enough to drive sorrow from our hearts here.

Yours in hope,
GEORGE A. BRETZ.

BIG SANDY, Upshur Co., Tex., June 3, 1883.

ELDER G. BEEBE'S SONS—BELOVED IN CHRIST:—Please publish the following for the information and satisfaction of the brethren and sisters generally, who may have heard the false rumor which has been circulated far and near, that I deny the doctrine of the resurrection of the vile, mortal body. I most emphatically deny the said charge. I certainly believe and preach that this vile body shall be fashioned like the glorious body of Christ; that this mortal shall put on immortality, and this corruptible shall put on incorruption. I certainly believe and proclaim that the saints will all be conformed to the image of Christ, be like him, and see him as he is. "If in this life only we have hope in Christ, we are of all men most miserable." Whether the rumor charging me with the non-resurrection theory be from misapprehension, imagination or prejudice, it is utterly untrue. And now, late in the evening of my pilgrimage on earth, and my old tottering frame fast tending in the direction of the grave, after having spent half a century in the service of my God as best I could, and over a third of a century in proclaiming the gospel of the Son of God, with the best ability afforded me, it is nevertheless true that I have to bear the reproach of this unwarranted and false accusation. Dear brother Wm. L. Beebe, you have some knowledge of the standing I occupied as a Primitive Baptist minister in those days when you published the *Southern Baptist Messenger* in Georgia. I occupy to-day the same positions, proclaiming the same gospel truth, with the best ability afforded. "All that will live godly in Christ Jesus shall suffer persecution," is the declaration of the inspired apostle.

Yours as ever,
JEFFERSON STRINGER.

HOPEWELL, N. J., June 17, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Will you indulge me by publishing in the SIGNS the following notice:

I would say to the brethren, sisters and friends who have written to me during the two months past, asking me to give views on portions of Scripture, that I will comply with their requests as soon as I have opportunity, provided I become satisfied that I have any correct understanding of the spiritual meaning of the passages to which they have referred; for I do not wish to write, nor to speak, merely for the sake of having my name in the paper, or to have my voice heard in public; because I consider that to expound the Scriptures is something very grave indeed; and should I be left to my own carnal imagination, in

the interpretation of any portion of the Scriptures, it would be darkening "counsel by words without knowledge."

Affectionately yours,
WILLIAM J. PURINGTON.

STATE ROAD, Del., June 20, 1883.

DEAR BRETHREN BEEBE:—It has been very seldom indeed that any typographical errors have occurred in the SIGNS. In your last issue there are some errors in the communications I sent you, but the mistakes may have been in the manuscript.

In the obituary of our aged sister Shitz I think an entire line must have been omitted. Still, I suppose the reader will be able to make out what was intended.

In the article on page 134, in reference to a former letter of Elder Redd, I would like to make a slight correction. After saying, "We seem to have quite generally lost sight of the greater part of that list of precious gifts which were given to the church, except the preaching gift," then I am made to say, "and this gift appears to be in the minds of many connected with the pastoral office." This last sentence to me is obscure, and I suppose must be so to others. What I suppose I intended to say was, that preachers generally seemed to have fallen into the same mistake as the churches in losing sight of most of those gifts, and of their place and importance in the gospel field. They all seem to have arrived at about the same conclusion, that if a man cannot be pastor of some church, there is no place for him, and the Lord has no need for his labors.

Again, I am made to say, "And so hide our little gift in a napkin, or else *invalue* it," &c. It should read *involve*. It is my understanding of the burying of the talent in the earth, that one way in which it is done is by involving ourselves in worldly business, so as to bury our gift and ourselves with it.

Yours in the gospel,
E. RITTENHOUSE.

APPOINTMENTS.

I EXPECT to visit Providence Church, Tremble Co., Ky., at her first Sunday meeting in July, and be subject to the brethren till the third Sunday at Pleasureville. Thence I want to go to Lexington to see brother Dudley, and the brethren of Licking Association may make such arrangements as suit them, till the first of August.

IRA TURNER.
WAVERLY, Ill., June 3, 1883.

THE EVERLASTING TASK FOR ARMINIANS,

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

CIRCULAR LETTERS.

The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange Co., N. Y., June 6th, 7th and 8th, 1883, to the churches of which she is composed. Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ.

DEARLY BELOVED:—Our God, who is the God of salvation, changes not, therefore we are not consumed. We desire to give thanks unto him: for he is good, for his mercy endureth forever. Your letters are received, and we rejoice in the intelligence they convey to us, of your steadfastness in the faith, and that peace and love abound among you. We are bound always to give thanks unto the Lord for such a happy state of affairs; for except the Lord keep the city, the watchman waketh but in vain. What shall we render to the Lord for all his benefits toward us? How shall we show forth our gratitude to him? What doth he require of us? Says an inspired apostle, "I beseech you therefore 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." And the dear Redeemer has said, "Herein is my Father glorified, that ye bring forth much fruit. So shall ye be my disciples." "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." The commandments of Jesus are delivered to, and are binding upon, all those who love him, whose love is shed abroad in their hearts by the Holy Ghost, which is given unto them. He has given them his words, which manifests them as his disciples. All his instructions are for their benefit. His gracious words demand their profound attention, and their peace and comfort while here in the world depend to a great extent upon their faithful observance of them. "In keeping his commandments there is great reward." We are solemnly exhorted to give earnest heed to his words, whether spoken immediately by him, or through his inspired servants. We are liable to let them slip, and thereby involve ourselves in trouble and sorrow; for we cannot escape chastisement when living in disobedience and rebellion. All that he has commanded his disciples to do, is recorded in the New Testament, and is also written in their hearts. The performance of anything, religiously, which he has not authorized or commanded, is not obedience to him, nor acceptable to him. His word thoroughly furnishes them with all that is profitable for doctrine, for reproof, for correction, for instruction in righteousness. All else are the doctrines and commandments of men, and are abomination to God. We cannot recognize any as his dis-

ciples who do not with humility bow before and yield obedience to his word, who have not his words in their heart and in their mouths, as that upon which they live, and as the word of their testimony. That word is to try us; by it we are to prove all things, and hold fast that which is in harmony with it. His word is a lamp unto our feet, and a light unto our path. Great peace have they that love his law, and nothing shall offend them. His word is pure, therefore his servants love it; for they are pure in heart, and love purity. They hunger and thirst after righteousness, and love holiness for holiness' sake. They say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." "Therefore," says Jesus, "whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock."—Matt. vi. 24, 25. "These are they which follow the Lamb whithersoever he goeth." "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Such is the happy condition of those who walk in the commandments of Jesus. May we be enabled by grace divine to run in the way of his righteous commandments, and find rest unto our souls. Draw us, O Lord, and we will run after thee.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

The Chemung Old School Baptist Association, convened with the church at Burdett, Schuyler County, N. Y., June 13th, 14th and 15th, 1883, to the several churches of which she is composed, sends christian salutation and love in our Lord and Savior Jesus Christ.

ONCE more we address you our annual epistle of fellowship, in which we desire, as the Spirit may direct, to call your attention for a few moments to the first epistle of John, fourth chapter and seventh verse, which reads as follows: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." We are not at a loss to know who are the characters to whom this language is addressed or applied, for the apostle uses the same expression in the beginning of the chapter, "Beloved;" presenting the fact that he recognized them as the beloved of the Lord, as having passed from death unto life, being born of incorruptible seed, by the word of God, which liveth and abideth forever. Paul, in his epistle to the Philippians, uses the same expression of love and fellowship, say-

ing, "Wherefore, my beloved." Notice the expression, "my beloved." "As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," &c. Again, 3 John 11, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." "Beloved let us love another." In the epistle to the Hebrews, xiii. 1, the same exhortation is given, "Let brotherly love continue." These exhortations are just as applicable to the saints today, as they were at the time they were first spoken, and they are just as necessary. If the saints of God in the new birth were in their nature changed, so that their carnal mind, and also that spirit which was developed by a natural birth, were made spiritual, there would be no necessity for such exhortations as these; but as that is not the truth, and every element or principle in their nature remains unchanged, hence the necessity for such exhortations. Paul declares plainly that the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. Solomon says, "What will ye see in the Shulamite? As it were the company of two armies." The psalmist says, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war." The Savior declares, "It is the Spirit that quickeneth, the flesh profiteth nothing." Also, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

But to the subject. Paul says to the saints, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Again, "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." From whence come the troubles that mar the peace of the saints? From the flesh, or old man, which is corrupt in every part. But although the sinner is so vile, when God begins a work of grace in his heart, that work will be seen, sooner or later, in the walk and conversation. A persecuting Saul will be brought down, and become an humble suppliant. A rebellious Peter will be made to weep bitterly. An experience of grace always subdues and makes humble the recipient of it. Paul declares that the grace of God, which bringeth salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. And as the love of God is shed abroad in the hearts of his people, they are brought together in fellowship as one family, the spiritual family of God. As such let us love one another. How careful every

member of this family should be that they do or say nothing that would cause coldness of feeling, or mar that sweet love and fellowship which should exist in this family. We are told to give diligence to make our calling and election sure. Show by your daily walk and conversation that you desire above all things the love and fellowship of the saints; that you would rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness; that you prefer to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. When this is the case with each individual member, then peace, love and sweet fellowship is the result. How good and how pleasant it is for brethren to dwell together in unity. You say in your profession that you love the place where God's honor dwells, that you love the assembly of the saints, and that you love the people of God. If so, show it. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." If your actions are in harmony with the profession you have made, you give evidence that you are a subject of grace; but when you act to the contrary, you belie your profession. If we say we love the brethren, and yet are continually disturbing their peace, the evidence is against us; but if we do those things which make for peace, we are established in their fellowship. Again, we repeat, "Beloved, let us love one another; for love is of God; and he that loveth is born of God." May our love be without dissimulation, and may we abhor that which is evil, and cleave to that which is good.

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfil his word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

Let brotherly love continue. May peace, love and fellowship abound among the saints everywhere. Amen.
SILAS H. DURAND, Mod.
J. C. BEARD, Clerk.

MEMORIALS.

(By the Warwick Association.)

SINCE our last meeting it has been the will of our heavenly Master to call from the field of his useful labor, our dear brother, Elder WM. L. BENEDICT, who had served faithfully as our Moderator at the two sessions since the release of our late venerable and beloved Elder, Gilbert Beebe. While we mourn for our sore bereavement in this additional great loss to us, in view of the great gain to our highly esteemed brother, we would rejoice for him, while praying for that spirit of holy resignation by which we may be dumb before God, and say, "It is the Lord; let him do what seemeth him good."

Also, within the past year we are called to mourn the departure of Deacons ABRAM H. BLAUVELT, of Ebenezer Church, and SAMUEL M. JORDAN, of New Vernon. In these bereavements we feel that their respective churches have suffered the removal of strong pillars whose loss will long be severely felt. May the Lord support them, and continue to manifest his own glory by building them up and prospering them according to his gracious will, and to his great name be glory evermore. Amen.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with our sister church at New Vernon, to the associations, churches and brethren with whom we correspond, sends love in the Lord.

BELOVED BRETHREN:—With profound reverence and gratitude to God, we desire to confess that his mercy is still manifest in preserving us as an association of churches, in the enjoyment of the peace and fellowship of the glorious gospel of his grace, and again it has been our privilege to meet and receive your messengers and Minutes, by whose coming our hearts have been made glad, and we trust their preaching has been profitable to our edification, and in confirmation of our souls in the faith which was once delivered to the saints. Desiring a continuance of your precious correspondence, we have reappointed our brethren as named in our minutes to visit you, and with them we send Minutes.

Our next session, if the Lord will, is to be held with the Middletown & Wallkill Church, commencing on Wednesday before the second Sunday in June, 1884, when and where we hope to meet again your loved messengers. May the grace of God be with you all now and ever. Amen.

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

The messengers of the churches composing the Chemung Old School Baptist Association, to the associations and churches with which we correspond, send christian greeting.

DEARLY BELOVED IN THE LORD:—We have once more been brought together, drawn by the cords of brotherly love and fellowship one to another, and have listened to the droppings from the sanctuary, of gospel truth and precepts, as declared by the servants of our God, and have received with joy your messengers and communications of fellowship and esteem; and we desire in this our annual message to express a continuance of our regard for your welfare and faithfulness in the truth. We have been favored with the presence of a goodly number of able ministers from abroad, who have not failed to declare the unsearchable riches of the kingdom of God and his righteousness, and mercy to usward. We feel that we have been richly fed from the bounties of the glorious God our Savior, and that it is well for us to be here. We desire a continuance of your fellowship and your messages.

The next session of our association is appointed to be held with the church at Riker's Hollow, N. Y., beginning on Wednesday before the third Sunday in June, 1884, and continue the two following days.

SILAS H. DURAND, Mod.
J. C. BEARD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

MATTHEW V. 23--26.

"THEREFORE if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

These words of our divine Redeemer and Lawgiver are a part of that wonderful discourse commonly called the sermon on the mount. Having withdrawn from the multitudes, he went up into a mountain, and his disciples came unto him, and he opened his mouth and taught them. And after his resurrection from the dead he appeared unto the eleven disciples, and said unto them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The instructions therefore contained in this discourse, like all gospel addresses, are for the exclusive benefit of the disciples, or believers in our Lord Jesus Christ, throughout all time. None others are susceptible of spiritual instruction, because the natural man can neither receive nor understand the things of the Spirit of God. Every word of our Lord demands the serious attention of all those who truly love him; and Jesus says, "If a man love me, he will keep my words." While it is a blessed and comforting truth that the salvation of the Lord's people is finished, and in no way is affected by their obedience or disobedience, it is equally true that their peace and comfort while here in the world is connected with their faithful observance of those things which Jesus has commanded his inspired apostles to teach them to observe. It is as true now as it was in the time of Israel of old, that the willing and obedient eat the good of the land, while those who refuse and rebel shall dwell in the parched places. "Therefore," says the inspired writer to the Hebrews, "See that ye refuse not him that speaketh. For if they escaped not [temporal judgments from God] who refused him [Moses] that spake on earth, much more shall not we escape [chastisement] if we turn away from him [Jesus] that speaketh from heaven." The disciples of Jesus are known and recognized only so far as they bear the characteristic marks of his true disciples, reflecting his image in the doctrine they maintain, and by their general walk and deportment. We are not at liberty to extend tokens of christian fellowship to any who in their doctrine or walk deny

the only Lord God and our Lord Jesus Christ. The apostle pronounces the benediction only upon those who walk according to the gospel rule, saying, "Peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 16. Only those who do the commandments of Jesus have a right to the privileges of the organized church. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. Our Redeemer has given us a description of those upon whom the blessing of God rests. They are poor in spirit; they mourn on account of sin that dwelleth in them; they are meek; they hunger and thirst after righteousness; they are merciful; they are peacemakers; they are reviled and persecuted by the world, for righteousness' sake, on account of their adherence to the doctrine of God their Savior. These are the salt of the earth. "But if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." Even the disciples of our Redeemer, whom he calls the salt of the earth, may so far lose their savor, and become so filthy from contact with the world, by a disorderly and ungodly walk and conversation, as to be of no benefit to the saints, but rather a blot and reproach, and no longer fit company for them; "for one sinner destroyeth much good."—Eccl. ix. 18. And while in such state the law of Christ cuts them off, and casts them out from the fellowship and communion of the orderly walking disciples, to be trodden under the feet of the men of the world that lieth in wickedness, until God shall give them repentance and destroy the adversaries.

The seed of Abraham which God brought up out of the land of Egypt and established in the goodly land of Canaan, together with the laws and ordinances which he delivered unto them by Moses his servant, were typical of God's spiritual Israel, and of the laws and ordinances delivered unto them by the King in Zion, who has redeemed them by his own precious blood, and has made them kings and priests unto God. God commanded Moses to make an altar unto him, unto which the Israelites, his covenanted people, were commanded to bring their sacrifices and offerings. All the offerings under the law that could be acceptable to God must be such as he had commanded, and must be made only as he directed, and must be offered only upon the altar of the God of Israel. The people, the altar and the offerings were all sanctified, consecrated, or set apart to the Lord God of Israel, who said, "In all places where I record my name, I will come unto thee, and I will bless thee." According to the type thus presented, we learn that all the gifts of the Spirit bestowed upon the spiritual Israel are consecrated to the Lord, and as kings and priests unto God all their spiritual sacrifices are to be presented only at the places

where their God has recorded his name, and to be exercised in strict harmony with the gospel rule. The name of the God of Israel is recorded in the heavenly places, or the New Jerusalem, "the church of the living God, the pillar and ground of the truth;" in harmony with the type, as recorded Psalm lxxvi. 1, 2: "In Judah [which signifies praise] is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psalm cxlix. 1. His name is not recorded in Egypt or Babylon; and John heard a voice from heaven saying, "Come out of her, [Babylon,] my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Can any enlightened child of God view the type or pattern as presented under the former dispensation, and remain in doubt as to the proper and acceptable place of offering their spiritual sacrifices of praise and thanksgiving to the God of their salvation? Can they suppose that it is as acceptable to God for them to sing and pray in the congregations of the dead, spiritually, as in the congregation of saints? Do they not know that the Israelites under the law were unclean and defiled if they but touched a dead body? And are not all bodies dead, except the body or church of Christ? "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

To this antitypical people, altar and offerings we understand our Redeemer to refer in the words quoted at the head of this article. The types and shadows are passed away, and the real substance is found in that kingdom where Jesus sits in the throne of his glory, and his twelve apostles sit upon thrones of judgment. To this antitypical Israel one of these judges has said, "We have an altar, whereof they have no right to eat which serve the tabernacle." Again, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And again, "For ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—Heb. xiii. 10; 1 Peter ii. 5, 9. If then all the saints are made priests unto God and the Father, they all have somewhat to offer. There are truly a diversity of gifts, but all by one and the same Spirit, and all are designed by the Giver to minister instruction and comfort to the spiritual household, and to contribute a revenue of praise to the glory of God's grace. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some apostles,

and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 8, 11, 12. "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."—1 Cor. xiv. 26. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v. 19.

"Bless'd inhabitants of Zion,
Wash'd in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God:
'Tis his love his people raises
Over self to reign as kings;
And as priests, his solemn praises
Each for a thank-offering brings."

But as in the type certain restrictions were made, so also in the antitype are there restrictions. All things are to be done decently and in order, that the beauty and peace of the house may not be marred. None shall dwell in the holy hill of the Lord, where the King of Zion is enthroned, and where the spiritual tribes go up to worship and present their gifts, except those that walk uprightly, according to the gospel, and work righteousness, and speak the truth in their heart; that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.—Psalm xv. 1-3. No saint, be his gift great or small, who comes to the sacred altar to worship, or offer his or her gift, and there remembers that any of the brotherhood has really aught against him, (and we cannot remember unless we really have committed a trespass against him,) has a right to trample upon the feelings of his offended brother by attempting to offer his gift, until he has, in the order and spirit of the gospel, confessed to the offended brother his trespass; after which he is commanded to come and offer his gift. And when confession is thus made by the offender, the offended one is commanded (for the words of Jesus are more than an exhortation) to agree with, or accept the confession that is made by the erring one; and if led by the Spirit, this will invariably be done, and the healing will be perfect. The apostle James speaks of the confession of faults as necessary to a healing, saying, "Confess your faults one to another, and pray one for another, that ye may be healed."—James v. 16. We cannot in truth pray for one another while we cherish in our heart a spirit or feeling of resentment toward one who has trespassed against us. And the dear Redeemer has said to his disciples, "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark xi. 26. That one who is too proud to confess his or her trespasses, fails to present that mark of a true disciple, humility of spirit. Experience, as well as observation, has taught the saints that simply turning from a wicked course, without any confession of wrong done to

another, is not healing a matter, nor is it in harmony with the Spirit of Christ or the order of the gospel. We do not wish to be understood as saying that the Spirit of Christ in an offended brother will lead him to demand of his erring brother a confession by mouth, but that the Spirit of Christ will invariably lead the saints to confess their faults one to another. When the spirit of the gospel is strictly complied with, there will be no "hatchets" to be buried, for the matter will be healed effectually.

But should the "adversary," or the offended one, being led by the spirit of the flesh, refuse to agree with or to accept the humble confession of his brother, he is then himself a transgressor of the law of Zion, and is liable to be delivered to "the judge."

By "the judge" we understand is meant the church of Christ, where Christ is recognized as King, and where his apostles are seated in judgment, as expounders of his law, and are recognized in their official character. "Where two or three are gathered together in my name, there am I in the midst of them," says Jesus.—Matthew xviii. 20. Before this judgment seat all the saints must appear and be judged, and receive according to that which they have done, whether good or bad.

By the expression, "deliver thee to the officer," we understand is meant a subjection to the discipline of the church, to be tried by the decisions of the apostles, as recorded in the New Testament, and acquitted or condemned, as the case may be.

As a disorderly course on the part of the saints is a walking after the flesh, and not after the law of the Spirit of life in Christ Jesus, death is sure to be experienced. Cut off from communion with Christ and his people, truly the saints are cast into prison, from which they cannot deliver themselves; nor is there any deliverance from this prison, in the experience of the saint who has thus transgressed the law, and done despite unto the spirit of grace by refusing to forgive his brother, until the utmost farthing by him is paid; that is, paying all that the law of Christ demands of him. And were it not that Christ is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins, he must forever remain in his prison. But blessed be his name, he hears the groans of these prisoners, humbles them under his rod, and enables them to pay the utmost farthing, giving them the spirit of true humility, causing them to freely confess their faults and follies, and thus restoring to them the joy of his salvation, and also restoring them to the sweet fellowship and confidence of those from whom they had been separated. Thus there is more joy in heaven (the church) over one sinner that repenteth, than over ninety and nine just persons who need no repentance.—Luke xv. 7; Matt. xviii. 13.

When one such transgressor has been delivered to the judge, and the judge has delivered him to the officer,

and he is cast into prison, being separated from the fellowship of the church, according to the law of Zion, he cannot be restored to the privileges of the church until he has complied with the law by paying the "utmost farthing." The law of Christ forbids the church to compromise the matter by accepting less than the law requires. Whenever such are restored to their former standing in the church without repentance being granted them, or confession of fault made, the union must be a mere nominal one, which cannot result in good either to the church or the transgressor, because it is contrary to the perfect law of Christ.

We submit the foregoing to the serious consideration of our readers, praying that the Lord may give unto his children a perfect understanding of his will, and enable them to walk according to the divine rule, that peace and prosperity may abound in their borders, and the name of the Lord be magnified.

EPHESIANS IV. 2.

"FORBEARING one another in love."

The law of our Lord is wonderfully adapted to the condition of his afflicted and poor people in their weakness and frailty as subject to the infirmity of the flesh; and in the simplicity of the gospel as it is in Christ Jesus, this law is written in the heart of every one who is led by the Spirit of God. No labored argument is required to explain to them the intent of this law; neither are they driven by terror to observe its requirements. As it is the direction of that new spirit which is put within them, it is to them a delightful privilege to walk in obedience to its directions. So the prophecy is fulfilled as it is recorded, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezek. xi. 19, 20. But the tempter is ever ready to beguile the dear children, and rob them of their rest by suggesting that they have no right to claim an interest in this precious promise, while they find their old carnal heart (or mind) still working in them, and causing them to groan, being burdened by the fact that they cannot do the things which they would. Instead of this experience being evidence against them, it confirms the genuineness of their hope, not only in that it is in perfect conformity to the record of the trials of the saints as written in the inspired Scriptures, but as showing them to be the very people to whom exclusively the law of Christ can be applicable.

The love of righteousness, which is the fruit of the Spirit in all who are born of God, produces the desire to be perfect even as their Lord is perfect; therefore they hunger and thirst after righteousness, and hate their own life also, because of sin. Now, if they could be holy, as they

desire to be, where could there be any place for the exercise of this godly principle of forbearance? If all were perfect it is evident that there could be nothing to bear with, and forgive one another, as Christ forgave us.—Col. iii. 12, 13. So, in that glorious perfection in which the saints are predestinated to be conformed to the image of their Lord, there can be no occasion for the exercise of this divine fruit of the Spirit, since there will then be no trespass to forbear and no offense to forgive. But while subject to infirmity in the flesh, all the dear children of God have continual need of forbearance and forgiveness, not only from their Lord, before whose judgment seat they always stand, but also from one another. They learn by severe chastening the strict faithfulness of God in executing the law as declared by our Lord, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. vii. 2. And this principle being wrought in them by the Spirit of which they are born, they feel that it is their supreme desire to walk in obedience to it. Their carnal selfishness opposing this law of the Spirit of life in Christ Jesus, develops that warfare of which all the saints have to complain. Feeling their own weakness, and compelled to mourn their frequent failures to do the things which they would, they are well qualified to forbear one another in love. Without this knowledge of their own need of the forbearance of their brethren, and the long-suffering mercy of their forgiving Lord, they could not from their hearts forgive every one his brother their trespasses.—Matt. xviii. 35.

It is not fulfilling this law of the Spirit when we merely say we will forgive the wrong done against us, nor yet, when we by outward action seem to have no resentment against the transgressor, for the Judge before whom we stand knows the secret thoughts of our hearts, and requires holiness in the inward parts. May the power of his grace so rule in our hearts that we may have fervent charity among ourselves, love as brethren, and walk as children of the light. So shall we glorify God in our body, and in our spirit, which are God's. And to our Redeemer's gracious name be all praise forever. Amen.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named persons, will confer a favor by sending the same to this office:

Elder Noah T. Freeman, formerly of Overton, Texas.

J. D. Reelock, formerly of Minola, Texas.

"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.

ORDINATIONS.

THE Regular Baptist Church of Christ called Blue River, in Rusk Co., Ind., of the White Water Association, called for helps to set apart by ordination to the gospel ministry, brother C. R. CLIFFORD. The following churches were represented by messengers, on the third Saturday in May, 1883:

White Water Association—Shiloh Church, James Tyner, Jesse Allen and James Everson. Pleasant Run Church, John Humes. East Fork, Flat Rock and Zion Churches, John Frazee, James Gordon, John Knotts, G. R. Penwell. Lick Creek Church, J. H. Tyner and W. H. Beck. Salem Church, Elder James Martindale, John Allen and Lewis C. Allen. Little Blue River Church, Elder Harvey Wright, James Newhouse and George Wright. Salt Creek Church, Elder Jefferson Cox.

Lebanon Association—Mt. Carmel Church, Elders David Caudel, G. S. Weaver, J. F. Weaver, and brother W. P. Denny. Kill Buck Church, Elder Benjamin Zion. Blue River Church, Louis Osborn and F. Crouch. Mt. Gilead Church, Elder Wm. Curtis and E. Dobbins.

Conn's Creek Association—Bethel Church, Elder Isaac Sawin. Conn's Creek Church, J. P. Campbell, Isaac Trees, and Isaac Carter. Antioch Church, Elder Wm. P. Jones, brethren B. Southard, D. W. Whitehead, Wm. Pearson, E. Campbell.

Indian Creek Association—Bethlehem Church, Elder George Harlan and Caleb Barnum.

The council was organized by choosing Elder Harvey Wright Moderator, and W. H. Beck Clerk.

Brother Clifford was called upon, and gave a full statement of the reason of his hope, his call to the ministry, and his belief in the doctrine taught in the Scriptures by Christ and his apostles. The council expressed themselves as fully satisfied, and proceeded to the ordination in the following order, all the ordained ministers present constituting the presbytery:

Ordination prayer by Elder George S. Weaver, with the laying on of hands and the right hand of fellowship by the presbytery.

Elder Wm. P. Jones to give the charge in a discourse to-morrow at 10 o'clock a. m.

The Clerk was ordered to furnish brother Clifford with a certificate of his ordination, and send a copy of these proceedings to the SIGNS OF THE TIMES.

On motion and second, the council adjourned.

HARVEY WRIGHT, Mod.

W. H. BUCK, Clerk.

At the regular monthly session of the Platte River Church of Old School Predestinarian Baptists, held in the town of Guilford, on Saturday before the second Sunday in May, the following business was had and done:

The order of church business was called for, business unfinished from any former session.

Found brother JOHN P. KELLER chosen by the church at her April session to serve as her Deacon, and his ordination set for May. The following helps were requested to attend: Three Forks of Nodaway sent Elder R. M. Simmons, Deacons Isaac Thurston, S. F. Guthrie and Samuel Hostetter. Sisters Ann Guthrie and Annie Jones.

Elder Isaiah J. Claybaugh was also requested, and present, from Rock Creek Church, of our correspondence, and took his seat with us.

The following members of Platte River Church were present: B. L. Cook, Clerk, J. P. Keller, W. J. Simmons, Sally Simmons, Mary Cook and Martha Graves.

Presbytery was organized by choosing Elder Isaiah J. Claybaugh Moderator, and Elder R. M. Simmons Clerk.

Brother J. P. Keller was then presented, and regularly ordained in the following order:

Elder Claybaugh delivered the ordination prayer.

Laying on of hands and right hand of fellowship by all the Elders and Deacons present.

Charge under the great responsibility by Elder R. M. Simmons.

Benediction by Elder Claybaugh.

I. J. CLAYBAUGH, Mod.

R. M. SIMMONS, Clerk.

PURSUANT to arrangement at her May meeting, the church at Providence, Trimble Co., Ky., at her June meeting, (first Saturday) with the following council proceeded to set apart brother J. W. HOLSCROW as deacon, by prayer and laying on of hands.

From Cane Run, Henry Co., Ky., Elder N. A. Humston.

From Sulphur Fork, Thomas Chitton and Thomas Morgan.

Organized by choosing Elder J. M. Demaree Moderator, and W. C. Sams Clerk.

Examined the qualifications of brother Holscrow, and having satisfactory proof, proceeded to the ordination.

Prayer by Elder Humston, and laying on of hands by the Elders present.

Charge by Elder Humston. On motion, ordered that these proceedings be sent to the SIGNS OF THE TIMES with a request to publish the same.

J. M. DEMAREE, Mod.

W. C. SAMS, Clerk.

THE church at Providence is enjoying a refreshing season from the Lord, having received nine additions by experience, and two by letter. There still is deep and solemn interest prevailing, and others are looked for. May the Lord have all the praise.

In love,

J. M. DEMAREE.

BEING called upon by Hopewell Church of Regular Predestinarian Baptists, to examine and (if thought proper) ordain to the gospel ministry brother T. J. WHITTY, a member of said church, the council was organized by choosing Elder Wm. J. Wheeler Moderator, and brother P. Stout Clerk.

The council, in connection with said church, examined the candidate, and being fully satisfied, proceeded with the ordination.

Ordination prayer by Elder Wyatt Phillips, and laying on of hands by the presbytery.

Charge by Elder James H. Ring.

Right hand of fellowship by the Elders, brethren and sisters, bidding him Godspeed.

WM. J. WHEELER, Mod.

P. STOUT, Clerk.

MENARD Co., Ill., May 19, 1883.

OBITUARY NOTICES.

Harvey A. Blue was born July 18, 1816, and died September 18, 1882, aged 66 years and 2 months. He was married to Emily Bowman, Oct. 6, 1845. There were born to them twelve children, nine of whom are still living. Brother Blue was a worthy member of the Predestinarian Baptist Church for many years, and died in hope of a blessed immortality beyond the grave. He had great bereavements in his last days, having parted with his dear wife, **Emily Blue**, and his eldest daughter, **Emily J. Noaker**. All died, father, mother and eldest daughter, within thirteen months. Thus a family is broken up. Emily Blue was also a member of the church, faithful, and always filling her seat. The church felt the stroke in the death of brother and sister Blue. Sister Blue died October 6, 1881, aged 55 years, 7 months and 9 days. Emily J. Noaker died September 17, 1881. Emily J. was not a member of the church, but expressed a desire to have been baptized with her sister, if she could have been present. Their funerals were all very largely attended and a discourse was preached by Elder G. N. Tusing on each occasion. They have left sorrowing, on this side of the grave, nine children, with a very large circle of relatives and friends, who sorrow not without good hope through grace to meet again in the resurrection morn, when death shall be swallowed up in victory.

ALSO,

DIED—At her residence near Zanesville, Muskingum Co., Ohio, **Martha M. Heskett**. She was born in the state of Virginia, March 10, 1811, emigrated to Ohio in 1859, and departed this life October 9, 1882, aged 70 years, 6 months and 27 days. She united with the Predestinarian Baptist Church, in company with her husband, some forty years prior to her decease, of which she lived a worthy and consistent member until she was called from hence. Her funeral took place from the family residence on the 11th day of

October, and an appropriate discourse was delivered on the occasion by Elder George Burley. Truly sister Heskett was one of the Lord's chosen; she fully showed it forth by her walk and christian deportment.

ALSO,

Thomas J. Morgan died in his 82d year. He was married to Kezia Wilson, September 30, 1824. Himself and wife united with the Predestinarian Baptist Church at Falls of Lickin, and was baptized in the fellowship of the church by Elder G. N. Tusing, on the second Sunday in June, 1876, of which they lived as they died, and died as they lived, beloved by all those who knew them. His funeral took place from the residence of his son, with whom he had staid but a few days, and died very unexpectedly. Elder G. N. Tusing preached a discourse on the occasion, to the comfort and encouragement of the sorrowing friends.

ALSO,

SISTER Frances Johnson, wife of Elder John S. Johnson, deceased, was born January 1, 1810, and died April 22, 1883, aged 73 years, 3 months and 21 days. She lived a consistent and orderly member of the Old School Baptist Church upwards of fifty years. She leaves to mourn their loss, seven children, thirty-eight grandchildren, and six great-grandchildren. Her funeral took place at the Walnut Creek Church, when a discourse was delivered on the occasion by Elder G. N. Tusing, to a very large audience of sorrowing friends and acquaintances. Sister Johnson was truly one of the Lord's faithful ones.

ALSO,

DIED—At his residence in Fairfield County, Ohio, March 11, 1882, **Elijah White**, at the age of 77 years, 9 months and 8 days. Brother White was born in Fredrick Co., Va., June 3, 1804; was married to Sarah Fristoe, May 24, 1830; moved to Ohio in 1831; united with the Predestinarian Baptist Church on the first Sunday in May, 1844, of which he was a faithful and worthy member, much beloved by all who knew him. He always filled his seat when able. Brother White was a great sufferer, his disease being cancer in the face. He endured his sufferings with great patience. He was the father of eleven children, (nine still living) thirty-one grandchildren and four great-grandchildren.

ALSO,

Sarah White, wife of Elijah White, above named, was born July 19, 1812, and died May 26, 1883, aged 70 years, 10 months and 7 days. The deceased was not a member of any church, but was a very pious woman, a good neighbor, and feared God, but felt too unworthy to openly confess her Lord.

Their funerals were largely attended by the many sorrowing friends and neighbors, and discourses were delivered on the occasions by Elder G. N. Tusing, to the comfort of the sorrowing.

By special request it becomes my solemn duty to send for publication a notice of the death of my uncle, **Abraham Creighton**, who was born in Ohio Co., Va., Dec. 6, 1805, emigrated to Delaware Co., Ohio, in September, 1833, and was married to Miss Hannah Hilland, March 12, 1837, with whom he lived a pleasant life until three years ago last August, when she fell asleep in that precious Redeemer in whom she had trusted for many years, leaving my uncle a lonely widower with an only son. On the 19th of April, death, which wealth cannot bribe, nor tears turn aside, entered their quiet dwelling and laid its cold hand upon our dear old uncle, stilled his tongue, and his spirit returned to God who gave it, leaving an only son to mourn the loss of a very kind and tender father. I have thought that his life was bound up in his son's life. His age was 77 years, 4 months and 13 days. Uncle never made a public profession of religion, but was a very close student of the Bible from his early manhood, and was remarkably well informed in that sacred volume of truth, especially the Old Testament. I think I have gained more information in talking with him on the Old Testament Scriptures, than from any other person I have ever talked with. He has attended the meetings of the Predestinarian Baptists for many years. He leaves one son, and one sister older than himself, in Iowa, with numerous distant relatives in a number

of the states. He was a good citizen and neighbor, loved and respected by the community in which he lived for many years. His remains were taken to our meeting house, when I tried to preach a discourse from 1 Peter i. 24, 25, after which they were laid away in the Harlem Cemetery.

As the annual frosts are cropping
Leaves and tendrils from the trees,
So my friends are yearly dropping,
Through old age and dire disease.

With much love to you and the household of faith, I am sincerely yours to serve in the kingdom and patience of our Lord Jesus Christ,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

It becomes my painful duty to forward for publication the obituaries of our dear uncle and aunt, who died at their home near Clearmont's Mill, Harford Co., Md.

Bettie Jenkins, wife of Mr. John W. Jenkins, died of pneumonia, on the morning of March 21, 1883, in the 37th year of her age. Our dear aunt was not a member of the Old School Baptists, but enjoyed their society, and found comfort in reading the SIGNS OF THE TIMES. A few days before her departure, she expressed a wish to see Elder Grafton, and requested him to preach her funeral sermon, which he did to the comfort of the friends. She was a tender wife and mother, and a dear aunt to us girls since the death of our dear mother. Never were a husband and wife more devoted to each other. But God saw best to call them from their little ones and their friends, who loved them dearly. They were married in May, 1876, by Elder S. H. Durand. He had not long to mourn for his dear companion, for only three days elapsed before he was called to pass through the river of death. How mysterious are the ways of providence. May God bless the three little ones, that they may be cared for, and guide their feet in the way of peace, for Jesus sake.

ALSO,

John W. Jenkins died on the morning of March 24, 1883, in the 59th year of his age. Our dear uncle never made a public profession of religion, yet he seemed to enjoy hearing the gospel preached. Often in his letters he spoke of his trust in God, and reminded us to trust in God through our trial, in the loss of our dear mother, his own dear sister. He said, "If we are so belst, when done with the earth, as to hear our good Master say, Come up higher, that will make amends for all our crosses in this world of conflict."

O how we shall our dear uncle and aunt. They toiled hard for their family, but God has called them, I can but hope, to that building which is eternal in the heavens, where the weary are at rest. Thus one by one we go the way of all the earth. The children have lost a loving father and mother, and we an affectionate and true uncle and aunt, to whom we could look for comfort. Uncle's patience and fortitude were amazing to those around him, which may be ascribed to the abundant grace of God in his heart.

Their funeral services were held in the Harford meeting house, and a discourse was preached by Elder Wm. Grafton, after which their remains were laid in the burying ground at that place.

HANNAH MCPHERSON.

DIED—Near Fair Oaks, Orange Co., N. Y., June 9, 1883, sister **Lucy Ann Terry**, aged 77 years, 2 months and 17 days. Sister Terry was born in River Head, Long Island, N. Y., was married to Gabriel Terry, Jan. 25, 1825, and settled in Orange County the same year. She was baptized by the late Elder Gilbert Beebe, in the fellowship of the Middletown and Wallkill Church, in the fall of 1868, where her membership remained till the time of her death. She was esteemed as a mother in Israel, and was dearly beloved by all the saints who had the pleasure of her acquaintance, as well as by a large circle of friends and neighbors, among whom she was a ministering angel in their times of trouble. She leaves four sons and four daughters to mourn her departure. Her end was peaceful. The funeral services were conducted by her pastor, Elder Benton Jenkins, assisted by Elder T. M. Poulson, of Virginia, and her remains were interred in the old Wallkill Cemetery.

DIED—May 7, 1882, brother, **Matthias J. Jaquish**. He was born in the year 1797, in Courtwright, Delaware Co., N. Y. He was first married to Phebe Reynolds, and after her death was married to Mrs. Nancy Maby, whose maiden name was Elliott. His third wife, Julia E. Durland, survives him. Four children by his first wife, and four by his third wife, also survive him. Old age, with dropsy, was considered the cause of his death. He was sick for several weeks. He died without a struggle, in the triumphs of living faith. He was a member of the Old School Baptist Church at Burdett, Schuyler Co., N. Y., for a great many years, was always ready to defend the truth, ascribing salvation to God alone.

M. VAIL.

WAVERLY, N. Y.

DIED—Near Elder Branch, Texas, August 30, 1882, **Plato Wood**, son of Mr. W. R. and Mrs. M. E. Wood, aged 3 years, 8 months and 2 days.

Dear mother, Plato is not dead, but sleepeth. An angel form walks o'er the earth, and takes our fairest, sweetest ones away, leaving our hearts so desolate, and then we call them dead. But in the paradise of God they bloom in immortal bowers.

Your sister in tribulation,
MAHALA SPURGIN.

ASSOCIATIONAL.

The White Water Association of Old School Baptists will be held at the Shiloh Church, Hancock Co., Ind., commencing on Wednesday before the second Sunday in August, 1883.

Brethren coming by rail on the road running from Cincinnati and Indianapolis, via Connersville and Rushville, will get off at Morristown, where they will be met with conveyance on Tuesday before the meeting.

These coming on the Chicago, St. Louis & Pittsburgh R. R., (Old Central) will stop at Greenfield, where I live, and I will care for all who come this way. Going west, 9.12 a. m., 5 p. m., and 9.57 p. m. Going east, 5.42 a. m., 12.05 p. m., 5.50 p. m., and 6.08 p. m.

We will be glad to have as many of our eastern brethren come as can.

D. H. GOBLE.

The Old School Predestinarian Baptist Association called Des Moines River, will be held with Round Pararie Church, seven miles south-east of Fairfield, Jefferson Co., Iowa, commencing on Saturday before the second Sunday in August, 1883.

Those coming from the east, west, north or south by rail, will be met at Fairfield. Those coming by way of Ft. Madison will take the narrow guage road for Long View. Friends will be met at both places on Friday, and taken to places of entertainment. We hope to see as many of our ministering brethren present as can come, and all others who love the truth.

ALFRED WRIGHT.

YEARLY MEETINGS.

A YEARLY or two days meeting is appointed to be held with the church of Halcott, Greene Co., N. Y., on the second Saturday and Sunday in July, (7th and 8th) 1883. A general invitation is extended to brethren and friends.

J. H. SCUDDER.

RECEIVED FOR THE CHURCH HISTORY.

J B Turner 2, E N Holly 2, J D H Price 4, Mrs D G Carter 2.—Total \$8.00.

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TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., JULY 15, 1883.

NO. 14.

POETRY.

GENESIS XLV. 24.

"SEE that ye fall not out by the way."

Joseph's brethren were made ashamed that day in his presence, and now there was danger of crimination and recrimination, as to which was the most to be blamed. To prevent this, he tells them that God was overruling all for good; and that as all were guilty, so all should be still, each one penitent for his own fault, and humbled before God and in the presence of each other.

O! wherefore accuse ye your brother,
Forgetting your own ill design?
Why blame with reproaches another
For the fault that also is thine?

If there should be any among us
Wholly free from the guilt and the shame,
Who has come out of conflict victorious,
Then that one his brother may blame.

Since we all have need of forgiveness,
Having all of us gone far astray,
What need to weigh with exactness
Which is most to be blamed by the way?

But rather let each one remember
That perhaps equal guilt is his own;
Let him strive with earnest endeavor
That now words of peace shall be sown.

With anger and strife 'tis sufficient
In the past that our hearts have been fill'd;
Let us now be kindly and patient,
And envy and anger be still'd.

We are told to be kind and forbearing,
To remember how weak are we all;
Then let each for the other be caring,
Lest our brother should stumble and fall.

In guarding the weak one beside us,
We also our own steps shall guide;
In the presence of foes that deride us,
Within us great peace shall abide.

Has our Brother the Elder forgiven,
Against whom our sin was so vile?
Let us see then that we are not driven
To dispute as we journey the while.

F. A. CHICK.

REISTERSTOWN, Md., June 30, 1883.

CORRESPONDENCE.

WASHINGTON C. H., Ohio, June 13, 1883.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN IN CHRIST:—No one knows, but he who has been tried, the degree of weakness and trembling with which I attempt to write out what I hope is the work of the Lord in the salvation of one of the called according to his purpose. I have, I confess, several times failed to send my remittance promptly, for the reason that I could not send it alone, but with it desired to bear testimony, as a witness, to the Father's will in earth. I prize the SIGNS very much. It often comes finding me hungry, thirsty and weary, and wondering if there is any one like me. And in reading it, I find that the road which I have traveled in is marked out by others. It seems it hath pleased him who doeth all things well to choose me in the furnace of affliction. I cannot remember when I was not concerned, or when I did not realize that the end

must come, and that there must be a change before I could stand before the judgment seat justified. I cannot think I realized the full meaning of these things, but I was at rest. My inability to mark out definitely where and when the Lord began a good work in me has for many years deterred me from trying to tell what I hope it has pleased him to do for my poor soul. I well remember my first experience in knowing what a guilty conscience was; but whether it was a divine conviction of sin, or was occasioned by the circumstances attending it, I cannot yet tell. I could not have been more than five years old. My parents left home one day, and my brothers and myself were playing, when some disagreement arose, which resulted in my raising a broom to strike a brother younger by one year than myself. As I raised the handle over my head, it struck the clock and broke it. This stopped the quarrel. When mother came home she sought the offender. I thought it a dreadful offense, and to shield myself from punishment I told a falsehood, saying it was my brother that did it, reasoning in my mind that he was the cause of my raising the broom. He stood by and said nothing. O how often I have wished he had denied it, and I had received the punishment then and there. But no, it was understood that Effie (as we called him) did it. The glass did not fall out, but stands to-day as a witness against me. My brother died a year or so after. I was imprisoned by my guilt, but no one knew it but myself. I had not courage to tell it. I suffered more than I can describe. I never confessed it till the day I was baptized. I felt that I could never make a profession with this guilt on my soul. But when I told mother of it, she did not seem to regard it as I had. But the weight left me, and the witness does not affect me; yet I feel ashamed still. It taught me a lesson. After this when I was guilty, I found it most convenient to confess it as early as possible, which generally removes the felt sense of guilt. Perhaps I do wrong in including this circumstance, but it had such a strong effect on me and my life that I could not well leave it out.

When but a little girl I had serious thoughts of the judgment, and of everything pertaining thereto. My parents being Old School Baptists, and their house a home for the brethren, they often met together and conversed on the Scriptures, especially my mother, who was strong in the Lord, contending earnestly for the

faith once delivered to the saints. Although these things were a mystery to me then, since the Master has, as I hope, taught me the same wonderful lesson, it all comes back to me with fond remembrance. But that dread and fear of death, hell and the judgment, haunted me. I have often, when they would be conversing on the book of Revelation, gone to bed and stopped my ears to keep from hearing of the judgment and the end of the world. Then I would dream of the world coming to an end. Once I remember dreaming of the heavens falling to the earth, crushing out my existence. I struggled to be a good girl, for I thought we were judged according to the deeds of the body. I made many resolutions, that I might gain the favor of God, and so escape condemnation and being cast into hell, which burned with fire and brimstone. But I could not be perfect. I would forget and could see wherein I sinned, though a child in years. My mother's father lived with us, whom I considered as near perfection as any got to be. I would try to be like him, that I might gain favor. But I could not feel that I gained any ground. When I was about thirteen years old, my parents moved to Washington, and there being no Old School Baptist Church there, they attended the New School. I went with them sometimes, until they held something like a protracted meeting, and began preaching hell and damnation. Then I quit going, for it distressed me so that I could not rest. I avoided everything that reminded me of them. I never told any one of my feelings. I was ashamed of them. I thought no one else had such feelings, and it must be because I was bad. About this time a great comet appeared in the heavens, and after sunset it was so brilliant that the light from it was equal to moonlight, only more like firelight. I never can forget the terror I suffered while it was visible. I would not go out of the house after sunset if I could help it; and then, if forced to go by my parents' request, I did not dare acknowledge my cowardice. I would put a sun-bonnet on my head, and pull it down over my eyes. I could not bear to raise my eyes to view and admire it as others did. I felt the same in regard to lightning. It produced great fear in me. I used every means to avoid it. It seemed there was a great Being behind these wonderful and dreadful (to me) demonstrations of a mighty power, which filled me with fear and quaking. About this time I was attacked with typhoid fever. I felt bad for a week

before I admitted I was sick, but took medicine secretly, for I was afraid I would die. I begged the Lord to save me. At last I became so low that I could see my mother was alarmed about me. She did not know of my own fear. I pleaded that I might be spared, making promises to the Lord that if he would spare me, I would live a better life. Mother came and sat down by my bed, and began talking to me. She asked me if I was afraid to die. I did not answer for some time. I did not want to admit my own cowardice, nor to discourage her, so I only answered, "Not much." I thought good people were never afraid to die. I soon took a change for the better, but it was a long time before I felt like myself. But where were my promises? So I find it to-day. We never call upon the Lord until it is the "last resort." I traveled on in the same road that I had before. As I got older, and mingled with young company, who were lively and thoughtless, seemingly I was as lively as any, to all outward appearances. But there seemed to be a voice within that never left me, which caused me to consider where I was and what I was doing. Often when in the midst of gayety and laughter, a dreadful feeling would come over me suddenly, checking me, and, as I thought, causing my countenance to change to that of sadness. I have never enjoyed the things of the world in their fullness on account of this monitor within, which seemed to be ever warning me to beware of the allurements of the world, many of which I have come in contact with. I do not say that I have never been ensnared and taken; but when exposed to temptation, it seemed to warn me of it, and of the consequences; and after yielding to a degree, persuading myself that I could repent and never do so again, then would come the consequences. I was afraid of any one who tried to force me into a profession of religion, but there was a secret feeling away down in my heart that caused me at times to wish I was a christian, yet I felt helpless as to attaining that state; for I had read that there had to be a change, and I did not know how I could bring about that change. I could find plenty of commands for the christian to follow, but they did not seem to apply to me. Try as hard as I could, there seemed to be no power in it.

This brings me to the time of the breaking out of the war, which was a great source of mourning to all, and those who had a God felt the im-

pression to call upon him for strength and comfort. Our loved ones were called away to battle, and destruction seemed to stare us in the face. My mind became more impressed as to the uncertainty of life and transient things. I began to seek some source of help. I did not feel that I could communicate my feelings to any one. I was ashamed of them. I thought no one but a christian could pray. I had breathed a petition for help and protection to those who were exposed to dangers and privations, but to assume a position of formal prayer, I did not dare. In 1863 I was married, at the age of nineteen. My husband had lost his right hand in the service, and thinking he could not go into the service again, I consented to our marriage, though I had not expected to marry until I had arrived at the age of maturity. To my dismay, my husband was not content to remain quiet, and as soon as he recovered of his wound, went into the invalid corps for garrison duty, which was stationed at Cincinnati, Ohio. I was with him there ten months, when he received the commission of field officer, signed by the President, and was likely to be ordered to the front again. This seemed too much for me. I grieved much. He was ordered to Washington, D. C., and as soon as settled there in command of Camp Casey, sent for me. I speak of these things because it was my first experience in battling with the world. I had always been at home, was raised for the most part on a farm, and was entirely ignorant of anything beyond that. The change was great, and I was not ready for it, and it caused a great deal of trouble in my mind. I had heart trials now. Though my husband was as kind as could be, I could not be happy. I wanted things my way. My ideal of happiness was to live a quiet, secluded life; but this was not the case now. I must be brought into public, which was never agreeable to my nature, to battle with realities, to see what was in the world, and to mingle with all classes of people. I soon realized the difference between myself and others, but could not tell why, or which was the better of the two. Here temptations began. I had a desire to be passive, and entered the general current. I found I did not fit there. I felt out of place, and was not happy, while my guardian hovered about me, whispering, "Beware." I became miserable to myself, and caused my husband to be unhappy. I did not know the cause, but thought it was on account of worldly dissappointments. I came to the conclusion that I was disagreeable in every way, and felt that every one else considered me so. When so cast down, feeling my troubles greater than I could bear, I felt an impression to read the Bible, to see if there was any comfort to be found there. I would often say to myself, "If I was only born again." And I would spend hours in weeping. My husband, when he would find me, would ask me the cause, but I could only cling to him, saying, "I am in trouble." He tried to convince me

that it was little things I brooded over, until they became great, and said he could tell beforehand when I was going to have the "blues," as he termed my seasons of trouble. I did not wish to do so. It was wearing me out. I fell away in flesh, and was miserable in the extreme. When in society I always wore a cheerful exterior, to hide all these things; but as soon as alone, it was only the greater for this suppression. My husband did all in his power to make me happy, but it had no effect to dispel my inward gloom. I remained with him until he went to the front. During this time I learned some very important lessons, in learning of the many allurements and temptations one may be exposed to. There are many who believe it is no trouble to resist temptation, because they never have tried. They are ignorant of what is in the world, and of what a simple and harmless garb is donned by some of the worst sins extant in the world. It takes one who has endured these trials and conflicts to know how to pity and forgive those who are likewise tempted. My experience in this way has convinced me that none can withstand the temptations of the world, but by the grace of God. Let none boast of their strength. How thankful I now feel for the hovering of that keeping power that had followed me from a child, warning and whispering, "Beware," many times keeping me when I was ignorant of danger until it had passed. I came home from Washington, and went to house-keeping alone. I was not contented, for it seemed there was no happiness for me, let me be situated as I would. There was a void in my heart, and always something to trouble me. I got no better, but worse. My mind dwelt on the subject of religion to some extent, but I had no idea of this being the source of my troubles. My health became so poor that I thought some disease was preying upon me, and death seemed to stare me in the face. The fear of death haunted and tortured me. Turn where I might, every sign came to me saying, "Death is near. And what after death?" I got so weak that my physician would say, "I cannot understand why you are so weak. There seems to be no cause, nor symptoms of disease." I was worthless in every way. I would shut my eyes, and try to look beyond the grave; but there was no hope of the world to come, and this world would be well rid of me. My husband got an old edition (three volumes) of Bunyan's works, which contained his experience, which was something like mine. This gave me the faintest hope that it might be of divine origin. I dreamed one night of being in a finely furnished two-story house. I was standing at the foot of the stairs in a hall below, and a woman was standing at the top of the stairs, looking down on me; and this person, with a smile on her countenance, beckoned to me with her hand, and said, "Come up higher." Just then I awoke. I was so frightened that I shook like an aspen. I

got up and dressed, to try to recover my composure, but I could not get it off my mind. It seemed to me to be a warning of death, and the time seemed to be limited to one year. I awoke my husband, and tried to tell him my dream; but he said it was because I was nervous. He tried to divert my mind. O how I suffered! I expected not to live longer than that year, when I must stand before the Judge whom I feared. I was afraid my friends would discover my wretchedness, and I tried to hide it all. The New School Baptists were intimate with us on account of my sister-in-law living with us and being a member of their church. They seemed to expect I would join them, but I do not know why. The preacher asked me one day if I ever prayed. It confused me so that I did not know how to answer. I told him I did not know; for I could not deny trying; but I did not know what true prayer was. I felt lonesome and forsaken. I felt a disposition to seek some haven of rest. The first effort I made, my husband being an "Odd Fellow," I was initiated into the "Daughters of Rebecca," which proved a failure. The monitor was there, and I was ill at ease. I could only respect my brother. I could not feel that love which my heart craved so much. My next attempt to find a place to call home was to attend the Presbyterian Church, praying as I went that I might find something to fill me. They began by praising the Lord for his great goodness in the salvation of man, but at last exhorted all to come now, while the Lord was willing to save; to come ere it was too late. Had I not exhausted all my strength in trying to find a source of help? This called for that which I had not. I never went back. Other trials were now besetting me. It seemed that all things conspired against me; that the storm and flood would surely overwhelm me. As the members of the Old School Baptist Church at Paint Creek had to pass through our town, they often came to our house. I had always been used to them, so that I now sometimes went with them to their meetings. Father and mother were members there, so that I had an excuse. Nothing that was said seemed to interest me so much. But there was something about this body which attracted me. To see the simplicity of actions and dress, and a general undercurrent of love prevailing, I felt away off from them, and that they were rich beside me. It filled me with a desire to understand the cause of this feeling. I still doubted that what I had been passing through had anything to do with the salvation of my soul. I sometimes wondered if any who had met with a change felt as I did. I dreamed one night that my troubles were great upon me, and that there was an impression of guilt from lack of duty of some kind, which was the cause of a great deal of my afflictions; that they were chastenings from God. I thought in my dream that I was at a place where Elder J. Parker was, and it occurred to me, I

will go and tell him of my troubles, and ask him if it can be possible that this is the Lord's work, and that I am living in disobedience. The very next morning after I had this dream, greater trials assailed me. I felt ready to sink in despair. I threw myself upon my face on a bed, and my heart was melted in prayer to God for help, (for none else was able,) and to make my way plain before me. This was the first time that I was ever certain about all my travel of soul being a work of grace. In an instant my burden was gone. I felt like a new creature. Everything seemed to wear a new aspect, and my prevailing thought was, "Can it be me that the Lord has been pleased to look down upon?" My whole heart has been led out in praise to the mighty Conqueror and Friend to unworthy worms of the dust. My first impulse was to go to Elder Parker, to see if he could confirm my mind in regard to my duty. I did so, a week from that time. I had not the courage to tell him frankly that the Lord had made himself known to me, but stammered something that he seemed to understand, for his reply was, "For we know that we have passed from death unto life, because we love the brethren." He seemed to be overjoyed. His reply seemed to take the scales from my eyes, for now I felt very near to them. How longingly I had viewed them from a distance. I felt anxious to offer myself to the church, and if received, be baptized. But it was two months before an opportunity offered, which was in January, 1879. I had not strength to go forward until the second invitation was given. O how little and insignificant I felt to be. I do not remember a word I said to the church, to convince them of my right to become one of them, but they received me kindly. I had carefully concealed my thoughts from others. My mother said she had never thought of my joining the church. A short time before I came to the church, my mother came in suddenly and found my Bible lying handy, and asked, "Who reads the Bible here?" I had not courage to tell her the truth, but said, "The children had it." Why will the Lord's children lie, to conceal their interest in spiritual things? After another sister and I were baptized, we went to brother Ira Yoceman's and dressed, and while in the room my mother came in, and as she crossed the room she quoted the Scripture, "He that believeth shall not make haste." I do not know why she thought of it, but it was to me as the cock crowing. Here doubts assailed me. But I told no one. I wondered if I had made haste. I had a good degree of enjoyment with the brethren. I craved a knowledge of divine things, and availed myself of every opportunity of hearing. But my joy was not full. It seemed that a darkness and gloom overshadowed me for about eight years after I made a profession, when it pleased the Lord to loose the shackles which bound me. I have passed through much tribulation.

But when the wind was raging and waves rolled high, then would come the voice of one walking upon the water, "Peace, be still." "It is I, be not afraid." How different now. All things combined cannot make us afraid when the Captain of our salvation is near. I have come to the conclusion that we may make haste, but I cannot explain now.

I tried hard to write a short letter, but after half a dozen efforts, failed, and had to yield to an effort to bear witness to what I hope the Lord has done for me. I have felt impressed for several years to try to write, but I felt so weak to tell anything as it should be, that I feared I might make confusion of the matter. Now if you judge it worthy a place in our paper, you can publish it. If not, all right.

For the benefit of many brethren who feel an anxious care for our much beloved and afflicted sister, Mary Parker, I will say, I live about eleven miles from her, and visit her as often as my circumstances will admit. I heard from her twice this week. Although she is better than usual, it does not seem possible that flesh could endure so much suffering and pain. But the patience she manifests is wonderful to behold. She does not murmur as much as many do with trifling afflictions. But the trials and sorrows of others never escape her notice. She is always seeking the comfort of others. She has dark seasons, but she sometimes tells me of her seasons of joy, when she almost leaves earthly things, in contemplation of heavenly things. I had a letter from her two days ago, overflowing with her expressions of love and gratitude to the brethren, and to the Giver of all good for the blessings bestowed upon her. She loves to receive letters from the brethren, which cheer her lonely way, reminding her that she is not forgotten. Her address is New Holland, Pickaway Co., Ohio.

Your sister in hope of eternal life,
CORDIE A. YEOMAN.

PLANTSVILLE, Conn., May 5, 1883.

DEAR BRETHREN BEEBE:—The inclosed letter is the experience of my daughter. Although she is not a member of the visible church, I have long felt that in heart she was one with us. I place her experience at your disposal, to publish or not, as you see fit. Truly I feel that God's ways are mysterious, and only as we pass through great and severe trials can we feel and realize that "All things work together for good to them that love God, to them who are the called according to his purpose." I feel like ascribing all praise, glory and thanksgiving unto him who has redeemed and washed me in his own precious blood.

Very sincerely yours in christian fellowship,
SARAH J. CLARK.

PLANTSVILLE, Conn., March 18, 1883.

I WAS but twelve years of age when I first felt the weight of sin. It seemed as though I had done something terrible, for which I could nev-

er be forgiven. Yet I was not conscious of doing anything unusually wrong or sinful; but something seemed to tell me that I was a great sinner, one of the worst persons that ever lived, and that God was very angry with me. For an hour it seemed as though I suffered more than I ever did before or ever have since, from the feeling and sense of weight and oppression that overcame me. Finally I remembered that I had been taught that God was willing to forgive all those who prayed to him for forgiveness, and that secret prayer was the most acceptable. I therefore went to a dark closet and sought the Lord in prayer. And as I now look back, I can feel as I did then, that it was the first prayer I ever made, though I had been in the habit of praying in form every night from my earliest recollection. While on my bended knees a feeling of rest and peace came over me, and words fail to express the relief and gladness I felt. And when I came out into the sunshine again, how changed everything seemed. This was the first I had ever experienced of the greatness of sin, and the first that I realized the power of God and the sweetness of forgiveness. But where have I wandered since? How far astray! going as far as a sheep can go, toiling in a desert waste and wandering in a solitary way. But the Lord has been very gracious, leading me in ways that I knew not, at times hiding his face from me, and then revealing himself to me in the fullness of his love and mercy. There have been long seasons of drouth, and I have strayed very far away from the Spring of living water. I have made myself idols, and in life and act have crucified my Lord. Yet one by one these idols have been put under my feet, and robbed of their power and earthly beauty. One by one the stones of the temple which I had built from the works of self-righteousness have been laid low. And as in thought I go back, step by step, and review the past, and see how prone I was to wander in the avenues of sin and darkness, I can but marvel at the mysterious manner in which I have been led. Surely God's ways are mysterious and past finding out. After my first deliverance from the bondage of sin, I enjoyed a short season of rest and peace, yet all the time was anxious, lest some one should question me, for I had a great horror of being catechised. Yet I remember that I listened to all conversations on religious subjects with deep interest and a great desire to hear all I could. But being a child in years, as well as experience, and surrounded by those who knew little of the new birth, and such as could not endure sound doctrine, though God was able to keep me, yet he permitted me to wander away from the truth and light as it is in Christ Jesus, and drift into a way of my own fleshly seeking; and that way was death. It seemed that all the light and hope I had ever received went out, and that it would never return again. I remained in this trance for

nearly two years, when the Second Adventists began to hold revival meetings in our neighborhood. I began to attend them. My young associates began to feel the influence of these earthly agonizers, until I felt almost alone on my way to everlasting torment. All the exhorting and prayers of friends, and repeated invitations to "stand up for Jesus," proved in vain, until one evening, the very last of the meetings, a minister, who, I believe, knew something of the truth, arose and spoke. He evidently believed in a power that was greater than revivals, for he preached very differently from any one that had before spoken. Could it be that I knew and caught the sound from afar, and that it seemed familiar? "Your blood is not on my hands if you are lost," was the subject of his discourse. To me there was a power in that sermon which aroused me to the condition of my soul. I went back in thought to my former experience and lived over again the feeling that I at that time labored under. But now I did not wish to conceal my desire for better things. I only wanted to sing the praises of my Redeemer. I was urged to unite with those people, for they said such a minister had converted me. But I could not see my way clear to unite with them, so of course in their estimation I soon became a subject for prayer, for I evidently had not been converted clear through. My relatives (except my mother, who is a Primitive Baptist), were Congregationalists, so I soon found my way into that denomination, and became a member of the Sunday School, and endeavored to work my passage all along the road to heaven; and my reward, when I got there, would be according to the amount of work accomplished while laboring in "Christ's vineyard." O delusive teaching! It was about this time that I used to accompany my mother to the Old School Baptist Association. I heard an occasional sermon of this (to me) absurd doctrine, and how I detested it. But how very precious has it since become. I went with my mother the first time simply to accompany her. I did not care to hear any such doctrine preached, for while I held the Adventists at a distance, and had little respect for the Congregationalists, yet the Old School Baptists were worse than anything ever invented. In my eyes they were too uncharitable and bigoted to approach anything like christianity. Yet from time to time, as I attended their associations, I was secretly convinced that I was more in sympathy with these peculiar people than I was willing to admit. But whenever I was told that my talk and experience was leading that way, I jealously fought against it, and pronounced myself independent in thought. Yet, fight against it as I would, I was always interested in this persecuted sect. But the more I tried to harmonize the doctrine of election and free moral agency, the more bewildered I became, and the more entangled in the labyrinth of

uncertainty and doubt. At this period I was living in a very hot-bed of Arminianism, for I was then attending a boarding school where the rules necessitated my attendance at church, Sunday School, Bible class, young ladies' prayer meeting, and church prayer meeting, besides being obliged to learn portions of Scripture to recite at stated times. But I felt I was growing worse. I was at variance with pupils and teachers, for they were all so good, making long prayers, giving to missions, that the gospel might be carried to the heathen, and so deeply interested in missionary labor, and so zealously working and performing the religious duties imposed upon them. Why was I so different? I seemed to stand alone. They must be right, and I wrong. Yet it seemed to me that their religion was built on a foundation of sand. Then the question came to me, Where do you stand? I was then led to examine the Scriptures, and a prayer went up from my heart, "O Lord, teach me the right way, give me an understanding heart, a hearing ear and a teachable spirit, but keep me from being led about, to and fro, by the teachings of men; and when I know the way and the truth, help me to walk and abide therein." The Bible now became to me a new book, though certain portions were only revealed from time to time; yet this satisfied me for a while, until the tempter appeared in a new form. I felt that my heart had never been changed, and that I was yet in my sins. I was convinced from the fact that if my salvation had been of God, I could not have gone so far astray, or lived so far from him. For days I was surrounded by darkness. I wanted to be converted, I desired to feel the presence and sustaining strength of the Lord, but how could it be? The gloom of despair settled upon me, for I was so vile, so unworthy, such a hypocrite, being deceived myself, and deceiving others. But God is merciful. Again he threw his mantle of love about me, and to my broken and contrite heart came these words, "By grace are ye saved." The light dawned and peace was restored. Why, look at the wanderings of the children of Israel. Their God is your God, the same yesterday, to-day, and forever. I beheld how the tabernacle of carnal works must fall to the ground, how our self-righteousnesses are as filthy rags, and how nothing but God's word will stand, from everlasting to everlasting. When I returned home from school I was perplexed to know whether to attend the Congregational meeting, as formerly, (for I was persuaded of their mixed doctrine) or whether to remain at home on Sunday. I was yet a captive in Babylon, for I was permitted to counsel with my own reasoning, and gave ear to the persuasion of friends that it was my duty to go for influence's sake. And influence caused me after a time to become a teacher in the Sunday School. I labored in this capacity for a year and a half, being deluded with the idea that in all the pulpit oratory

there was some truth, and that as I was so far from any gospel organization, it was my duty to attend here and pick out the good from the bad, or the crumbs of truth from the false that I heard. It was during this season of duty-serving that it was my privilege to occasionally hear a gospel sermon from some of the Old School Baptists; for by this time I felt that these people, everywhere spoken against, were nearer the truth than any other denomination, although at that time I failed to see the necessity of there being any one established visible church. I believed there were the elect scattered through all the denominations, and God knew who they were, and would judge and separate as it seemed best in his sight. But I soon found the burden laid upon me was heavy. The yoke was not easy. It was the Father's good will that the scales should fall from my eyes. I was lending my influence to give God-speed to a false doctrine. Were not these the people who had a form of godliness, but denied the power thereof? I read their character in the twenty-third chapter of Matthew. A great horror seized me, for I was named as one of them. I seemed walled in on every side. I was in a desert place, in a dry and parched land. I tried to ease my conscience with the thought that I had been conscientious, for I had taught my class what I believed, and had been emboldened to speak my true sentiments many times in opposition to the "creed." But my conscience would not be stilled, for the command came as with power, "Come out from them and be separate." I had been drifting about in gloomy depths so long that I was willing to do my Master's bidding. And truly his way is not the way of the world. My leaving the class and coming out made no little stir. Flattering comments were made to lure me back, but I felt to exclaim, "Be not again entangled with the yoke of bondage." In the eyes of many I then "fell from grace," and in their estimation my light then went out, and has been hidden under a bushel ever since. "But thanks be unto God for his unspeakable gift." Truly his mercy endureth forever. When worldly friends forsake us, and we fall and sink under the burden of sin and distress of self-loathing, how gracious is our God and Savior, who hath blessed us with all spiritual blessings in heavenly places in Christ. These blessings do not depend on works of ours, but "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." Such is the free and gracious gift of the all-wise Creator, who knoweth the needs of his children. Surely he gives us beauty for ashes, and the oil of joy for mourning. When I came out from among those people, another warfare began, for many and long were the arguments I had in order to explain my position. I did not expect to convince any one, or convert them to my belief, but I felt eager to maintain

the position I had taken, and I desired only to stand up for the "faith once delivered to the saints." I felt the strength and beauty of the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." My Savior and Redeemer was one who changed not. He in his infinite wisdom and divine love and power had promised rest to the weary. His yoke was easy and his burden light. And when those idolaters and "instruments of God" came to me with reproofs, and tried to lay on me their bundle of dead works, I could not keep silent. I must speak. The Lord kept me, and enabled me to declare his wonderful love and grace. And while they were unconvinced, they were silenced, and sadly shook their heads over me for believing such an "old-fashioned, peculiar and unjust doctrine." To the workers of self-righteousness it was a matter of lamentation. But how my soul rejoices that I have been kept through all these trials. I find no consolation in attending those temples of dead works. The dry husks of Babylon fail to feed my hungry soul. Truly the Lord has brought me to his banqueting house, and his banner over me is love. The world may misjudge my daily walk, but the Lord knoweth all. When hungering, he feeds me with heavenly manna; when thirsting, he causeth me to partake of living waters; when panting and famishing, and I have, because of the old, carnal nature, been wandering about in a wilderness of woe, he leads me forth into green pastures, and beside still waters; when groping about in the avenues of darkness, he suddenly blesses me with songs in the night, and my heart goes out in prayer, "Lord, abide with me." Though in a little wrath he hides his face for a time, yet with loving kindness will he have mercy on us. How full of praise I feel that he has power to change the leper's spots, and to melt a heart of stone. For if it was not for this wonderful power, then must I be of all persons most miserable; for nothing good have I, whereby his grace to claim. It was when convalescing from a severe illness that I enjoyed the greatest spiritual blessing that it was ever my privilege to pass through. How near and precious the Lord seemed. It was at that time I beheld him in sovereign power and majesty. I then saw election in its beauty and glory. It was when brought low, in the vale of humiliation, that I received the greatest tokens of his love and mercy. It is when passing through a cloud of darkness, that he lets in a flood of light; when lowest in affliction, that the promises seem so near and precious; when under heavy trials, that I receive the greatest blessings. This would seem like foolishness to the natural mind; but has not our sovereign King declared that the weak and the foolish things are taken to confound the mighty? Thus far have I been brought on life's pilgrimage, sometimes on the crest of the wave, sometimes in the trough of

despair, sometimes on the mount, where I behold Zion as afar off, and yet as near. Again I am crushed and broken in spirit, when I can only pray as did the publican, "God, be merciful to me, a sinner." How vain and empty do the things of earth appear, where all is vanity and vexation of spirit. For what is life? It is but a vapor, which appeareth for a little time, and then passeth away. And what am I? And where would I be but for the grace of God? I feel to exclaim, "Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged." And that rock is Christ, the source of deliverance, the strong tower of defence, the rock that is higher than I, a shelter and shield, as the shadow of a great rock in a weary land. Up out of the horrible pit and miry clay I could not work my way; for I was chained down in that sink of corruption, and nothing but the grace of God could deliver me. And when groaning in sin, and tempest-tossed, with dark clouds threatening on every side, suddenly the wind cometh, and bloweth where it listeth, so he restoreth my soul, and I am led forth into a place of broad rivers and streams. When reading the experience of those who are Zionward bound, my own life looks so barren, and my experience seems so meager beside the rich and full experiences of others, that I drift into a sea of doubt, and feel that I am deceived, and that my experience is but an hallucination. But again I recognize this as a temptation and trial that must needs be. Thus after all my wanderings into by and forbidden paths, after the continual denying of my Lord, I can only rest on his promises, and trust in his strength to sustain and guide my straying feet; for of myself I can do nothing. And my prayer is that I may be kept waiting upon the Lord, and numbered with the redeemed of the Lord, who "shall return and come with singing unto Zion, and everlasting joy shall be upon their head. They shall obtain joy and gladness, and sorrow and mourning shall flee away."

R. C. P.

"EVERY branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John xv. 2.

These are the words of our Lord, when he was here on earth, to his disciples, teaching them of the things concerning his kingdom and of himself, they being not only subjects, but also inheritors of the kingdom which he appointed them. And when he speaks of the vine and its branches, it may more particularly refer to his kingdom or church as set up here on earth, of which he is the life, and of which life every branch partakes; for it is here in this world that we endure affliction and chastening, or that the branch is purged or taken away. "For he shall gather out of his kingdom all things that offend, and them which do iniquity." Like some of whom Paul speaks, who were "delivered unto Satan for the destruction of the flesh, that the spirit

may be saved in the day of the Lord Jesus." So every branch, even though it be in him, that beareth not fruit, he taketh away. It is in the vine, just the same as the fruit-bearing branch is a part of the vine, deriving its life and strength from it; but it does not bear or manifest fruit by which the Father is glorified, so he taketh it away. Not that it is eternally lost, for that one eternal life of the vine which pervades all the branches can never be lost; but it is separated, like as a member is separated from the church here, having become unprofitable. And it is the Father who taketh it away. For he, our Lord, who was here manifest in the flesh, said, "I am the vine, ye are the branches." "My Father is the husbandman." "I am the true vine." We read of the vine of Sodom, and of the vine of the earth, but here is the true vine. "My Father is the husbandman." It is his peculiar care. "Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Though it may endure many cold and chilling scenes, many cold and cruel blasts, tossed with many a fierce, wild storm, whatever the vine endures, that, in a measure, each living branch endures; for so closely are they united, that where the one is, there also will the other be. And the husbandman is always near, and at the appointed season he sends his dew upon it. Though the poor branch may have been so purged that it has but very little appearance of life or fruit, yet when the dew or enlivening grace of God falls upon it, it will revive. The Sun of Righteousness ariseth upon it, bringing life and warmth; and he calls the winds from the north and south to awake and blow upon it. The Spirit of the Lord causes it to put forth. He sends upon it the early and the latter rains, the washing of regeneration and renewing of the Holy Ghost, which is shed upon us abundantly through Jesus Christ our Lord. When the time of refreshing from the presence of the Lord comes, we feel our sins are all blotted out, and soon the tender grapes appear on the branch, giving a sweet smell; and at the season of gathering, the husbandman knows every fruit-bearing branch. The clusters may be few, and the strength of the branch may have gone to some far-reaching part, which fastens and clings around the first object within its reach, which must be cut off, or purged, so that it have a more solid growth and bear more fruit. And when the church is revived, when the vine is laden with precious fruit, each branch bending low at his feet, then is the Father glorified; for "herein is my Father glorified, that ye bear much fruit." It would almost seem to our limited judgment that the branch which bore no fruit should be the one to be purged, and not the one on which the fruit is found. Like the disciples, when the Lord said unto them concerning the parable of the talents, "Take away the talent from him that

hath but one, and give it to him that hath ten. They say unto him, Lord, he hath ten talents." As though it were strange that he should have this one also. But he said unto them, "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." For it was of no use to him. He had kept it hid or laid away in a napkin. Yet we are not to expect each branch to bear the same amount of fruit; but like the good ground into which the seed of the sower fell, "which brought forth fruit, some thirty, some sixty, and some an hundred fold." I have sometimes thought that those in whom the word was choked by the cares of this world, by the deceitfulness of riches, and those who anon with joy received the word, and endured for awhile, but when persecution or tribulation ariseth, by and by, for the word's sake, are offended, who brought no fruit to perfection, were like the branch that is taken away. How often we see some poor and afflicted brother who is continually chastened and cut off. It does not seem that he can have anything. Sickness, poverty, the loss of friends and all things, seem to come to him, while another does seem indeed like a flourishing and lofty branch, and can have all that is pleasant in this world. But it may be that the husbandman sees fruit on the low hanging branch, so he purgeth it, that it beareth more fruit. Sometimes the poor branch is so cut off that there appears not one green leaf; but its life is in the vine, on whom it now alone depends, and again it will put forth and bear more fruit than before. It is the branch itself that is purged. Says one, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And we read of Jesus, "Who through the eternal Spirit offered himself without spot unto God, to purge your conscience from dead works, to serve the living God." We often hear some say that if they only possessed the gifts that others do, of some eloquent speaker, if they only had such a gift, &c. We are told to covet earnestly the best gifts, but we perhaps know very little of the trials of such; if we did, we might not wish for what they possess. We may judge from the outward appearance, but God looks on the heart. He knows what is there, the storms that rise within, the gnawing canker worm that may be there, the cutting off of every fast growing earthly joy that rises in the heart, the trials, the chastenings, the conflicts, which no word can tell. Yet the fruit of the Spirit we are not to understand as confined to gifts, unless it be that unspeakable gift, or the gift of eternal life, which is Christ in you the hope of glory. This is given to every child of God. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." And, "He that hath my commandments, and keepeth them, he it is that loveth me." And his word or command-

ment is, "Abide in me." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." There is no love outside of the commandments. "Great peace have they which love thy law, and nothing shall offend them." They love the commandment so well that they will not be offended, no matter how much it cut them off or purge them; but like Job, they will say, "Though he slay me, yet will I trust in him." "By this we know that we love the children of God, when we love God and keep his commandments." And his commandments are not grievous. No, indeed, they are not grievous to the one who is enabled to walk in them. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." But the first mentioned is faith; and we read of those who through faith wrought righteousness, subdued kingdoms, &c. This is the fruit of the Spirit of God. We read of Moses, who through faith 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. He claimed not the gift of eloquence, for he said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant." Yet he was faithful in all his house, choosing rather to suffer affliction with the people of God. A pleasant situation, a little worldly advantage, was nothing to him. He would rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season. It is only for a time, only a little season at the longest, that we can enjoy the pleasures of sin; but this space of time he chose rather to spend in affliction with the people of God. Often have I thought of the manner of affliction which he endured. He not only had to bear all the privations of the great and terrible wilderness, the weary wanderings around and around, to live upon the same food of which they complained, but he also had to endure their murmurings against him, and to witness the terrible judgments which were poured out upon them, when many of them were slain. Continually they rebelled and murmured against him; and there were times when he said, "They be ready to stone me." Are there any who think they cannot endure the least word spoken against them? Let them consider this man; for we are told to take the prophets for an example of suffering affliction. When the Lord said to him, "Let me alone, and I will destroy them, and will make of thee a great nation," then he was ready to plead for them, those very ones who were ready to stone him. These things he endured by faith, as seeing him who is invisible, esteeming the reproach of Christ greater riches than the treasures of Egypt. How many of us can say that we truly esteem the reproach of Christ, or are even ready to bear it, to hold it in high regard, even greater riches than the treasures of Egypt? Do we indeed love our Lord? Are we ready

to go forth unto him without the camp, bearing his reproach? This we can only do as Moses did, by faith. For he endured as seeing him who is invisible, and had respect unto the recompense of reward, manifesting the precious fruit of charity, which "endureth all things, hopeth all things." More than all are we to consider Jesus, who endured such contradiction of sinners against himself; who for the joy that was set before him endured the cross, despising the shame, and is forever set down at the right hand of God. We also read of Mary, who sat at Jesus' feet. She manifested no gift or talent to speak; but did she any the less manifest the fruit of love to her Lord? Her position and place told more plainly where her heart was, than though she had said, "I do fervently love my Lord," and yet had been far away, busy with some worldly matter or pleasure. But the Lord said of her, (and O how sweet must his words have seemed as she listened,) "Mary hath chosen that good part, which shall not be taken away from her." So with the woman who washed his feet with her tears, and wiped them with the hairs of her head. He said of her, "She hath been forgiven much, therefore she loveth much." In this manner she manifested her love. So with many of the dear children of God. They may feel that they have not much to say, but yet are always in their place, saying, with David, "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." Not that I expect to teach there, but to inquire. Those who may think they have neither the fruit nor the gifts of the Spirit, may manifest by their orderly walk that they indeed love the Lord, which is the choicest cluster of fruit that ever grew on the branch, and the husbandman will not fail to see it. "Herein is my Father glorified, that ye bear much fruit." For says Paul, "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." Both body and spirit are the Lord's. If any think they have rights of their own, they will walk as pleases themselves. They are the Lord's, and are admonished to present their bodies a living sacrifice, holy, acceptable, which is their reasonable service. The Master spoke unto Peter concerning the manner of his death, whereby he should glorify God; so that even the manner of our death, our poor, feeble sufferings, are to be for his glory; for no man liveth to himself, and no man dieth to himself. Whether living or dying, we are the Lord's. Often have I felt to say, Lord, let me bear the withering blight, the most angry tempest, the chilling frost, and even the piercing sword of the Spirit, but do not let me be as a branch that is cast forth and withered, whose end is to be burned.

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., April 16, 1853.

BUTLER, Md., March 7, 1853.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having a desire to again address the readers of the SIGNS OF THE TIMES, with your permission I will communicate a few scattering thoughts to those whom the blessed Savior bids "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These cheering words from the lips of him who spake as never man did, bring to my mind the powerful reasoning and wonderful argument of the apostle, as recorded in the eighth chapter of Romans: "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?" How little ground there really is for fear with those who believe in the love, power and mercy of God. Jesus said to Martha, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?" This is a question of great importance; for faith in the Son of God identifies you as one of the little flock to whom it is your Father's good pleasure to give the kingdom. And you are first bidden to "Fear not." Now, dear child of God, if you were without fear, this command of your Lord, the Redeemer, would be superfluous and not needed. But one of the most prominent marks in every christian's experience is, they see and feel, as did the apostle, another law (governing principle) in their members, warring against the law of their mind, and bringing them into captivity to the law of sin, so that with the flesh they serve the law of sin.—See Rom. vii. 23-25. Now, dear child of God, this law, or governing power, is the reason why you cannot do the good you would, and also why you do the evil you would not. Fear naturally springs from these, as water flows downward; and we say,

"I am so vile, so prone to sin,
I fear that I'm not born again."

Now, dear brethren and sisters, having looked at the source and cause of fear, we find a fountain of sin within us, so defiled and polluted that no pure, good or sweet water can flow from such an impure nature as the flesh. O how this makes the sense of sin abound in our eyes! We find the law of God holy, and our thoughts and deeds unholy. We find the law is spiritual; but we are carnal, sold under sin. The law is just, but our ways are unjust. The law is good, but in us (in our flesh) dwells no good thing. In this poor, miserable condition, in this darkness, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Lamb of God, that taketh away the sin of the world, says, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."—Isa. xliii. 25. Now, O sinner, re-

joice, "fear not." The sword of divine justice falls not on you; it was bathed in the blood of God's own dear Son. "It is finished." "Salvation is of the Lord." O fearing, doubting sinner, "It is your Father's good pleasure to give you the kingdom." We now may be permitted to look into this kingdom, and see the blood-washed ones of this little flock. We see the idolatrous Ephraim, the bloody Manasseh, the man after God's own heart, the persecuting Saul of Tarsus, the denying Peter, the woman that washed Jesus' feet with tears, whom the Pharisee thought was too great a sinner to be noticed. We find heaven is filled with miracles of God's electing love and mercy. In connection with this is the fear that arises from unbelief. When Nathan the prophet brought king David's crime to his memory, he cried out, "The Lord will not forgive this sin." But the prophet assured him that the Lord would not remember this sin against him. Unbelief, without going into actual, outbreking sin, is recorded of John the Baptist, when in prison, after having seen the Holy Ghost in the shape of a dove alight upon Jesus, and heard the voice saying, "This is my beloved Son." He afterwards sent to Jesus to know if he was the Christ, or should they look for another. Another instance is recorded of Martha, who did not believe the Savior at the time he was talking to her of his power to raise her brother. These facts go very far to persuade us, as they did the apostle Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39. But as the flock to whom it is the Father's good pleasure to give the kingdom is a little one, is there not a large flock of professors called dogs, vipers, wolves, &c? As every affirmative has its corresponding negative, there surely are some who will never see nor enter the kingdom of heaven, who will never tread that path which the lion's whelp has not trodden, nor the vulture's eye seen. Who and where are they? They are known by the name of "Antichrist," the Roman Catholics and her Protestant daughters. The foundation of the mother's faith was laid upon the heresies of Pelagius and Socinus. I will copy the five articles of faith as held and set forth by James Arminius:

"1. That God has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors.

"2. That Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. That, however, none but those who believe in him can be partakers of the divine benefit.

"3. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.

"4. That this divine grace, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations; but may be resisted, and rendered ineffectual, by the perverse will of the impenitent sinner.

"5. That they who are united to Christ, by faith, are thereby furnished with abundant strength, and with succors sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, 'Whether such may fall from their faith, and forfeit finally this state of grace,' has not yet been resolved with sufficient perspicuity; and must, therefore, be yet more carefully examined, by an attentive study of what the holy Scriptures have declared, in relation to this important point."

Now, in this so-called enlightened nineteenth century, the wise Babel-builders have decided that the Scriptures do declare that man, washed in Christ Jesus' precious blood, which cleanses from all sin, born of the Holy Spirit, and having eternal life, may eternally die. But it is seen that Arminius was not settled in his mind about the final perseverance of the saints, when he wrote these articles of his faith. Does not this prove that Arminians of this enlightened age are far in advance of those of the sixteenth century in this important point? We will notice how this decision of these wise theologians agrees with the holy Scriptures concerning salvation.

The fourth article informs us that divine grace heals the disorders of our corrupt nature, and perfects all that is good in man, yet it never brings in its thousands in whom the good work of salvation is begun. Thus they give the inspired word the lie, for it says that where God begins the good work, he will perform it to its completion. The apostle says, "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."—Philippians i.

6. They give truth the lie, for he who is the truth says, "I will send the Comforter, who shall lead you into all truth." They give the angel the lie, for the angel said, "Thou shalt call his name Jesus; for he shall save his people from their sins." The second article declares that the atonement was made for all mankind in general, and for every individual in particular; yet saves no one unless they believe. And the third article says they have no power or will to believe. Poor, hopeless, helpless

man! If this Arminian creed is correct, the precious blood of Christ did not save any, and man cannot save himself, and the dearest of all books, our Bible, is not true. Truly, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." So are all the teachings of antichrist, whether they have ten horns or only two.

I will close this scribble of scattering thoughts with love to you, brethren Beebe, and to all the household of faith scattered throughout the bounds of your circulating medium.

THOMAS H. SCOTT.

REISTERSTOWN, Md., July 2, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just read the SIGNS for July first, and have felt deeply interested by many things in it; and upon the impulse of the moment I seat myself to speak about a few things that occurred to me as I read the paper this morning.

Some of the communications in it seemed to me calculated to be of especial comfort and instruction to many. The experience of brother Eugene Durand I was glad to see, and was much strengthened in its perusal. There seem to be things marvelous and startling in the experience of some few, which are not found in that of most of the Lord's people. Paul has a wonderful narrative to tell us of a light and a voice and blindness, and of a receiving of his sight again; but not one of the eleven tell anything like this. Yet their experience of grace was just as real as that of Paul. Why should we then so much desire the experience of Paul, as though anything short of his could hardly be genuine? If we cannot have the company of Paul, we have that of the eleven other apostles in this matter. I have felt sometimes as though the class of experiences that are generally published were calculated to discourage the confidence of many sincere christians who cannot tell of such wonderful and sudden and overwhelming changes as they have read of. Thousands have a gradual and gentle leading into the truth, and can hardly tell where the work began nor how it was carried on. Yet they know that they are sinners saved by grace, and desire to give God all the glory. And to come to this place is the end of all christian experience. I have thought that we were in danger of setting up a men-made standard in our minds and in our preaching which the Scriptures do not authorize nor require. We may make a mistake in this way, and so wound and injure many a doubting, feeble one, who only just knows this, that whereas once I was blind, now I see. I suppose if fifty people should all be sick of the same disease, and should all recover, and then we should hear each one narrate his or her experience in this matter, we should get fifty different narrations. One would make us laugh or weep as he spoke, so vividly would he describe his pain and relief; while another could only say, Yes, I was sick, and I am well. And yet the

latter would as certainly have been sick and have recovered again as the former. I remember that once in conversation with a lady, not then, but now, a member of the church in Baltimore, she said, "Why, I have no experience. I have never met with a change. Ever since I can remember I have known that I was a sinner, and have felt that Jesus alone could save me. I have always loved the doctrine of grace and the preaching of the gospel. I think that I have always loved God, and the name of Jesus has been sweet to me, and I have felt to be nothing but a poor sinner. Why, I have never met with a change. I have no good hope." This she said in all seriousness, as though no other thought had ever entered her mind. In reply, I pointed out Samuel and Jeremiah and John the Baptist as among those who had been followers of God from childhood, and said that I did not suppose that either of them could point to any time when the change, as the dear sister called it, took place with them. I shall never forget how her face lighted up with great joy and hope as I thus talked. It was my pleasant privilege to baptize her a few weeks later. She had been led gently along, and because this was so, thought that she had no christian experience. And if I may allude to myself, I can never remember a time when I did not feel that I was a sinner, and the upspringing of my hope was gradual. I can hardly tell the time of its beginning.

Now this experience of brother Durand seems to me calculated to reach those of the class of the sister referred to above, and do them good, as it has done me. There is an unaffected simplicity in the narrative which to me was very touching; and that desire to be frank and honest is also apparent, which I believe is characteristic of every believer. It seemed to me a plain and clear narration of a work of grace, and an evident desire to overstate nothing. Of the same kind is the childlike narration of sister Emma Rittenhouse, which was enjoyed by me before it appeared in the SIGNS, but has been enjoyed by me again to-day. The real evidences of being a christian are not our changing frames and feelings, but do we know that we are sinners, and that God is the only Savior? Do we hate sin, and desire to be holy? Do we forsake the old company which we kept, and have we come to love christians and the place where they meet, and the doctrine of grace that gives God all the glory? Do we forsake the evil and cleave to that which is good? Do we feel like abasing the creature, and like giving God all the glory? These are the real evidences that we are indeed born of God, that we have passed from death unto life. These evidences shine forth brightly in these two experiences.

The communication of the dear blind brother, Asa Boydston, was especially touching to me. I have seen his name before, but did not know till now that he was blind. As

I read his letter I thought how much more brightly does the grace of God shine forth in him than it can do in me. I have every sense perfect, and yet I murmur at many things, while he is cheerful under this severe trial. Just now the scent of flowers came very strongly and overpoweringly to me, and looking around I saw a half-withered and bruised bouquet upon the mantel. These flowers never were half so fragrant until they were somewhat bruised and withered. Our dear brother may feel to be much bruised, and that his earthly strength and hope are withered; but how the fragrance of patient submission and cheerful resignation fills the house of God, and gives pleasure to all his brethren. He could not have glorified God in this way unless his sight were withered. It is a blessed thing to behold the light; but God saw it was best for our dear brother, best for others also, and for his own glory, to so afflict him. Let our brother take comfort and courage, and say, as did Paul, "I will rather glory in my infirmities, that the power of Christ may rest upon me." Sometimes this flesh of mine shrinks back with dread at the thought of suffering that might come, and I wonder how I should endure it, and if I should not murmur at it if it came. But when I see or hear of others being cheerful under the heavy weight, and submissive to God's will, I feel encouraged to believe that the grace of God will also be sufficient for me. As the beauties and glories of this natural universe are shut out from the view of our brother, may he see more clearly the heavenly land by faith, and feel that it is not very far off.

I want to mention also the touching words of our aged sister, Mahala Spurgin. Many times have the readers of the SIGNS enjoyed her words of good cheer. One thing in her letter drew me toward her particularly, where she speaks of Satan's endeavor to make her believe there was no God. I must always feel that I am one with any who are subjected to this trial. I felt to say, May God comfort our aged sister, and keep her in perfect peace, for his dear name's sake.

I want also to say that I felt glad at the strong declaration of brother Stringer of his belief in the resurrection. It is the very foundation of the hope of the christian. If it be not true that the bodies shall be raised and changed, Paul says it follows that Christ is not risen, and therefore we are yet in our sins, and our faith is vain. We may be able to understand very little about it, but the same is true of every other principle of doctrine; and it should be contended for as we contend for the rest of Bible truth, and as Paul and Jesus himself preached it. I did not know that our brother was accused of denying it; but perhaps the false charge may work good, in having called out such an emphatic declaration from him. Let this thought comfort our aged brother.

I might speak of many other things

in this number which were good to me, but will forbear.

In love to all, I remain your brother in hope of life,

F. A. CHICK.

LOCKTOWN, N. J., May 28, 1883.

BRETHREN BEEBE:—As sister Demott has granted me liberty to send her experience for publication, I send it for your disposal, feeling it will interest the dear brethren and sisters. O that I could speak as she does! But she, as well as myself, finds dark hours. Do not all God's dear people feel too unworthy to hardly trust in his dear name? I find myself as weak and sinful as I was a year ago, when I was received into the church; but I still cling to that hope, knowing that God has all power to save. For by grace are we saved, through faith; not of works, lest any man should boast. Sister Demott was received into the Kingwood Church on the third Sunday in November, 1882.

Your sister in hope,

KATIE STOUT.

CLINTON, N. J., April 5, 1883.

DEAR SISTER:—I received your letter, and prize it very highly. O what a comfort it is for me to read such letters, talking of God's goodness! I will endeavor to answer it, with the Lord's help. I know I am so weak that I can do nothing unless he guides and directs me. In him is all my trust. O what a miserable life it would be in this world of trials and troubles, if we had no heavenly Father to look to. I do greatly rejoice that I have such a Friend, one that sticketh closer than a brother. He has told me that he will never leave me nor forsake me. O how good he is to us, poor, afflicted people! I suppose you had Elder Francis with you last Sunday. I longed to be there, but could not come. O that it were the Lord's will that I could live nearer the church! Still, I know I must submit, and am very thankful that he has numbered me with his chosen few. I feel unworthy to be with them, they are all so much better than I. It seems that everything I do or say is all wrong. I often weep because I feel so unworthy. Yet I feel that I can truly say, I love the brethren and sisters. It is the only place of enjoyment for me, when I can meet with them and hear God's precious word proclaimed. O, dear sister, have you ever heard such a preacher as Elder Bundy? He speaks so plainly and clearly, and how I do enjoy the meeting when he is with us. What food for our poor, hungry souls! This is the only people I can find who talk of things I love to hear. They are always talking of God's goodness, and not man's goodness. I often think there never was another one brought out of such great tribulation as I have been, and I wonder why God led me thus. But then I know it is all right. God's ways are past finding out. It was six years ago last December that I was taken into the Presbyterian Church. But I had never been satisfied until I was brought in with the Old School Baptists. I would attend

the Sunday School, where we had a portion of God's holy word commented upon. Some parts did not suit me, and then I would be quite troubled, and wondered if I was in the right way. But God's protecting hand has ever been over me, and he has led me home to Zion, I trust. I attended the Methodist and New School Baptist meetings, and they all talked very nearly the same things. Such mixed works did not seem to be what I was hungering and thirsting after. It did not fill my poor soul. When they had their Bible association I went. I thought that among so many ministers I might hear something good; but the most of their talk was relating anecdotes. Some would tell how good and smart such a man is, all the time speaking of man's goodness, and not of God's goodness. It was no food for me.

Dear sister, how I long to have a good talk with you. Now I must tell you how I came to hear Old Baptist preaching. Last summer we heard that Elder Beebe was going to preach, and as we had never heard Old Baptist preaching, we were very anxious to hear it. It seemed that I was going to hear what I had been longing to hear. Elder Beebe did not come, so brother Kugler spoke. I thought, O how good it is! for my poor soul felt satisfied. He had, I thought, experienced just what I had, and he explained the Bible as I understood it. I thought he did not add to nor take from it. Some time after this I heard that Elder Bundy was coming into our neighborhood, and I thought, If the Lord will, I must go and hear him. I went, and O how glad we were as we went home after such a feast, and how settled my mind seemed to be. I felt that I never wanted to hear any other kind of preaching but that of the Old School Baptists. When I was received six years ago with the Presbyterians, I was very much troubled about baptism. I thought I could not understand any other way than going into the water. It seemed to me that was the only way to obey our Lord, and all other ways were wrong. Dear sister, you do not know what I have passed through. I can truly say that I was never baptized until I was received into the Old School Baptist Church. That day I never can forget. It was the happiest day of all my life. Everything seemed to be praising the Lord. My dear Savior felt as near to me as though he was in person present with me. I thought I never would see any more trouble; but alas! I find this is a world of trouble. I often find myself weeping because I cannot feel as I did on that day, and think I am not good enough to be with those who are so good. I feel that I am one of the least among them. I often feel it a duty enjoined on me to give in my experience among the dear family of our God, and tell what I trust and hope the Lord has done for poor, unworthy me; for I can rejoice in the Lord. He has been very good to me. He has told me that he is my Shepherd, and that I shall not

want. "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

I humbly ask the prayers of you all, that I may ever be kept faithful until the end, and then be taken home to rest. Dear sister, I cannot express my feelings, the Lord has done so much for me. He has told me that he will guide me. How sweet to know that my Redeemer lives.

"He lives, who once was dead;
He lives, my ever living Head."

O how blessed it is to know that this world is not our home. In this world of trials and troubles we can only watch and pray till Jesus comes to take us to himself, there to be at rest and live with him forever. There is nothing in this world to live for; all is vanity and vexation of spirit. I have had sore temptations and trials, but Jesus has soon come to cheer me on my way. I know I am so sinful that I can hardly call on him for help. All I ask is for him to keep ever near me, and guide and guard me, and keep me in the strait and narrow path that leads to life everlasting.

"My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweeter frame,
But wholly lean on Jesus' name.
On Christ, that solid Rock, I stand;
All other ground is sinking sand."

Should any Old School Baptists come this way, I hope they will come and see us. Their company is precious to me. I know we all have the same hope. How I love to hear them talk of Jesus and his love.

"Amazing grace! (how sweet the sound!)
That saved a wretch like me."

Dear sister, I have been much comforted in reading the SIGNS, especially the experience of God's dear children. They often tell my experience better than I can tell it myself. I sometimes think I will send my experience to the SIGNS, but I feel that I never could do justice to it; for it seems so small, and my life corresponds so little with that of a christian, that the children of God can have no fellowship for me. Still, I humbly hope and trust it is the Lord's work within me. I can look back ten years ago or more, when I often found myself weeping, and thought, O if I only were a christian! My feelings I cannot describe. I know it was the Lord's dealings with me. What comfort I found in these words, "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," "that where I am, there ye may be also." O what peace! The world cannot give nor take it away. My heart is continu-

ally praising the Lord. I do realize day by day that I cannot speak one good word nor perform one good deed of myself. It is only by the mercies of my Redeemer that I live, move, and have my being.

I feel, dear sister, that I have extended this letter to an unbecoming length; still, I do not know where to stop, as there comes so much into my mind to say. I know I have written in a blundering way, and I hope you will excuse me, and cast out all that does not suit you, and think, Well, she is nothing but an Old Baptist. Dear sister, when you have leisure, write me a long letter, and tell me if you find this a world of trouble. It is a great comfort to know that others have the same trials I do. We can truly say, The Lord's ways are past finding out. I hope never to be as a stranger again, but always to be as one of the family, sharing their sorrows and joys with them. I hope we may soon meet again at Locktown, if it be the Lord's will. I hope to meet you at the association at Hopewell.

I must close, sending love, and wishing grace, mercy and peace to all who have hope in Christ.

Your unworthy sister in hope,
ELLIE J. DEMOTT.

CHAMBLISSBURG, Va., June 5, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—Having a remittance to make to you this morning, through the tender care of a kind Father, I will add a few lines for the household of faith, should you think them worth their room in the SIGNS OF THE TIMES, which continues to come to us regularly, richly laden with gospel truth, that vile sinners are saved by grace. This is one of those precious truths left on record which the children of God are interested in. They have learned by sad experience that there is nothing good in them, and if saved, it must be by grace, and grace alone. We receive the knowledge of our sinfulness by the law, it being "our schoolmaster to bring us unto Christ." The apostle Paul learned it in this way. And he says, "The letter killeth, but the Spirit giveth life." Evidently meaning that it kills us by giving us a knowledge of our sins. This is the law which every child of God tries the strength of, when convicted of their sins by the Spirit of God, and they see themselves as great sinners. Then they try the strength of it, by trying to do something to bring themselves into the favor of God by good works. We need not tell such an individual to work; for being made alive they will work, and none can prevent it. The Spirit is sent into their heart, whereby they cry, Abba, Father. Now they are made willing in the day of God's power. Life having been imparted to them, and being made willing, they feel that something must be done, or they are forever lost. Pledge after pledge, perhaps, is now made, but only to be broken; and instead of getting better, they feel they grow worse and worse, until finally all help is gone. They think, perhaps, that they have committed the unpardonable sin, and

that there is a chance for all but them, for they are the worst of all. The poor sinner in this condition has a zeal of God, but not according to knowledge. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." The law has now been tried, and they feel that they are not saved. To go forward or backward is death. The poor sinner is brought to a halt, and having been stripped of self-dependence and self-righteousness, has no strength of his own, and consequently can only cry for mercy. Jesus says that he came to seek and to save that which is lost. Here is a poor, lost sinner, and in this helpless condition Jesus finds him, and reveals himself to him, the hope of glory, and makes him to rejoice in his love and mercy. The darkness is now past, the light has burst forth, and the poor sinner is saved. He looks back upon his own works, and views them as filthy rags in the sight of God. He has done nothing to merit any part of this love which he now enjoys. He now can say, "Glory to God. Peace on earth, good will to men." What does all this mean? The great load of sin is gone. But how? Perhaps he soon fears that he has caught the shadow and missed the substance, and thinks if he had the burden back again he would be more careful how it went. Poor sinner, Moses is buried, and his sepulchre you will never find. You now realize the truth of the Scripture, "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." You realize that it is all of grace. And now, viewing the past, you can only take up that "little hope," and walk by faith. How dear the word grace now is to you.

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

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

I must close for want of time and space. May the special blessing of God rest with you, dear editors, and with all the household of faith, is the prayer of a poor sinner saved by grace, if saved at all.

P. M. WRIGHT.

3519 FIFTH AVENUE, CHICAGO, ILL., }
June 15, 1883.

DEAR BRETHREN IN CHRIST—SUBSCRIBERS AND READERS OF THE SIGNS OF THE TIMES:—In looking back over many volumes of that precious periodical I have no recollection of ever seeing a communication headed from this city, and know of only two individuals here who are subscribers to the afore named paper. One is Mrs. Sarah Dewey, whose home my husband has found. The other is Mr. John Walker, whose address is given by Elder W. L. Beebe as simply Chicago. I have written

him, but received no reply. If therefore this communication should reach his eyes, we would be pleased to have him call at 3519 Fifth Avenue, (formerly Shurtland Street,) seeking only the company of such as love our Lord Jesus Christ in sincerity and truth. And finding so few, indeed as yet none, as a body, we are led to ask, What preserves this Sodom from destruction? May we not justly conclude it is because "The Lord is there?" Our daily petition is that he would deign to manifest himself in the development of his chosen, yet hidden ones, and that it may yet be our happy lot to be numbered with the "outcasts of Israel" in this or an adjoining community; believing, as we do, that not only in the all-wise providence, but in the secret purpose of our God, notwithstanding all our fightings against it, that our paths are marked out, and that in this place are our lines cast. We doubt not but that many of our dear friends, (correspondents,) some few of whom have not yet replied to our last, will be surprised at this change of address, which, though agitated for many months, was necessarily at last concluded somewhat hurriedly, leaving Utica, N. Y., on the second day of May last. We would also say to our dear scattered brethren of the same faith and order with us, located in the nearest counties to this, if they will write us of the location of their churches, with the times of meeting, together with the route and distance from Chicago, we would be grateful, hoping ere long to visit some of them. According to his own arrangement, we are expecting Elder S. H. Durand here in August next. We hope also at some not far distant future to have the pleasure of entertaining our dear Elder Bundy. We hope none others of like precious faith will ever pass through Chicago without calling upon us. And being located between two heavy lines of railroad, we could save for those coming either from the east or west, much inconvenience of the city. If they will write us in time, we will render due information, and meet them at the cars. And now, dear brethren editors, feeling that this is measurably an intrusion in your columns, I will add no more than to say, an early insertion will greatly oblige, while we subscribe ourselves the poorest of the poor, and the very least in the household of faith, yet fully with you and all the Zion of God in the fellowship of Christ.

LYDIA ALEXANDER.

LAWRENCEBURG, Ky., March 2, 1883.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I have thought for some time that I would offer a few thoughts on the subject of salvation by grace, and grace alone. This is a glorious subject for the child of God to meditate upon. The apostle affirms that it is of grace, when he breaks forth in this language and says, "For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."

It does seem to me that it is enough to satisfy any person with a rational mind that salvation is of grace. But the Scriptures say, "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." Thus we see that the natural man does not understand these things; neither can he know them, because they are spiritually discerned. For the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. The apostle in his letter to the Romans says, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work." That goes to prove that it is altogether of one, to the entire exclusion of the other. For if it be by grace, there is no work in it. And the beloved apostle affirms again that salvation is alone of grace, 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." And again, "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."

Brother Beebe, I was well pleased with your editorial of February 15, 1883. Your views in regard to "the gift of God," I believe are in harmony with the Scriptures of divine truth. I am truly glad you have taken a stand not to publish any controversy or discord between any of the brethren, or any one else. I do not think that it is what the SIGNS is for; but for the upholding and edifying of the children of the most high God.

Your brother in the unity of the Spirit and love of God,

J. J. WATERFILL.

LEAD HILL, Ark., June 15, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—I wish to say that we are a little lonely band of Baptists here, like scattered sheep, and we would be glad for any minister of the Old, Regular Baptist order to come and settle here and cast his lot with us. We have a good, healthy country here. There are religious denominations of various sorts here, but very few Regular Baptists. We desire to be remembered at the throne of grace. May God bless, support and uphold you in your labors, both in publishing your paper and in preaching the word, is the prayer of your unworthy brother,

WM. J. CASEY.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named persons, will confer a favor by sending the same to this office:

Miss N. L. Mooney, formerly of Louisville, Ky.

Wm. Conn, formerly of Lawrenceburg, Ky.

CIRCULAR LETTERS.

DEARLY BELOVED BRETHREN AND SISTERS OF THE TURKEY RIVER ASSOCIATION OF OLD SCHOOL PREDESTINARIAN BAPTISTS:—As it has been a custom to publish a Circular Letter with our Minutes, you will no doubt expect one, and for a starting point we will call your attention to the twelfth chapter of Hebrews, and particularly the twenty-second verse, which reads thus: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." In some of the preceding verses the apostle presents Mount Sinai, the ministration of condemnation, which mount burned with fire, sweeping vengeance on each transgressor, and causing even Moses to fear and quake. How wide the difference when we approach Zion! O the joys that meet us there, and the lovely companions that greet us! Here we hail the heavenly Jerusalem and the innumerable company of angels (or messengers), the general assembly and church of Jesus (or first-born) which are written in heaven, God the Judge of all, the spirits of just men made perfect, and Jesus the Mediator of the new covenant, and the blood of sprinkling, speaking better things than that of Abel. Abel's blood cried for vengeance, but the blood of Jesus speaks peace, pardon, reconciliation, compassion and love. Now, if they escaped not who refused Moses, certainly we will not escape if we turn away from Jesus. But we should thank him that there is no death penalty in the law that governs Zion. She is to be controlled by the law of the Spirit of life, which makes her free from the law of sin and death; and we have been made to realize how good and how pleasant it is for brethren to dwell together in unity. What a boon is Zion to us, and from a source that gives us an indisputable title to it; for it belongs to the saints by inheritance. "Mine elect shall inherit it, and my servants shall dwell there." And the King says, "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c. Again, "It is the Father's good pleasure to give you the kingdom." Thus we receive the kingdom from the head of authority.

Brethren, let us look a little into the prophetic dispensation. God showed Daniel this kingdom, and he said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." It has stood against all the powers of antichrist nearly two thousand years. The rains, the floods and the winds may dash and beat upon it, but all in vain, for it is built upon a rock. Brethren and sisters, whose hearts have been touched by the love of God, whose lips have been unsealed, and whose tongues have been loosed to speak of the glory of his kingdom and talk of his power, David calls on us to inspect her invincible

defenses, saying, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psalm lxxviii. 12, 13. Dear brethren and sisters, let us never forget to extol the wondrous name of this builder, who is King of kings and Lord of lords. This is the city which hath foundation, whose maker and builder is God. His immutable oath and infallible promises are invincible fortifications, that shield and forever defend her; therefore, as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. The wills and shalls of Jehovah stand as eternal safeguards for the defense of this city or kingdom, and the Almighty founder has said, "Upon this rock I will build my church, [the Rock of ages,] and the gates of hell shall not prevail against it." Moreover, the continual presence of the keeper of this kingdom, who neither slumbers nor sleeps, defies the power of earth and hell combined to move it. Here he dwells and here he walks, and consoles us with his faithful word, and promises never to leave nor forsake us. "Let the inhabitants of the rock sing, let them shout from the top of the mountains." But what shall be their song? Well, here is a good one: "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." For many years the workmongers have been predicting the downfall of this kingdom, (the Old School Baptists,) asserting that in five or ten years they would all pass away; but we know they are among the many false prophets. Never mind what they say, for all this is no discouragement to us; but having so many precious promises, let us stand fast, immovable, always abounding in the work of the Lord. Let us have grace whereby we may serve God acceptably with reverence and godly fear.

Brethren, farewell. May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

N. JEFFERS, Mod.

PAUL SOHNER, Clerk.

CORRESPONDING LETTERS.

The ministers and messengers composing the Turkey River Association, now in session with the West Fork Church, Hampton, Franklin County, Iowa, send love to her sister associations with whom she corresponds.

DEAR BRETHREN:—Another year has passed, but thanks be to Israel's God, not to be remembered but as a memorial of the joys and comforts of the past. The future none know but God. Brethren, let us pray for the peace of Zion. The apostle says, "Mark them that cause divisions." Your messengers came to us laden with the precious fruit of Canaan, which is meat and drink for the hungry and thirsty lambs. Dear brethren, we still desire your brotherly correspondence. We refer you to our Minutes for further particulars. Farewell, brethren. Live in peace, and the God of all grace be with you.

N. JEFFERS, Mod.

PAUL SOHNER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

DEATH AND LIFE.

"FOR as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22.

These two incomprehensible mysteries embrace the whole question which involves the subjects of grace in that perplexity which keeps them in continual trouble while they remain in this world, which David well designates as "the valley of the shadow of death."—Psalm xxiii. 4. Although it is not in the power of the human mind to understand the great fact of existence in natural life and the unknown darkness that covers the tomb, there is a deeper meaning in the subject than anything seen in it by reason. While the pride of man is shamed by his utter inability to explain why he lives or dies in nature, there is no knowledge of the true meaning of either life or death without that revelation which is given only by the Spirit to those who are taught of the Lord. By experience they know what it is to pass through the dark valley where this deep shadow excludes the light, and casts its mantle of thick gloom over all their pathway. As the things which God hath prepared for them that love him have not been seen or heard, nor even entered into the heart of man, so the thick darkness of this shadow has never been realized by the natural mind. To those who are literally blind there is no difference between the light of noon and the shades of midnight; so to those who know nothing of the light of the knowledge of the glory of God in the face of Jesus Christ there is no feeling of the darkness of the shadow of death. Hence, the very experience of the burden of such darkness is positive and unmistakable evidence that the life which is in the incarnate Word has been revealed in those who feel the oppressive weight of that shadow of death; while to those who have no grief on account of darkness, there is no such proof that the life of Jesus Christ is in them. So death with its gloomy shadow attests the reality of their life, just as the shadow of an intervening mountain proves that the sunshine is beyond it. But this is still a mystery while the veil of this mortal flesh remains. As the mountain is not penetrated by the sunlight, so the darkness of reason in the subjects of divine grace does not comprehend the life which is the light of all the men in whom it is manifested. This fact occasions all the doubts and unbelief by which the saints are so much annoyed in their daily trials during their sojourn here on earth. Feeling the abiding witness of the Spirit working within them both to will and to do the things which he has commanded, yet finding their carnal mind still ignorant of the salvation of God and opposing the working of that holy principle in

them, they are forced to cry unto the Lord for deliverance from the darkness of the body of this death. So bitterly do they realize its working within them that they do not doubt the power of death in their experience, but the important question often troubles them, "Is the life of Jesus really made manifest in me?" It would seem reasonable that the difference between death and life might be readily distinguished; but so deep is the shadow under which they walk in this valley that they can only know the truth by faith; and when this witness is not in lively manifestation, the trembling child is ready to sink in despair, feeling the power of darkness and death. Thus self-reliance is cut off, and the only refuge is to trust in the Lord. Then the truth is practically witnessed that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum i. 7. By severe trial only, each subject of temptation is enabled to bear testimony to the truth, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1. So death to all confidence in self, works experimental life in the assurance of the unchanging faithfulness of our ever gracious God; and as it was through death that our great Leader destroyed him that had the power of death, that is, the devil, and having abolished death, he brought life and immortality to light through the gospel, so those who are led by the Spirit must follow him even through the same gloomy pathway, and thereby be enabled to know the fellowship of his sufferings, that they may enjoy the victory with him in life that is everlasting.

Carnal reason vainly attempts to grasp the truth of these wonderful mysteries. Nothing can be known concerning them but that which God has been pleased to reveal to his saints; and all that revelation which he has given is written for our learning in the inspired record. Although it is not possible even for the saints by diligent study to attain to the knowledge which is therein recorded, yet they will ever find that all the truth which the Lord has revealed in their experience is fully expressed in the inspired testimony of Jesus; and whatever they may have learned which is not therein written, they may be assured will prove only gilded falsehood. What may to our reason appear as truth, must be rejected if it is not according to this inspired test; and that which is approved by this standard will be truth, however reason may reject it. This lesson is taught in the personal exercises of each one who is led by the Spirit; and so prone are they to forget it, that they must have it often repeated. Readily as we confess the truth of the word of Jesus, "Without me ye can do nothing," how often do we practically deny it by seeking by our own minds to comprehend those things of Jesus which are only known as revealed by the Holy Spirit.

"For as in Adam all die." The

verse quoted at the head of this article is a part of that clear demonstration of the doctrine of the resurrection in which Paul as moved by the Holy Ghost forever refuted the folly of those Sadducees who caviled against this vital point in the revelation of Jesus as the Savior of his people from their sins. In presenting this glorious truth he uses the natural Adam as illustrating the principle of the doctrine as revealed in the gospel. The fact that death is the whole heritage received in Adam, is too evident to require argument. Even to natural intelligence this is incontrovertibly true, as it is continually illustrated by the power of death over all the family of Adam. That sin was already in the world before the law was given on Sinai is clearly evident in the universal reign of death from the one offense in the garden of Eden, by which many (that is, all those whose natural life was in Adam when he sinned) were made sinners; and that law was added because of transgressions, that sin by the commandment might be exceeding sinful.—Gal. iii. 19; Rom. vii. 13. And as the sting of death is sin, it can reign only by the power of sin. In Adam all have sinned, and therefore in him all die. But in the sin of Adam only his seed was polluted, therefore they alone die in him. The angels in heaven had no life in Adam, hence they do not die in his sin; but all the natural life of mankind is involved in that one offense, and therefore nothing but death can be inherited by his children in their natural relation to Adam. As this fact is apparent in the universal dominion of death, there is no need of argument to sustain it. And as there was no provision in the holy law for the sinner to become righteous by any works of his own, there was no possible remedy for any of the guilty race of man by any efforts of their own. Hopeless death is the inevitable result of sin; and the dreadful condemnation rests upon all men, for that all have sinned. Even before the first child was born in the world this was true; and the development of all the generations of men has but demonstrated its terrible reality. For still the myriads of mortals are born only to die. Now, this is precisely the manner in which the true life which is in Christ Jesus is the life of all who are in him. Observe particularly the illustration in the text, for the whole force of the expression rests upon the words of comparison, *as* and *so*. It is in the very same way and upon the very same principle in the one case as in the other. We have therefore dwelt particularly upon the manner of death in Adam, in order to present more clearly the idea declared in the text.

"*Even so in Christ shall all be made alive.*" If any who were not in Adam die in him, then this illustration would teach that in Christ some who were not in him are made alive in him. But Paul expressly declares that God hath made of *one blood* all nations of men, (Acts xvii. 26); and the same truth is taught in all the

Scriptures, and evident even in the common nature which is developed in all the race of man. In consequence of this relationship and identity in their natural head, all his children are under condemnation and die in him, as has been already shown. Now, it is "*even so*" that in Christ all are made alive. On no other principle, and in no other manner. Herein is the mystery of life. "And this the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. Fleshly existence in the earthly Adam brings death to all whose natural life was in him; *even so*, all whose eternal life is in Christ shall be made alive in him by receiving the gift of that life when they are developed in the time which God has appointed. There is important significance in the positive form of expression here used. If there were any uncertainty in the matter, or any contingency which might prevent the accomplishment of the work as declared, the Holy Spirit would not have recorded it as a certain fact. But as in Adam death is already passed upon all men, even so, with just as much certainty, shall all be made alive in Christ. It rests exclusively in the immutable will of God. That will is that of all whom he has given to our Redeemer he should lose nothing. "It is not the will of your Father which is in heaven, that one of these little ones should perish."—John vi. 39; Matt. xviii. 14. As the will of God is immutable, what he has purposed is as much fixed and sure as that which is already developed in time. They who shall be made alive in Christ are only those who are in him by the eternal choice of God, and all of them are included in the positive declaration in our text. In the natural Adam the existence of all his family is natural; and in this relation all the saints "were by nature the children of wrath, even as others," so that Paul could say, even of those who slandered the apostles, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God."—Rom. iii. 9-11. Jews and Gentiles included every one of the family of the earthly Adam. Yet in the display of his own almighty power and grace our precious Savior has ransomed from the power of the grave and redeemed from death all his people, who "shall all," each in the time appointed, "be made alive" (or, as the same word is elsewhere translated, be *quickened*) by the Holy Spirit, which shall make them manifest as the children of God. The mystery of this divine life in them can never be understood by the natural mind, and therefore the saints are ever tried by cruel doubts and questions suggested by reason, which demands evidence such as nature can receive as the ground of their trust in the salvation of God. This cannot be given, because "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. The evidence of these things which God has prepared for them that love him, is *faith*, which is the fruit of the Spirit and the gift of God.—Gal. v. 22; Eph. ii. 8. As the natural man of the subject of grace cannot know spiritual things, it is impossible that the testimony of faith should be received by their unbelieving reason; therefore they can no more satisfy their natural mind of the reality of the ground of their hope, than they could show to a blind man the colors of the rainbow. The obstacle is not that the bow is hidden as it spans the heavens, but that the capacity to see it is wanting in the blind eyes. So the carnal or fleshly mind is blind to the revelation which is given to the spiritual sight of faith. The living spirit cannot yield that knowledge which is received by revelation through faith; and as it is hidden from natural wisdom, there is unceasing contention between these opposing principles in the subject of redeeming grace, the flesh, which is dead in the sin of Adam, lusting against the Spirit, which is life because of that righteousness which is in Christ Jesus. This warfare produces that groaning for deliverance which is felt only by them in whom the Spirit of life in Christ Jesus bears abiding witness that they are the children of God. In this wonderful way the realizing sense of death in ourselves displays that life of Christ which is given us of God, while it is only the living subject of grace who groans under the bondage of corruption, sin and death. While they remain in this earthly house of their tabernacle the children of God must feel this war in their members; but the victory is secured already by the triumphant resurrection of our Lord Jesus from the dead. Because he lives, his saints shall live also. Although they feel the restless struggling of sin working death in themselves, yet the life of Christ must triumph in every encounter, even though their flesh and their heart fail, for God is the strength of their heart and their portion forever. In their earthly relation, as born of the natural Adam, they die in him, not merely as having come under condemnation in him, but as realizing continually that death working in them. Thus they die daily. In their standing as identified with Christ, they are made alive by the quickening power of his Spirit which dwells in them. This is proved by their hungering and thirsting after righteousness, by their groaning under the weight of sin in themselves, and by their love for the perfect holiness of God as revealed in Christ Jesus. Without that life which Jesus gives to his own chosen ones, none can feel the exceeding sinfulness of sin. Where that longing desire for the salvation of God is in the soul, there is the mark of that seal of the Spirit which is the assurance of eternal life; and every one bearing this seal is "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Every one who bears this seal is in Christ made alive; and though burdened with the body of death in Adam, all such shall finally be delivered and reign with Christ in life eternal.

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, April 4, 1883, Frank W. Coale and Ida Merryman, both of Baltimore City, Md.

OBITUARY NOTICES.

DIED—At 8.30 o'clock a. m., February 14, 1883, in Raymond, Ill., Mrs. Elizabeth Fitz-Jerrell, of dropsy, aged 65 years, 11 months and 24 days. Her maiden name was Elizabeth Courtney. She was born in Madison Co., Illinois, February 20, 1817; was married to Elder Wm. FitzJerrell Nov. 10, 1836. She made a profession of religion and became a member of the Regular Baptists at Taylor Creek, Green Co., Ill., Nov., 1837. She leaves six children, a loving companion and a host of friends to mourn their loss. Before her death a day or two, she spoke of all her children that were absent, and that had gone before her, and to those present she talked a great deal, and told them that she was just waiting to be called home, and was anxious to go. She told her companion that they had lived together a long time, and had enjoyed themselves as well as could be, and that they would only be separated a little while, and then they would meet to part no more. O, is not this comforting to the bereaved family and friends? Mrs. FitzJerrell has lived in this county about twenty-eight years, and not one can say she ever ill-treated them. She was a kind mother and loving companion. She will be remembered by her friends a great while. The family and friends have our sympathy in their great bereavement.

OUR beloved brother, Elder John Wood, died on the 6th of March, 1883, at his home near Honey Bend, Ill., near our meeting house. He was born in Tennessee in 1815, and while a boy emigrated with his father to Montgomery Co., Ill., where he grew to manhood. He professed a hope in Christ about the year 1840, and united with the Old School Baptist Church five years later, where he continued a consistent member until death. He was married to Elizabeth Williams, and a few days after settled on the farm on which he died, never having moved from it.

Elder Wood began to have impressions to speak in a public way to his neighbors soon after he made a profession; and I have heard him say that before he joined any church the Methodists used to invite him at times, and he would talk to them on his experience, which was indeed a very bright one; but when he united with a church, it was the Old Baptist. Our dear brother was ordained to the ministry in 1853. He never traveled much, but was a very acceptable preacher, although an unlearned man; but as it was with Peter and John, the people took knowledge that he had been with Jesus. He was an example of piety, and a peacemaker among his brethren and in his neighborhood. O how we shall miss his counsel in the church! He was a devoted christian and a loving husband and father. He leaves the wife of his youth to mourn her irreparable loss, and also seven children, two in California, one in Missouri, and the others in Illinois. Although our loss is great, it is his eternal gain. His afflictions had been many and long, but he bore them all with christian fortitude, and has entered that perfect rest that remains to the people of God.

As ever, your brother in love and tribulation,

WM. FITZJERRELL.

RAYMOND, Ill.

DIED—At his residence in Trigg Co., Ky., near the Roaring Springs, March 19, 1883, Dr. G. W. McKinney, in the 68th year of his age. He was born in Trigg Co., Ky., March 12, 1816; was married to Miss Rhoda Shelton October 29, 1840; lived with her forty-two years and five months; had fifteen children, ten of whom are yet living. Brother McKinney entered the Botanic Medical College at Columbus, Ohio, in 1838, and graduated at the second session, not missing a lecture during the two sessions of attendance. After completing his collegiate education he returned to his native place and entered on the practice of his profession. His skill was tested, and met with triumph, and his practice soon

became immense, and his friends numerous and ardent. As a practitioner he was earnest and devoted, delighting in his profession, and imparting to it dignity and honor. His name was a tower of strength in western Kentucky, where he has given *Physio-Medicalism* a character and standing that is most honorable. In all matters of principle he was uncompromising, not yielding the smallest jot to any influence whatever, being ever on the side of christianity and morals. As a companion he was affable, courteous and jovial; as a friend he was faithful and true; was a kind husband and father, a good neighbor, and highly esteemed by his neighbors and friends as a christian gentleman. Brother McKinney received a hope in Christ, and joined the Primitive Baptist Church at Saline Creek, Stewart Co., Tenn., June 19, 1858; was baptized by Elder Samuel Ross; was ordained deacon September 18, 1869, by Elders John H. Gammon and W. H. Dyer. He filled the office of deacon to the credit of the Baptists, and thereby gained a good degree and great boldness in the faith of Jesus Christ. The Lord having accomplished his purpose on earth with brother McKinney, he called him from the church militant to the place that Jesus has prepared for them that love him. The deceased was taken sick November 29, 1882, with something like dropsy of the heart, and suffered intensely until March 29, 1883, when he fell asleep in Jesus, blessed sleep, from which none ever wake to weep. He bore all his afflictions with unsurpassed calmness and christian fortitude. He talked but very little about death, or anything else, for two or three weeks before his death, as he had so much difficulty in breathing. Like a ripe shock, he was gathered into the kingdom of love, there to sing the praises of God forever and ever. Our dear brother leaves a wife and ten children, two sisters, with the church and many friends, to mourn; but we sorrow not as those who have no hope, believing our loss is his eternal gain. May the Lord bless the bereaved family, and enable them to follow the example of the loved one who is gone.

H. SMITH.

DIED—At the old homestead in Coles Co., Ill., May 26, 1883, in the eightieth year of his age, brother **William Mason**. Brother Mason made a public profession of religion in 1823, in the state of Virginia, and was baptized by Elder Joseph Petigo, in the fellowship of the Snow Creek Church. He was married to Jane Mitchell, Nov. 23, 1826, and remained in Virginia until the year 1832, when he moved to Kentucky and settled in the bounds of Licking Association, where he and his wife (now gathered to mansions on high) became members of the church at Bryant's Station, then under the pastoral care of our dear venerable brother, Elder T. P. Dudley, who, perhaps, still lingers on the shores of mortality, waiting for his Lord and Master to bid him enter into the joys of the kingdom triumphant. In 1857 brother Mason moved to Coles Co., Ill., and settled in the bounds of Little Bethel Church, which was then served by the late Elder Thomas Threlkeld. He continued his membership there until some seven or eight years since, when he and his wife transferred their membership to the Big Spring Church, where he remained an active member up to the time of his death. He was confined to his bed about nine weeks, and during the time of his greatest suffering he seemed entirely submissive to the divine will. Faith appeared not to forsake him for a single moment. The very last words that the writer heard him utter on the subject of religion were, "I have kept the faith." There was an earnest looking forward to the mansions of the blessed, beyond the portals of the grave, where his hope rested exclusively, as well as securely, on the God and Rock of our salvation. He left two sons and three daughters, all married, and a large number of grandchildren, together with the church of which he was a member, to mourn their loss; but they mourn not as those who have no hope. On the 27th inst., the occasion of the funeral, I tried to comfort the friends, a large concourse of whom had assembled at the Presbyterian meeting house, near the cemetery, from the words of Paul, selected by the deceased before his demise, "I have

fought a good fight, I have kept the faith," &c. Elder Isaac Taylor also being present, spoke briefly. Then the remains were laid beneath the sod, to await the morn of the resurrection, when the sleeping dust of the saints shall be called up to meet the Lord in the air. God grant us all the spirit of meekness and perfect submission to his divine will.

J. G. SAWIN.

LOXA, Ill.

OUR beloved brother, **E. J. Wade**, son of James and Elizabeth Wade, departed this life October 13, 1882, aged 50 years, 6 months and 3 days. He was married to Miss Julia Ann Lumpkin David, Dec. 25, 1849. He obtained a hope in Christ when young, and with his dear mother went to the Primitive Baptist Church at Black's Creek, Madison Co., Ga., and related the dealings of God with him, and was baptized by Elder George Lumpkin, July 16, 1849, and lived a sound, consistent Baptist for thirty-three years. In 1869 he took a letter, and with his family moved to Mississippi. In 1870 he moved to Saline Co., Ark., and in August, 1872, united by letter with the church at Short Creek. He took a great deal of interest in the welfare of the church, and at one time on his own plantation furnished the lumber and much of the work to build a house for his brethren to worship in. In 1882, having a strong desire to visit his old father and brethren in Georgia, he started with his wife and little daughter, leaving the rest of the family behind. He told his family he was going a long distance to die. They arrived at his father's house in Georgia on the 4th of October, and he was taken sick the next day with malarial fever, and died just nine days after reaching his father's house. He fell asleep in Jesus, as we believe, perfectly resigned to the will of God. Death seemed to be no terror to him. His sufferings were great, but he bore them with christian fortitude, and spent most of the time in praising God and in prayer. He leaves his grief-stricken wife, five children, a number of grandchildren, his aged father, one brother, five sisters and many friends to mourn their loss. He was a devoted husband and a kind father, and is greatly missed by all who knew him. He was well beloved by the writer, and never did I have a friend or neighbor that it pained me more to give up. May the Lord take care of his bereaved wife and children. Our loss is his gain.

JAMES D. WILLIAMS.

HARMONY GROVE, Ga.

DIED—At Schoharie, Schoharie Co., N. Y., May 22, 1883, our dear brother, **Dea. Halsey Bailey**, aged 76 years. He had been blessed through life with an unusually strong constitution, and being diligent in business had accumulated a good amount of this world's goods, which he used freely for the comfort of himself and family, and for the support of the cause of truth. He was baptized July 24, 1842, by Elder Hare, and has long and faithfully served the church at Schoharie Hill as deacon. Since his connection with the church he has never swerved from his steadfastness in the faith, or forgotten Zion, which he so dearly loved. In all the trials of the church he was ever at his post, in defense of the rights and privileges of the church, like an immovable pillar in the house of his God; and it was his delight to search the Scriptures, and they were his only guide throughout his long connection with the church. Being a good disciplinarian, we ever found in him a safe counsellor and guide. He loved and diligently sought for peace and order in Zion, and was seldom absent from the appointments of the church, an example that should be followed by us all. For the last year his health has gradually failed, having heart disease, together with some other diseases, until at last the earthly house of his tabernacle has been taken down. And while we cannot mourn for him, we do deeply sympathize with the church in her loss of a worthy and valuable member and officer; and with our dear sister Bailey in her declining years, in the removal of a kind, loving and faithful husband; and with his four children, one son and three daughters, in their loss of a kind and affectionate father. Broth-

er Bailey was twice married, and I think also leaves four step-children. His funeral was attended at his residence, May 24, where a numerous assemblage of friends gathered, and the writer tried to speak words of cheer to the afflicted, after which his remains were laid in their silent resting place in the cemetery at Schoharie. May this stroke be sanctified to the good of the afflicted family, and to the dear church at Schoharie Hill.

Yours in love,

BALAS BUNDY.

OTEGO, N. Y.

DIED—Very suddenly, July 3, 1883, at the residence of her parents, Deacon Hiram and sister Elmira Horton, near Howell's, Orange Co., N. Y., **Miss Addie C. Horton**, aged 32 years, 10 months and 20 days. Sister Addie experienced a good hope through grace, and was baptized by Elder Wm. L. Beebe, June 9, 1878, in the fellowship of the Middletown & Walkkill Old School Baptist Church, since which time she has enjoyed the uninterrupted fellowship and affection of her kindred in Christ who were favored with her acquaintance, and who, together with her bereaved and sorrowing parents and brother, sincerely and deeply mourn her early departure. Although she had been in somewhat feeble health for some time, yet none of her friends supposed that the end of her pilgrimage was near. She attended our meeting at Middletown on Sunday, the 1st, and on the following day again visited the place, and appeared to be in usual health and cheerful in spirit. She retired as usual that night, but when called in the morning she gave no answer. Shortly after she was again called, but no answer was received, and on entering her room the family found her in an unconscious condition, from which she never rallied, and expired in about three hours. A physician was called, who pronounced her disease of the heart. Her funeral took place on Thursday, the 5th, at New Vernon, when a discourse was preached by Elder Benton Jenkins, from Matt. xxvii. 51, first clause, after which her mortal remains were deposited in the New Vernon Cemetery.

"Tis hard when they in death are laid,
O'er whom we watched, and wept, and prayed,
The wife, the daughter, sister, son,
To say, O Lord, thy will be done."

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

DIED—Of cancer in the mouth, May 30, 1883, **Samuel Edgar**, at the advanced age of 86 years, 1 month and 29 days. He was born in Barren Co., Ky., April 1, 1797, and was married to his first wife, Miss Mary Defevers, Nov. 26, 1822, by whom he had six sons and one daughter. Three sons are still living. He removed to Sangamon Co., Ill., in 1830, thence to Kent Co., in 1831, where he remained until death. His wife died May 28, 1844. He was married the second time, to Mrs. Jane Munden, by whom he had three sons and four daughters; three are dead, leaving one son and three daughters, together with his wife and three sons of his first wife, with many friends, to mourn his death. He was baptized in the fellowship of the Cherry Grove Church about thirty-eight years ago, by the writer of this notice; and when that church was dissolved, he joined the Henderson Church, where he remained a faithful member until death, believing alone in salvation by grace, through faith in the crucified and risen Jesus, whose blood was freely offered and accepted for all the redeemed family of God. His funeral was largely attended at his house in Knoxville, and a discourse delivered by the writer of this, from Job xiv. 14, after which his body was conveyed to and deposited in the cemetery at Knoxville, Ill.

B. BRADBURY.

ABINGTON, Ill.

DIED—May 6, 1883, **Deacon Henry Stults**, aged 77 years, 11 months and 9 days. The subject of this notice was baptized and received into the fellowship of the Bap-

tist Church of Washington, South River, N. J., some years before the division among the Baptists. When the division took place, he took the gospel side of the question, and showed a bold front to the enemies of truth, contending for the Primitive Baptist doctrine and order. We have been acquainted with him as a Baptist for forty years. He was at that time defending the truth, and has ever since been a faithful soldier of the cross. He has served as deacon ever since our knowledge of him, was very decided and positive in his position, unshaken in the faith of the gospel, ever faithful in his attendance upon the ministry of the word, and unflinching in defending it, and all those who preached it. He was very calm in his religious discussions, though pointed and positive, and dearly loved to hear the whole truth preached, and error exposed. He has ceased from his labors, and his works do follow him. He will live in the memory of our kindred in Christ who knew him. He was a warm friend to me. He leaves a widow and ten children (six sons and four daughters) to mourn their loss. His funeral took place on Thursday, May 10th, the services being conducted by the writer and Elder Wm. J. Purington of Hope-well. The text used was, "I have fought a good fight, I have finished my course, I have kept the faith," &c. We miss him in our little church, but we have no doubt our loss is his gain. May God sanctify this dispensation to the good of all, is our prayer for Christ's sake.

WILSON HOUSEL.

MILLTOWN, Middlesex Co., N. J.

OUR mother, **Judith Roebuck Richards**, was called to her home in heaven, Oct. 12, 1882, to join our father, who preceded her. Mother was born in Madison County, Va., April 6, 1800, and was united in marriage to Willis Richards in the year 1817. They emigrated to Ohio the same year, when all was a wilderness. They endured many hardships, but by good management procured a good home, which was always a welcome place for the Baptists, for father and mother always stood ready to welcome their brethren. But now they are gone, and may we, their children, ever remember their kind words, and walk in their footsteps, and be as willing as they were to depart and be with Christ. We sorrow not as those without hope, for we know our loss is their eternal gain. They are now basking in the smiles of their Savior, while we are traveling through a world of sorrow, looking forward to the time when we, too, shall pass over where there is no sorrow. Our mother left eight children, (three preceded her to the grave), and numerous grandchildren and great-grandchildren, to mourn their loss. For the last two years of her life she suffered from a cancer in her eye; but she bore all without a murmur, and waited patiently till the time came for her to go home.

JAMES W. RICHARDS.

WEST MANCHESTER, Ohio.

By request of the friends I send for publication in the SIGNS the following sad account of the death of **Enoch Blosser**. His age was 13 years and 26 days.

On Saturday, May 26, the unfortunate boy, in company with his three brothers, (two older, and one younger than himself,) attempted to push a dead tree or stump, which was about twenty-five feet high and one foot in diameter. About eight feet of the top of the stump broke off and fell backward, striking Enoch on the head, and killing him almost instantly. His parents, brother Jacob and sister Sophronia Blosser, are worthy members of the Old School Baptist Church, and were on their way to meeting when the dreadful message reached them. They have the sympathy of the entire church and community; but no one can fully realize their grief. The writer tried to preach on the funeral occasion, to a large and sympathizing concourse of people. May the Lord heal the wound, and enable the bereaved ones to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

URIAH TRUMBO.

RIMER, Ohio.

ASSOCIATIONAL.

THE White Water Association of Old School Baptists will be held at the Shiloh Church, Hancock Co., Ind., commencing on Wednesday before the second Sunday in August, 1883.

Brethren coming by rail on the road running from Cincinnati and Indianapolis, via Connersville and Rushville, will get off at Morristown, where they will be met with conveyance on Tuesday before the meeting.

Those coming on the Chicago, St. Louis & Pittsburgh R. R., (Old Central) will stop at Greenfield, where I live, and I will care for all who come this way. Going west, 9:12 a. m., 5:00 and 9:57 p. m. Going east, 5:42 a. m., 12:05, 5:50 and 6:03 p. m.

We will be glad to have as many of our eastern brethren come as can.

D. H. GOBLE.

THE Old School Predestinarian Baptist Association called Des Moines River, will be held with Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, commencing on Saturday before the third Sunday in August, 1883.

Those coming from the east, west, north or south by rail, will be met at Fairfield. Those coming by way of Ft. Madison will take the narrow gauge road for Long View. Friends will be met at both places on Friday, and taken to places of entertainment. We hope to see as many of our ministering brethren present as can come, and all others who love the truth.

ALFRED WRIGHT.

THE Indian Creek Association will be held with the Dry Fork of Twin Church, located in the north part of Treble Co., Ohio, in the town of West Manchester, ten miles north of Eaton, fourteen miles south of Greenville, Dark Co., Ohio, sixteen miles east of Richmond, Ind., and twenty-five miles west of Dayton. Those coming on the cars from the west will come by way of Richmond. Take the Pittsburg, Cincinnati & St. Louis R. R., and stop at West Manchester. Those coming from the northeast and south, will come by Dayton, and stop at West Manchester, Ohio, and call on A. H. Banta and J. M. Richards. Those coming in their own conveyance from the east and southeast will come by way of Lewisburg and Ephemina; and those wishing to stop with John Burns will take the Costin road at Ephemina, and go five miles in a northwest course. Those wishing to stop with J. A. Howell will take the National road at Ephemina, and go west three miles, and turn north one and one-half miles. Those coming from the north, south and west will come to West Manchester, and call on A. Howell, Henry Banta and J. W. Richards.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend. Will not Elders Durand and Housel pay us a visit?

The association is to convene on Friday, at 10 o'clock, before the third Sunday in September, 1883.

JAMES W. RICHARDS, Clerk.

THE Virginia Corresponding Meeting will be held with the Mill Creek Church, W. Va., commencing on Wednesday before the third Sunday in August, and continue three days.

The meeting will convene in a grove, about a half-mile from Kerneysville Station, Baltimore & Ohio R. R., instead of the meeting house, as heretofore. The train that leaves Washington City at 8:30 a. m., arrives at Kerneysville before 12:00 m. We would be glad to have you come on Tuesday. All will be met at Kerneysville Station and cared for. Come, and we assure you, brethren, we will do the best we can for you.

E. V. WHITE.

THE Sangamon Old School Baptist Association will commence on Saturday before the fourth Sunday in August, 1883, at 10 a. m., and continue till Monday evening. All persons will come to Mt. Pulaski, Logan Co., Ill. The P. D. & E. R. runs through it, also the Illinois Central. The association will be five miles south of Mt. Pulaski, known as the Lake Fork Church. There will be plenty of teams at the trains to bring all that come that way. Come on Friday if you can.

Brother Wilson Housel, can't you come? There are several of this church who would like to see you very much. There has been quite a lively feeling in this church since you were here. Your friend Scrogins has joined. Come one, come all who can.

J. L. LUDWICK.

THE Sandy Creek Association will meet with Salem Church, in Marshall Co., Ill., on Wednesday before the second Sunday in September, 1883.

Those coming by the Illinois Central R. R. will stop at New Rutland. Those coming by the western division Chicago & Alton R. R., from the east, will stop at Evans, from the west at Varna.

A cordial invitation is extended to brethren and sisters to come and see us.

JOHN DOWNEY, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

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THE FIRST AND FIFTEENTH
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BY GILBERT BEEBE'S SONS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., AUGUST 1, 1883.

NO. 15.

CORRESPONDENCE.

"THEY chose new gods; then was war in the gates."—Judges v. 8.

The elect of God are the only people to whom it is given to know the only true and living God. It is written, "They shall all know me, from the least of them unto the greatest of them, saith the Lord." In order to have this knowledge of the Lord, there is life. How shall they then that are "dead in trespasses and sins" ever attain to the knowledge of God? "The dead know not anything." And the sinner dead in trespasses and sins has no knowledge of the Most High. But to Jesus power is given over all flesh, that he should give eternal life to as many as the Father hath given him. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 2, 3; 1 John v. 11, 12, 20. "I will give them an heart to know me."—Jer. xxiv. 7. "Therefore ye are my witnesses, saith the Lord, that I am God." Beloved of God, have we not some hope, most precious to us, that we are not altogether strangers to what is recorded of his people? "The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, in a waste, howling wilderness. He led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." In the day when first we felt his tender love, his sweet mercy and his great salvation, O what love, what praise, what worship were we constrained to render to our glorious Lord! Truly there was no strange god among us. Like Manasseh, we knew that the Lord he is God. Shall we continue reading about his people? What is this in Deut. xxxii. 16, 17? "They provoked him to jealousy with strange gods; with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not; to new gods, that came newly up, whom your fathers feared not." Can it be true, dear child of God? O what a shame! "O Lord, righteousness belongeth unto thee; but unto us, confusion of faces." When Israel had been delivered from the house of bondage, at the Red Sea they sang praises to the Lord, saying, "I will sing unto the Lord, for he hath triumphed gloriously." But how soon it is said, "They tempted the Lord, saying, Is

the Lord among us or not?" Before long, "The people gathered themselves unto Aaron, and said unto him, "Up, make us gods which shall go before us." And presently they were dancing before the golden calf. How often did they provoke God in the wilderness! And when the Lord had brought them into the land that he had promised to give them, "they forsook the Lord and served Baal and Ashtaroth." But the Lord was gracious, and delivered them from their woes. "He sent them saviors, who saved them out of the hands of their enemies."—Neh. ix. 27. Yet they would not hearken unto their judges, but went a whoring after other gods, and bowed themselves unto them.—Judges ii. 17. Are we not better than they? Could we ever be so base? Do we not feel to say to such, "Stand by thyself, come not near me, for I am holier than thou?" No. "Are we any better than they? No, in no wise." "They chose new gods." So have we. How often have we found the word most needful to stir up our pure minds by way of remembrance. "Neither be ye idolaters, as were some of them." "Little children, keep yourselves from idols." After that we have known God, or rather are known of God, how could it ever be that we have chosen new gods? Is not the Lord of hosts sufficient? Is he not almighty, merciful and gracious, abounding in goodness, with whom is no variableness, neither shadow of turning? Why, and how is it that of Israel it is recorded, "They chose new gods?" To typical Israel it was promised, that in their obedience to God they should be plentifully blessed in all things pertaining to this life; but if they failed to render to the Lord that obedience that was meet, they should experience reverses. The Lord would bring upon them a "nation of fierce countenance, and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land." Thus the Lord would accomplish his pleasure in chastening his nation, in visiting their transgressions with the rod, and their iniquities with stripes.—Deut. xxviii. How often did this occur! And with the spiritual Israel, with those who are Jews inwardly, when first we realized the grace of God, how low, how sinful and utterly helpless we felt ourselves to be! In this, the time of our distress, the Lord answered the cry which the Spirit of Christ Jesus sent forth in our hearts, and revealed himself as our tender Shepherd and glorious Deliverer.

He led us about, and though the way seemed rough, and many a sigh and complaint we made, yet we received instruction. Some of it was most sweet, reviving our drooping soul; and there were bitter and humbling things we learned. But we have felt it was all for our good. "Who teacheth like him?" He revealed his great salvation to us, and we felt that in the Lord was all our salvation and all our desire, and by his operations within we would exclaim in spirit, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." We did not halt between two opinions; we had but one, and that was, "The Lord he is God." There was no strange god with us. Had the thought been suggested that one day we might choose new gods, how indignant we would have felt. And in all the warmth of our soul's affection for our dear Lord, we would have said with Peter, "If I should die with thee, I will not deny thee in any way." Likewise said they all, "We chose the Lord." Does the Spirit of Christ in the saints, the divine nature, or what is born of God, make choice of new gods? O no! It is the carnal, fleshly nature of the people of God, in subtle war with the Spirit of Christ in them, in all the deceit of our desperately wicked heart, suggesting and alluring us to depart from the living God, to wander, and serve other gods. How gracious is the counsel of the Holy Ghost, by the pen of the apostle to the Hebrews, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." This evil heart of unbelief is the foul nest in which all treason and rebellion is hatched and nursed against our God and King. How silently and cunningly is its vile plotting done! And Satan, transformed as an angel of light, is ever ready to insinuate his delusive counsels, and our flesh is ever ready to war against the Spirit. "The works of the flesh are idolatry."—Gal. v. 20. What comfort has the Lord indulged us with in prayer and in reading the Scriptures, so that we longed to be often so engaged! But after a time we began to think and act as though there was some worth in these exercises, and if these things were constantly maintained we should never see want. And, beloved, before we were aware, were we not looking to the performance of these things as the fountains to minister to our soul's needs? And though in word we might deny it, yet in fact, in spirit, were we not saying to the

works of our hands, Ye are our gods?—Hosea xiv. 3. And then our carnal, fleshly mind became very religious for a time, manifested great zeal, made an inspection of the city, suggesting the erection of a few towers and additional bulwarks, which would prove very judicious precautions to withstand the onslaughts of error, as safeguards against temptations. We became most industrious in preparing our defences, endeavoring to store our minds with certain texts of Scripture, which we thought would repel and overthrow any and every error. We endeavored to make a study of this and that point of doctrine, that we might be able so clearly to present the truth that none of the enemy could stand before us. As we progressed in this kind of defence, we began to be somewhat lifted up. Now and again we reviewed what we had wrought, and deemed ourselves almost impregnable, and in fancied security we seemed eager for the foe to show his face, that we might fire a few of our shots at him; for, relying upon our accumulated stores of sound doctrine, we presumptuously imagined we were quite prepared to earnestly contend for the faith once delivered to the saints, and for the defence of the gospel. When we, dear children of God, have been in various difficulties, when the enemy has invaded the land, we have been sorely perplexed. We have waited upon God, we have cried unto him for succor, and to grant us enlargement. Have we become impatient for deliverance? Then our fleshly mind began to lift up its head, and to insinuate that the Lord was tarrying, that his help is so slow, that a little foreign aid might be of advantage to facilitate deliverance from our embarrassment. If we had a few horses and chariots, we should not be far from salvation. We went down to Egypt for help.—Isa. xxxi. 1. Herein we did foolishly, (2 Chron. xvi. 9), resorting to carnal notions, putting our trust in an arm of flesh. We became rebellious, and took counsel, but not of the Lord, and in our vain help thought to experience relief sooner than the Lord seemed willing to grant it to us. We chose new gods. O what a gracious, glorious God is the God of Israel! "Who is a God like unto thee? that pardoneth iniquity and passeth by the transgression of the remnant of his heritage. He retaineth not his anger forever, because he delighteth in mercy." When the Lord was revealed as such unto us, and we were delivered from the power of darkness, and translated into the kingdom of his dear Son,

how we delighted in the law of Jesus Christ our heavenly King! We were his willing people in the day of his power, our souls yearned to follow his gracious instructions, to run in the way of his commandments, and thus in our grateful obedience shew forth the praises of our God and King. "They chose new gods." We began to listen to other voices than that of the Lord our Lawgiver. We might still speak of the church being subject unto Christ, yet the thought would arise, What harm could there be in this or that? It may be that we have derived much pleasure in reading the writings of certain gracious men, or we have become so much attached to some of the Lord's dear children, that our very souls have been knit to them in love. Then our carnal mind might tell us that what they might write or speak, their judgment could not be wrong; and we have looked to them as authority. In this way, how many have been the customs, usages, rules and traditions which have become gods to us of our own choosing. Though we still might profess Christ Jesus our glorious Redeemer to be our King, and as his subjects to be subject to his laws alone; yet something would say to us, "Would not the doing of this be just as well?" And our flesh has responded, "It certainly would be more easy, or be less troublesome." But in vain is it that we think we worship God when we are disobedient to the law of Christ Jesus our precious Savior; that we may keep our own traditions, (Mark vii. 7-9), which things are ever more dear and sacred to our carnal minds. "The mind of Christ" in the elect of God is in the most sacred subjection to the law of Zion's King. In his law it finds delightful meditation. But our carnal, fleshly mind is ever at unrest, ever manifesting deep rooted enmity against the Lord, ever devising inventions, some of which are so cunningly fashioned, are cloaked in such pleasing attire, that we have been deceived, and have gone a whoring with our own inventions."—Psa. cvi. 39. We have been allured by that heart which is "deceitful above all things," to suppose that gain is godliness. We would be rich, we have coveted the estate, the prosperity, the gifts of others. Our desires have gone forth after the smiles of men. Have we not coveted the good opinion and praises of men? We have felt it would be so pleasant, wherever we went, to have the worship of men; and somewhat of the same spirit that was manifested in those who loved to be called Rabbi, who prayed at the corners of the streets, who did their alms in the sight of men, has also been manifested in us; and if in any measure our fleshly mind has had its reward, and we have imagined to ourselves that men thought we were something, that on account of our wealth, our gifts, our religious walk, we had gained some popularity, we have thought this gain was godliness, and have coveted the honor that cometh from men. What is all this desire

of gain, but that covetousness which is idolatry?—Col. iii. 5. The Lord our God is a jealous God; and when we choose new gods, these are images of jealousy.—Psa. lxxviii. 58; Ezek. viii. 3-5. His loving-kindness he will not take from us. He will forgive our iniquities, but will take vengeance on our inventions.—Psalm xcix. 8. Our idols he will utterly abolish, and cleanse us from them all. "They chose new gods." They ceased not from their own doings, nor from their stubborn ways. "Then was war." The Lord will bring upon his people his army, the Assyrian, the rod of his anger, the palmerworm and cankerworm, blasting and mildew. "Prepare ye war against her. For thus hath the Lord said, Hew ye down trees, and cast a mount against Jerusalem. This is the city to be visited."—Jer. vi. 6. In our idol worship we thought ourselves secure. The new gods cried, "Peace, peace," but suddenly war is in our gates. The Lord has given commandment, "Take away her battlements, for they are not the Lord's."—Jer. v. 10. Ah, we had foolishly erected battlements which we thought no enemy could scale, that would prove to be equal to every assault. But what are all our fleshly defenses, our head knowledge of the truth, sound arguments, all our devices, our precautions to prevent the inroads of hellish temptations, the invasions of error? Beloved of God, have we not known something of the fierce attacks of infidelity, when every vestige of the doctrine of Christ has been brought into question, and our hope therein assailed? We have run into our towers, have taken refuge in our strongholds. But what availed all our words, all our arguments, all our fleshly knowledge of the letter of the doctrine of Christ? It could not stand before the spirit of infidelity. Did we ever hear that dreadful challenge, "How do you know there is a God?" What breath was there in any of the new gods? Could they declare? Could all the religion accumulated by the efforts of the flesh make known and say, "Thy God reigneth?" Vain was all our confidence in what we esteemed sound arguments, texts of Scripture, our head knowledge of the Bible. The enemy gained ground upon us, wrested from us all our defences, demolished our towers and battlements. We were filled with our questionings, tossed to and fro by the enemy, and to our sad dismay we found that these new gods could not arise and save us. Hellish temptations encompassed us, all our safeguards, all our fleshly, pious resolutions were valueless in their resistance to the temptations of the wicked one. Now did the enemy come in like a flood, and we felt ourselves swept along by the incoming billows of evil. "Then was war in the gates." Though we had multiplied horses, and sent down into Egypt for help, and trusted in them because they were many, yet in this way, thus saith the jealous Lord God, "I will cut off thy horses out of the midst of thee, and I will

destroy thy chariots."—Micah v. 10. Egypt did help in vain. Because the conflict was sharp, the battle long, our difficulties multiplied, did we become fretful under our sickness and wounds? Did we cease to trust in the Lord alone? Did we send to king Jareb?—Hosea v. 13. "Then was war in the gates." The Egyptians, and every foreign aid to which we appealed, are not God. And this to our sorrow we have proved. Though the wisdom and devices of our fleshly minds cried, "Peace, peace," what health could we find? What release from our woes? We found our trust in an arm of flesh to be our shame and confusion. The rod of the Lord's anger smote us, we were broken under his chastenings, and in deep humility of soul confessed our shame in departing from the living God. "Then was war in the gates." "The Lord shall utter his voice before his army, for his camp is very strong." He sends us sore affliction and trials. He calls for blasting and mildew, and all our pleasant plants are withered. We looked for peace. But thou hast heard, O my soul, the sound of the trumpet and the alarm of war. Destruction upon destruction is cried. The whole land is spoiled. The invasion of the enemy eats up our pleasant things. Our vileness is as mildew to our joy and peace. The Lord has brought upon us a time of famine. He has commanded the clouds that they rain no rain upon us.—Isa. vi. 6. And we begin to feelingly cry out, O what a time! my leanness! my leanness! Woe is me! Where are the new gods? Can they arise and save us in the time of our trouble?—Jer. ii. 28. A time of drought is the time when all the new gods that we have chosen and worshiped are put to the test. Can any of these vanities cause rain?—Jer. xiv. 22. Do we seek to the cisterns that we have hewn out? They are broken, and afford us no supply. Our thoughts had been that we were rich, and increased with goods, and had need of nothing. But now in the war, in our deep necessity, of what utility are all the gods, the work of our fingers? The idols have spoken vanity, miserable comforters are they all.—Zech. x. 2. Of what value is all the wealth of this world, the smiles and worship of men, when the Lord our God has brought war in the gates? He will famish all the gods of the earth.—Zeph. ii. 11. Not all the customs, rules and traditions that we have worshiped, are able to bring us peace and plenty. "We are minished and brought low through oppression, affliction and sorrow." The Lord will plead with his people. "Have I been a wilderness unto Israel, a land of darkness?" No, dear Lord, thou hast not. O my soul, clothe thee with sackcloth, put thy mouth in the dust, if so be there may be hope. "In that day a man shall cast his idols of silver and his idols of gold which they made, each one for himself to worship, to the moles and to the bats." Sometimes the Lord has so chastened us that we have been carried away to Babylon.

O what confusion and distress we have experienced! Then were we subdued, then we mourned our folly in choosing new gods. How we longed once more to dwell in the land of gospel rest. We wept when we remembered Zion. And with Jonah we could exclaim, "I am cast out of thy sight; yet will I look again toward thy holy temple." In all this war, in his sore chastenings, the kindness and love of our God appears. Even when in our soul's experience we were taken captives to Babylon, it was for our good.—Jer. xxiv. 5. We were weaned from our idols, became ashamed of all our confidences, and mourned over the folly of our departures from the Lord. When the Lord has dethroned all the new gods, and he seeth that our power is gone, (Deut. xxxii. 36), will he be favorable no more? Hath he in anger shut up his tender mercies? O no! He abideth faithful, the same gracious, unchanging God, therefore we are not consumed. And when he saith unto Zion, "Thy God reigneth," though the heavens were shut up, and "it rained not by the space of three years and six months," thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Who can stay the bottles of heaven? Who shall prevent the showers of blessings? We have proved his doctrine to drop as the rain, his speech to distill as the dew. The blessed Comforter has taken of the things of Jesus, and has nourished and established our souls. We have found that in our God alone is the fountain of living waters, the source of our every delight; that he alone is our strength. It is the Lord that teacheth our hands to war, and our fingers to fight. "Except the Lord keep the city, the watchman waketh but in vain." All our rebellious ways, the notions and rules that we had set up for our guidance, were profitless, and caused us to wander from the right way. Have we not learned that peace and righteousness are only found in the old paths, the good way, the footsteps of the flock? that "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?"—1 Tim. ii. 16, 17. What improvement can any of the new gods make upon the law of Christ? In walking according to the rule of Jesus our King, we experience peace and mercy to be our portion.—Gal. xi. 16. How prone we are to make gods unto ourselves that are not gods.—Jer. xvi. 20. And should the Lord at any time say, "Ephraim is joined to idols, let him alone," (Hosea iv. 17), a sad and woeful time will be experienced by us. But when the Lord shall heal our backslidings, then shall we exclaim, "What have I to do any more with idols? Asshur shall not save us; we will not ride upon horses; neither will we say to the work of our hands, Ye are our gods."—Hosea xiv. 3-8.

FRED. W. KEENE.
NEWBURY, Ontario.

"THOU shalt not muzzle the ox when he treadeth out the corn."—Deut. xxv. 4; 1 Cor. ix. 9.

The above words have rested on my mind of late, and I will venture to pen a few thoughts on them, in connection with other Scriptures; and say some things as they have appeared to me with reference to their application anciently, and also consider the force of the application as made by the apostle to the Corinthian church. I do not know but what I may feel a full freedom in writing on this important subject, (if our dear brethren should see fit to give it a place in the columns of the SIGNS OF THE TIMES), as I trust my general interest with and among the Lord's people is not a selfish one. In this feeble attempt to edify those who are better and wiser than myself, it will be a vain effort if the Lord does not see fit to direct my tongue, and show me and my brethren whom I address, our obligation to God, the giver of every good and perfect gift, and also our obligations one to another, who are the recipients of these gifts. And if we feel our dependence upon God, and desire the welfare and prosperity of Zion, each will desire to do most to promote the welfare of his brother, and will certainly feel, as I hope I do at this time, that "it is more blessed to give than to receive."

We may be assured that no item of the law is vain. It is only necessary to find how it was designed to be applied, and then we have the secret, sweet and full, as we relish the sacred word, and every word pertaining to the law, as a command to the people addressed.

The literal floor, corn and ox are figures used to set forth the Lord's work in the house of Israel, as the granary or garner of Israel's God, whose fan is in his own hand, and who will himself thoroughly purge or cleanse his floor, and gather his wheat into the garner. Thus a multitude of figures were used in Israel's day, to show what the Lord had determined should take place; for his counsel must stand, and his pleasure must be accomplished. He that received the gifts hath ascended, and sends the gifts down for the benefit of his people. And though neither they that plant nor they that water are anything, but God that giveth the increase, nevertheless there is a necessity for the planting and watering. Having received this treasure or gift in earthen vessels, to show where the excellency of the power is, there is no demand for anything, but Christ is to be preached. Thus the believer who has received Christ, and the man to whom the gift to preach has been given, from the apostle's day to this, and for all the time that the ministry will be necessary, will need no other rule. The King is on the throne in the kingdom, and the twelve judges have received and spoken forth the decree. And all those who fully receive and pursue the way, which Christ is, may be assured of this one thing, that if they cannot always tell what their duty is in regard to the things of the church,

they may always find in the word and in their experience (which agree) what is not their duty; and this is the only true way to find out their whole duty; for this is their whole duty, to "fear God and keep his commandments."—Eccl. xii. 13. As ye have received Christ Jesus the Lord, so walk ye in him, being rooted and grounded in him. When the commandment came to Israel, saying, "Thou shalt not," did it appear imperative, or might they treat it lightly? Let Israel answer. And the apostle says that this was written for our sakes. But how wisely did Paul act, lest he should be charged wrongfully. And how often the Lord's ministers suffer inconvenience by reason of the neglect of the brethren, even when that neglect is not willful on their part either; for there are many ways in which trials are wrought. And even in this, what has once been a pleasure may become a task. While the way may be clear to some, and these feel a continual prompting to wait on the Lord in every way they are qualified to act, others appear to feel no concern in particular about the affairs of the church. But let it be known by all the household of faith, that no disregard of the commandments of the King in Zion will escape his notice, who scourgeth every son that he receiveth. It will cause a rending of hearts, sooner or later, and we shall know in some way that while we have had our own way in this or that thing; we have also attained to Israel's reward, leanness is sent into our souls.

The patience and obedience of the ox represent the gospel ministry; and when prepared of the Lord, they are made strong to labor. And when those to whom they are sent have a fervent desire to hear the word, when the ox is not muzzled, or when those who break to you the bread of life, or stand in the temple and speak to you the words of this life, (the life of Jesus), unhindered by those things which your hands can perform, whether it be by tokens of kindness and appreciation of their service, in any and every way as their needs may demand; in considering the situation they are in as they come to you, as well as receiving your prayers and strength, desiring that they may come to you in the fullness of the blessing of the gospel of Christ, and know nothing among you save Christ and him crucified; esteeming them highly (not vainly) for the work's sake, to show forth the high vocation of the saints; then will they be strong to labor, and there will be no complaining in the streets of the New Jerusalem.

It is not to esteem men or the persons of men, because of favor in this life, or because of fleshly aptness alone, who would be puffed up with their fleshly minds, and indulged in idleness and made rich, that you would keep them unmuzzled; nor when you have ascertained that your minister has another day's rations ahead for his family, if he has one; but it is when by your acts you re-

gard his welfare as a servant of the living God, and as a servant of the church, whether he be rich or poor in this world's goods. So, as you need their services, you will necessarily be called upon (not by your preacher, but by your good conscience toward God) to minister to their necessities. Let me say, dear brethren, as one who professes to know whereof he affirms, that there are none who can know the trials of God's servants, only as each one knows for himself. O the depths of darkness and temptation, the bitter lamentations, when exercised about the cause of the Master, with all the trials common to their brethren, being killed all the day long, and counted as sheep for the slaughter. Only as sustained by the hand of the Lord, and the corresponding testimony of the saints is discerned, will there be comfort. If, therefore, harmony and profit in the letter and in the spirit is experienced, how honoring to the Master. Beyond this there can be no profit to churches or ministers. If there is not a cordiality of feeling and action, all is out of joint, the discipline will not be enforced, or if so, it is quite likely to lack in essence the savory influence. We cannot then be too watchful of our interests one with another in regard to these matters, not to overreach or neglect what may be our duty one to another. It is not to be expected that every member of a church will see alike in everything pertaining to the church; but it may reasonably be expected that all will be in submission one to another, for the profit of the body. A minister may continue with a church, or a church may keep a minister, beyond his usefulness to that church, where harmony has formerly much abounded. For surely if any unreconciliation cannot be overcome, where fellowship is not broken, there had better be a separation; for on the part of the church the minister cannot lawfully be muzzled, and on his part he could not lawfully take heed to himself and to all the flock, under such circumstances. So, dear brethren, strive for the things which make for the peace of Zion, love as brethren, provoke to love and good works, and the God of peace shall be with you. Amen.

I hope I have written with but one aim, to instruct and comfort the saints.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y., July 5, 1883.

LEONARDSBURG, Ohio, May 21, 1883.

DEAR BRETHREN BEEBE:—I have often had thoughts of telling you on paper what I hope the Lord has done for me. In fact, I have begun to write, but before I would get through I would conclude it was all a fleshly motive, and then I would give up the idea of ever sending my experience to you. But my sister-in-law said the other day that she wanted to subscribe for the SIGNS, and she was going to send you her experience, and if you thought any one would like to read it, and it would not

crowd out better reading, you could use it. So I have thoughts again of trying to give a short sketch of my life.

I was born in Clay, Tuscarawas Co., Ohio, April 8, 1841. I never heard an Old Baptist preach until I was twenty years old. I had heard other orders, from my childhood up to my eighteenth year. About that time the "United Brethren" were having a protracted meeting, and from some cause I was persuaded to go to the mourners' bench one night. The next day they set out the bench and asked all who wished to unite to come forward and sit on the bench, and I did so. After meeting, I started for home. I was on foot, and it was nearly three miles distant. As I was going along alone, unconcerned, all at once it came to my mind, "I have sinned." In an instant I was sorry that I had went forward. I never went back to their meeting. I began to realize that I was a great sinner. I desired to be alone. I did not want any one to know what a sinner I was. I would try to be cheerful when in company, and went to places that I would not otherwise have went to. There were a great many young people at that time, and I went occasionally with them to conceal the sorrow of my heart. Now it fell to my lot to have little or no learning. I thought, O if I could only read, I would see what the Bible said I must do to be saved. I felt that I had to do something, or I would sink where mercy is not known. I could not read, nor dared I ask my comrades, so all I could do was to cry to God for mercy. It seemed to me that God had borne with me until he was very wroth, and would not be reconciled. At night I feared to lie down, for fear I would never see morning. I often tried to find some secret place to pray, but was always afraid to give way to my feelings, lest some one would hear me. Thus I labored without relief till I thought my days on earth were about ended, and that I had sinned so long that God would not hear me. But at last, one dreary night, I thought the sun had gone down for the last time to me. I sat up very late. I could not help whispering, "Lord, have mercy," but I could see no way for a just God to spare me. The more I tried to pray, the more angry he seemed at me. At last I lay down in deep distress over my sins. I finally fell into a doze or sleep, or it seemed more like a state of unconsciousness to all earthly things for a few moments. All at once I saw a light path reaching from my bed up to heaven. I saw people dressed in white robes, and something said to me, "This is the way, and the only way." The light was so clear and bright, I thought I saw it with my eyes, but I reckon not. But my burden was gone, and I felt to rejoice, but not as others tell of. I did not have that clear view of salvation that I wished for. In the morning I thought I would tell my mother; but I was afraid to. Now, I cannot tell just

how long after it was when something said to me, "You are deceived." In an instant I believed it. I now knew not what to do. I listened to others talking, but heard nothing of my feelings. At that time I did not know there was any one that had felt as I had. I lived in this condition about two years. On the 13th of March, 1861, I was married to Sabeers Martin, of Delaware County. The next day I went with him to his home, not thinking of ever finding any one like myself. My husband lived one mile from the church called Marlborough. We went there to meeting, and O how surprised I was when the minister began to talk! He could tell my feelings better than I could. I felt to praise the Lord for directing me to the house of my brethren. I felt a desire to tell that people that I hoped the same Jesus had visited me also. But I felt too unworthy to tell the love that I had for that people, nor did I get sufficient courage until their January meeting, 1862, when my husband and I tried to relate our exercises, and were received. We were baptized on Sunday by Elder S. C. Main. I did not have the joy in baptism that some have had. I have many fears of being wrong. Many are my days of darkness. I am very ignorant of the Scriptures, but I hope I know the joyful sound when I hear it. I do not wish to be understood that I have fears of the salvation of the redeemed. No indeed. God is a rock, and his work is perfect. But I see so much about myself that is wrong, and am so unthankful, I fear that I am not embraced in the gift of the Father to the Son. All that the Father giveth the Son shall come to the Son.

I will close by saying to all who love our Lord, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Let us try to adorn our profession by a well ordered life, ever looking to our glorious Leader to direct us in the way that we should go, knowing that here we have no continuing city.

Your sister, I hope,
LYDIA MARTIN.

DELAWARE, Ohio, May 12, 1863.

DEAR BRETHREN BEEBE:—I have often thought of trying to write some of my feelings, but I feel my inability to write anything instructive to the household of faith. I will try to express some of the things that I hope are the Lord's doings. When you read it you may not wonder at my having fears of having passed from death unto life. If you think that any one else would care about reading it, you can do what you please with it.

My first trouble was about the end of the world, and what would become of such a wicked wretch as I. I would go to meeting, and everything that was said seemed to condemn me; and when I would retire to my room, I would take my Bible with me, but it was sealed to me. I was working out from home at that time, and the lady of the house was an Old Baptist. She took the SIGNS, and I

loved to read it, for the writers would describe my feelings. I was in great distress day and night for over two years. Elder John H. Biggs at his monthly meetings would often come and stay all night with the people where I worked. I was anxious to hear him talk upon the subject of salvation, but was afraid that he would find out how I felt. I felt to keep my trouble concealed from every one. In the year 1855 I was married. My husband had been a member of the church at Marlborough for some years. I then went with him to meeting. My trouble still grew heavier. I wanted to be in a corner where no one could see me, for I thought they all knew what a great sinner I was. The members seemed to be feasting upon the preached word, while everything was pressing me down lower and lower. After preaching, on one occasion, they sang the hymn, "Children of the heavenly King;" &c. It sounded glorious to me, but I was a poor sinner condemned to die. I felt like something was pressing me down lower than the grave. All I could do would avail nothing. Sink I must. I saw no way of escape. The morning before my trouble left me, my husband was going out on the farm to work. I told him that I felt so bad I did not know what to do. I did not want to be left alone. I did not think that I could live until night. As I was washing the dishes, these words came to my mind, "It will not be long." In an instant my burden was gone, I felt light, and like praising the Lord for his goodness and mercy toward such a great sinner as I. But it was not long till doubts and fears began to arise; yet my feelings were different. I felt, if saved, it must be by grace alone. After this I was at brother Jonas Main's, and while there a peddler came in selling pictures. In showing them, he came to one which he said was the picture of Christ nailed to the cross. I cannot describe my feelings at that time, to think how Jesus had to suffer and die on the cross, to save sinners. O what wondrous love! Could it be for me? In 1862, at the January meeting, I tried to tell what I have tried to write to you. I was received as a candidate for baptism in the fellowship of the church called Marlborough. I was baptized on Sunday, in company with brother Sabeers and sister Lydia Martin, by Elder S. C. Main.

I will close, for fear I weary your patience. I have had many sorrows since that happy day. I will write more at some time, if kind providence smiles, and if any of the scattered flock desire to read my feeble letters.

ELIZA A. MARTIN.

"WORK out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13.

Work! work! work! is the cry of all the human family. In nature all are of one mind in regard to their own salvation, and all think that to gain the favor of God they must work; and they quote this last clause

of the twelfth verse to prove their position. It is in vain that any try to work themselves into the favor of God; neither is there one word in the Scriptures of divine truth that even looks that way. Most certainly this clause does not. It does not say, Work for salvation. There is no such meaning in this sentence, nor in the word work, in connection with what follows. To work for salvation would mean to perform some good thing to bring God under obligation, or to obtain salvation as a reward or debt. But it is not so reckoned, but is by grace. "Not by works of righteousness which we have done, but according to his mercy he saved us," &c. But the word work, in the text, has a very different meaning. "Work out," which presupposes that there is something within to work out. It is a command, and is addressed to those already saved, or possessed of this salvation. And it is called their own. All the saints who are in Christ Jesus (and they are all there) have already received this salvation, and it is theirs in the sense that they are in Christ, and Christ is in them, and Christ is in God. Therefore this work is not to obtain salvation, or bring about a recognition of it by God. But to work out is to manifest what is within, or manifest that salvation by an orderly walk and godly conversation in all the walks of this life, in manifesting to your brethren your love for them, for the truth, and thus for Jesus, by bringing all your tithes into the storehouse, by telling of the wondrous work that God has wrought in you, that he has unstopped your deaf ears, opened your blind eyes, caused you to walk and leap, cleansed your leprosy, raised the dead, and that you have been made so poor that you not only desire, but have the gospel preached to you, and you are not offended in him. This is working out (not to bring about) your own salvation, manifesting that you are a child of grace, a subject of the heavenly King, by being obedient unto the faith, walking in all the ordinances of the Lord blameless. "That ye may be blameless and harmless, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. ii. 15. "Let your light so shine before men that they may see your good works, and [you] glorify your Father which is in heaven."—Matthew v. 16. And when that salvation which was wrought out on Calvary's cross for you is revealed in you, you are commanded to work it out, or manifest it. Let your light shine; for it is not to be hid under a bushel, nor anywhere else out of sight, neither in business nor in pleasure. Not that you should stand on the corners of the streets, nor in the market houses, where all manner of men do congregate, and there proclaim what you have done for Jesus; but in your Father's house, with fear and trembling, tell your brethren, your Father's children, the wonders of God's grace. Even if you do not speak an

audible word, your presence, the tear in your eye, the smile on your face, the look of anxiety to hear, the shake of the hand, all manifest or work out that salvation—your own salvation. Then how cheering to others to realize your presence. And you are thus manifesting your own salvation, not only to your brethren, but to yourself; for when you feel the glow of that rich love to your brethren, you know of a truth that you have passed from death unto life, because you love the brethren. Did you ever think that the sons of Jacob loved each other more after Joseph was made known to them? I think it was so. On such occasions God opens the windows of heaven and pours out blessings that the house cannot hold. Then how important that each one should fill his seat in the assembly of the saints. How encouraging to the little ones that gather together to receive a few crumbs from their Master's table. My Father's children, what are all the things of this world, compared to the riches of God's glory in the assembling together at the appointed times? It is but a little while and all of this world will pass away. Let us therefore work out our own salvation with fear and trembling.

This fear and trembling signifies a want of strength, weakness, littleness, meekness and humility, as a little child. Can one manifest or work out this salvation except with or in fear and trembling? A little one in its mother's arms, leaning on her breast, is not more weak than a child of God in fear and trembling, leaning upon and trusting in Jesus, in the arms of the church. What love, what fellowship springs out to that little one, that trembling and fearful one, who without any strength of its own is trusting in Jesus, and manifests its love and salvation by always meeting with the brethren.

"For it is God which worketh in you both to will and to do of his good pleasure." So then, dear child of God, you are only working out what God has worked in you. Having wrought in you all these glorious and heavenly things and desires, you work them out, or manifest them. He took you up out of a horrible pit and miry clay, and set your feet upon a rock, and established your goings. What else? He put a new song into your mouth. A new song, which you could never sing before, nor ever heard sung, because you did not have it put into your mouth; and none but God can put it there, which you have now realized. Men say they can do it if they will. But they do not will, nor can they; for it is God that worketh in his children both to will and to do. He does not work in any to make them his children, (for they are his already,) but to manifest them. How is it with you, my Father's children? Do you ever think you can do something to help yourself in the salvation of yourself? I often think I will do great things to help God along with this wonderful work, and try to work out something that God has not worked in; and I

generally succeed a great deal better than in working out what I sometimes hope he has worked in me. Then, if we work the work of God, it is because he has given us the will and the power. In fact, he is both the will and the power in us. "Of his good pleasure." What a blessing! His pleasure, not ours. How different is his pleasure from ours. A little child would as soon pick up a poisonous as a harmless serpent, and would fondle a lion as well as a lamb. So we cannot know what is for good or what is for evil; but God knows, and he gives us according to his good pleasure. His pleasure is good, not only to him, but for us; and all is by the effectual working of his power.

After reading this it looks just like the writer, of no account; but my mind is relieved, and you, brethren Beebe, can do with it as you think best. Yours in hope,

MILTON DANCE.

LONG GREEN, Md., June 17, 1883.

SOCIAL CIRCLE, Ga., July 4, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—For some time past I have had some impressions of mind to write some thoughts on Isaiah xl. 11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

In this chapter the prophet had a clear and joyful view, by revelation, of the gospel kingdom as set up and established by the great Head of the church. His mind had grasped the glorious doctrine that the old Jewish heavens were to pass away, with all their rites and ceremonies, at best only types and shadows, pointing to good things to come. He was so enraptured with this view, and it was so certain of fulfillment, that he speaks of it in the most clear and positive manner, as though he lived in that day and rejoiced himself in its fruition. He begins this chapter by saying, "Comfort ye, comfort ye my people, saith your God;" and then writes of the coming of John, the forerunner of Jesus, and of Jesus himself, very clearly and forcibly. In the tenth verse he says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." The prophets had spoken of his coming in a very early age of the world; generation after generation had passed away, and still the same sacrifices and offerings were being made, the same rigorous yoke of bondage under which their fathers groaned was not removed nor made lighter, the night seemed as dark as ever, and it is reasonable to suppose that many were ready to give up in despair; they died without the sight. Now, amid this impenetrable gloom and darkness, when the faith of those Israelites was about to faint, not having seen such a clear revelation as the prophet Isaiah of the coming of Christ, he says for their comfort, "Behold, the Lord God will come." Be joyful, cheer up, your hope shall not be dis-

appointed; it is written of him in the volume of the book, "Lo, I come." He will come in might and dominion, in majesty and power, with strong hand, and when he comes his arm shall rule for him; he comes conquering and to conquer. All power in heaven and earth is his, and he will do all his pleasure; whatsoever he pleases, that he does. He does not have to depend on the puny efforts of man to accomplish his will; he is Lord alone. Among the glorious and soul-comforting things prophesied of him it is said, "He shall feed his flock like a shepherd." It is *his* flock that he is to feed. He has the absolute right and title to them by a gift from his Father. "Thine they were, and thou gavest them me." There can be no better or stronger title to anything than a gift. They are his by creation: "Thy Maker is thy Husband." His, too, by redemption: "Christ hath redeemed us from the curse of the law, being made a curse for us." It is needless to enlarge or bring more proofs on this point to show the absolute right, control and government in all things that this Shepherd has to his flock; and all the right and title he has to the whole flock, he certainly has to each and every one of that flock; for a flock must necessarily be made up by individual additions, whether it be large or small. But in this case all were chosen at one time, all of the same age. Each one of the flock is as much bound by the law of the Shepherd as are the whole flock, and so the Shepherd's care and preservation over each one is the same as to all the flock. Need a child of God for one moment have the least fear that our great and chief Shepherd will withhold any good thing from him? Is there any danger, after we are redeemed by his own precious blood, that he will suffer us to be finally lost, when it is said that "He shall see of the travail of his soul, and be satisfied," and that "I give unto them eternal life, and they shall never perish?" "The Lord is my Shepherd: I shall not want." Now, to show his tender care and love for them it is added, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Again, "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." "I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd." What a cluster of precious promises made by him that cannot lie, whose word is our sure support in despair, and who is our own blessed Savior, and we the sheep of his pasture.

If we should reflect a moment on what our condition was by nature, how wicked and depraved, how vile and polluted, and yet how utterly helpless, and then reflect upon the power and riches of that grace which entirely cleanses from all sin, and has brought us nigh to God, we shall faintly see what debtors to grace we

are. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "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: and I will turn mine hand upon the little ones." Here the oneness of life and union, as well as the cause of redemption, are manifest. Had we no actual relation to the Shepherd, nor he to us before the sword awoke, then what possible benefit could have accrued to us when he was bruised? Without a vital relation to us as our Head, we the members of his body, how could it be true, or what effect could it have produced on us, when it is said, "By his stripes we are healed?" Without a prior relation, his death on the cross could be of no possible benefit to us. But when the clear scriptural relationship is maintained, he, the Shepherd of his sheep, responsible for all their trespasses, their life in him, he their Redeemer, and having paid all that was charged to them, then what affects him affects them. As the Surety, paying their debt, they go free.

Because he is the owner of the flock, therefore he feeds them like a shepherd. He does not feed them to make them his flock, nor because they are prospectively his. And although it is true that "All we like sheep have gone astray," yet the right and title that the Shepherd has to the flock is not vitiated or set aside thereby. Even if these sheep, astray, were taken up and put into another fold, the right lays in the true and original owner, but the work of redemption is necessary before putting them into his own fold.

"He shall gather the lambs with his arm." Here we are taught that the sheep and lambs are scattered; and it is not intimated that the Shepherd greatly desires to gather them into his fold, but the stubborn and obdurate ones will not come, that there are terms of the gospel to be complied with, overtures of mercy to be accepted, means of grace offered. Nothing of that sort. "He shall gather the lambs with his arm." "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." So it is in the case of all the redeemed; nothing, nothing but the blood of Jesus can cleanse from sin; nothing but his omnipotent arm made bare can rescue from destruction, can bring back his scattered sheep, and wrest them from their captivity to the powers of darkness. "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." That arm that formed all things for his own, sustains and upholds all things, is still omnipotent, not shortened that it cannot save to the uttermost, even if a son or daughter should wander around the frozen poles, where all is idolatry; that arm shall bring them to his fold,

and they shall be a part of the flock. The idea conveyed by the lamb is one of helplessness and dependence; yet how kind and tender the thought that that arm which can dash whole worlds to nothing is gathering even the lambs. How the thought should fill our hearts with praise and love! O can he, the Almighty, stoop so low as to hear my cries, to listen to my wants, to guide me in the way I should go? Are his ears open to my cries? are his eyes upon me? is his arm underneath? has it gathered me to himself? Yes; and better and more comforting still, if possible, he carries "them in his bosom." In his tender and affectionate embrace, where no power can separate or wrest from his love. It is an everlasting love, therefore they are drawn into such sweet love and union. A mother nestles her tender darling in her bosom to nurse and cherish it, but how often does cruel death snatch it from her fond embrace. Not so with the good Shepherd. He has all power; death itself is a conquered enemy, and shall be destroyed. "Carries them," so that where he is, we are there also, and nothing shall be able to separate us from his love and tender care. All he has is ours. We are kings and priests unto God, and the soul-comforting thought is that we are his. There is not one single thing in time or eternity that is for our good and his glory, but that he has fully provided for us.

Now, in the verse I have been writing about there is not one thing mentioned as to our having done one thing to merit what this our good Shepherd has done for us. But while in his mercy and pity he has redeemed us, brought us from sin's waste, howling wilderness to his own chosen fold, and keeps us from harms and dangers, it is but our reasonable duty to obey his voice, to abide by his teachings, to observe all his precepts, and to follow his example. By so doing we manifest our love to him, and are the light of the world. In his flock he has given gifts, under-shepherds, other and divers gifts, for their edification and comfort. We should not despise any of those gifts, but see, as far as possible, that each is in its own proper place. Let each one exercise his own gift to the edification of the others. The flock of the great Shepherd embraces all the ransomed of the Lord. In mercy he has built a fold for them all, the church; and it is the duty of all, as far as possible, to unite with the church, to forsake not the assembling of themselves together, to be ready to every good word and work, coming out from the world, having no amalgamation or confederacy with any of their so-called religious movements.

I am aware that this article but very feebly presents a few of the many truths contained in the verse I quoted. Such as it is, I submit it.

In love to the saints,

WM. S. MONTGOMERY.

WALLACETOWN, Ontario, March 7, 1883.

DEAR FRIEND AND BROTHER IN THE LORD JESUS CHRIST:—Once

more I attempt to write a few lines to you, hoping it will find you and yours well, if it is the Lord's will; but above all, that this will find you rejoicing in Christ Jesus, having no confidence in the flesh. I feel from day to day that I cannot put any confidence in my wretched nature, but that it loves every evil, so that in my flesh there dwells no good thing. This is a hard lesson to learn, and none can teach it but the Spirit of God; and once does not suffice, for I need to be taught it over and over again. It is about seven years since I experienced the pardoning love of God in my soul, and felt him not only to be a just God, but a Savior. I then thought I should not see trouble again. I thought that after such a manifestation of love to my soul I could never sin again; but the Lord alone knows what I have passed through since, for my tongue would fail to tell the hardness, coldness and deadness and sins that I have been the subject of since then, which have at times almost driven me to despair, so that I have despaired of life. Dear brother, I have tasted the bitterness of sin, so that my heart is broken when I think that while I am here in the flesh I will be the same sinful, wretched creature, and all this against a holy God, so that the thought of living a long life has been painful to me. But though the above is painful to know and feel, yet I would not be without it or have it otherwise. No, dear friend, it is my desire to know the exceeding sinfulness of sin, that I may hate it with a perfect hatred, and my own life also because of my sins. For we know that if we do not die under and to sin, we have no part in the resurrection of Jesus; for he died under and to sin, the just for the unjust. If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him. For he hath said, "Because I live, ye shall live also." O what a sweet truth is this to know and feel, and that the Lord is exalted a Prince and a Savior, and that now at the right hand of God he maketh intercession for his people. Yes, it is a sweet truth to know that our Head is exalted and glorified, and therefore his body must be glorified also. O may the Lord lead and guide us into the truth as it is in Jesus, that we might know more of what is the length and breadth and height and depth of the love of God, which passeth knowledge. May the Lord in his goodness give you the spirit of prayer, that you may lay all your wants before him.

In christian love, I remain as ever,
yours in the bond that knows no
breaking,

RICHARD CASE.

AUGHRIM, Ontario, March 13, 1833.

DEAR FRIEND AND BROTHER IN THE CHURCH OF CHRIST:—I received your kind and welcome letter, and was exceedingly glad to hear from you, although not enjoying the best of health myself; yet I have no reason to complain. While reading your letter my very soul went out in prayer

to God that he would keep us in the unity of the Spirit and the bond of peace. Dear brother, I myself cannot put the least trust in my carnal mind or anything pertaining to self, for I know it leadeth to destruction. Day by day I am pained when I see and feel the carnal mind having such a hold on me. When the Lord was pleased to make known his everlasting love to me, and made me feel that my load of sin and guilt was washed away, then I thought I was never going to sin any more; but it was not long when I found I was the same sinful creature. But thanks be to God, he has not left me in the depths of sorrow. My soul's desire and prayer is that the Lord would lead us all in the way of wisdom and truth. Dear brother, while we are to remain on this sin-polluted earth, we will have this old nature to contend with, and it is something the outward world knows nothing about. Yet to speak of the joys of the christian, they far exceed their bitterness; and if we had no sorrows, we could not realize the joys. When we are shut up in outer darkness, and the light comes, it is then that we can ascribe all honor and praise to our dear Emanuel's name.

Dear brother, I will have to bring these lines to a close, hoping they will find you enjoying health, and more and more the presence of our Jesus Christ. I and sister Barbara send our christian love to you, and to the brethren and sisters.

Yours in hope of life eternal,
JOSEPH C. MCALPINE.

MACOMB, Ill., July, 1833.

G. BEEBE'S SONS—DEAR BRETHREN:—Brother R. M. Lemmon, of Elmwood, Missouri, by private letter, has requested my views through the SIGNS OF THE TIMES on the following query: "If a church has a pastor who is a member of her body, has she a right to object to his being the pastor of another church also?" This is in substance the query, and I do not pretend to know much, if anything, about it, as I do not call to mind any Scripture that will settle the question. I shall very briefly give such views as I entertain on the subject.

The word "pastor," and its plural form, occurs eight times in the Old and but once in the New Testament, and appears to mean a shepherd, or overseer of a flock; and in Ephesians iv. 11, the only place it is found in the New Testament, it is among the gifts given to the church by her ascended Redeemer for the "perfecting of the saints, for the work of the ministry," &c. I understand that overseers, bishops and elders were but different official names of the same class of men in the church, and also ministers, preachers and teachers were titles given to the same class of men. Presuming that brother Lemmon, in using the word "pastor" in the inquiry, means the preacher or Elder who is a member of and chosen by a church to preach for her, and to administer her ordinances, &c., I am ready to answer the question as follows: Under ordinary circumstances

the church, of which he is a member and the pastor, should not and cannot of right object to her pastor giving a part of his time to one or more other churches. If there are other churches within his reach destitute of preaching, his church should be charitable enough to allow him to divide his time among them, and not so muzzle him, and bind the word of the Lord, that he could not preach for any but the church of which he is a member. No rule could be established for the labors of the ministry, as to where or how frequently he should preach to the same church, that would be suitable or advisable in all cases. If a church is located in a city, and desires to meet every Sunday, and their pastor has no other call, it is certainly her privilege and right to do so, and he should meet with her, if he is idle, and speak the word of the Lord; but where the saints are scattered abroad, as they are in many places in the west, and the members often covering a territory twenty or thirty miles wide, they cannot so easily get together as a church, and usually meet but once or twice a month. And where the laborers are few, and many of the churches have no resident pastor, the same man should divide his time among them the best he can, and not give all his time to one, and the others be entirely destitute of the preaching of the word. Paul tells Titus to ordain Elders "in every city," as the saints at that time, in that country, mostly resided in cities, and there were many gifts among them; and at Ephesus the church of God had more than one Elder, or overseer.—Acts xx. 17. Yet we find by reading the Acts and the epistles that not only the apostles "went everywhere preaching the word," (Acts viii. 4,) but other preachers of the gospel went from place to place, "confirming the souls of the disciples." They went round to "every city" where they had been before, to see how the brethren prospered, (Acts xv. 36,) and were not confined all the time in one place. While a preacher is a servant, and not a lord over God's heritage, yet he should be esteemed highly for his work's sake, if he is a faithful steward, and be allowed to follow his impressions, and give a part of his time to churches away from home, if they call him. Each church must be her own judge of this matter, however, in conjunction with her pastor, if he is a member of her body; but everything should be done to edification, and we should bear each other's burdens, and seek not our own, but another's wealth. Truly the ministerial office is a responsible one to fill, and "who is sufficient for these things?"

Three of the four churches I am attending monthly have borne with my weakness and imperfections for more than twenty-five years, and the Lord has borne with me as a professed disciple since September, 1833, and certainly much long-suffering has been exercised toward me by both God and his people.

As brother Lemmon did not inform me of any trouble about this matter,

I hope the above brief thoughts will do no harm. If you, brethren Beebe, hold different views from the above, let us have them.

With continued esteem I remain,
I. N. VANMETER.

LOXA, Coles Co., Ill., June 26, 1833.

DEAR BRETHREN BEEBE:—Not having occupied any of your valuable space for some months, and being requested frequently by the brethren and sisters to write for publication, I will now venture a few thoughts, which, if deemed of any importance to the household of faith, you are at liberty to use as may in your ripper judgment best promote the interests of the lovers of truth. Remember, however, that I do not feel specially qualified to edify and comfort the saints. On the contrary, my nothingness and manifest ignorance of things holy and divine leave me with but slight qualification, if any, for this important business. Were it not for the promise of help from on high, I should never attempt it. Then, too, there is a feeling of sympathy among the people of God for each other's weakness, distress and sorrow. But how mysterious and incomprehensible are the ways of providence! Who can change or hinder the purpose of our God? Surely his ways are in the fathomless deep, and the immeasurable heights are filled with his wisdom and majesty. The supremacy of his laws and the righteousness of his statutes is fully attested by the unmolested progress of all his mighty purposes. To finite mortals these plans, purposes and arrangements may appear hostile and derogatory to their well-being and general good; but

"God moves in a mysterious way
His wonders to perform."

And well might Paul say, "Who hath known the mind of the Lord? or being his counselor hath instructed him?" Another servant would ask, "Canst thou by searching find out God?" Men grow very wise indeed after the manner of the world, but that kind of wisdom avails nothing in the way of his (God's) ways. Men will still remain strangers to his attributes, to his love and everlasting kindness, until quickened by his power, led by his Spirit, and saved by his grace. They may exhibit very great zeal for God, his cause and kingdom, and display great concern for the welfare of men's souls; but their zeal is not according to knowledge, and their concern is prompted by avarice and self-promotion. With their lips they do the Lord service, but their hearts are far from him. They are whole and need not a physician, strong and need no help, fully alive (to the law) and have no need of life in Christ Jesus. Regarding themselves as doers of the law, they disclaim against the righteousness of Jesus. Eyes they have and see not, ears and hear not, and hearts and understand not. They pay tithes, attend upon the reading of the law, would appear very charitable before men, and upon the whole are not like other men, and especially the poor,

helpless, self-condemned, woe-begone publican, whose reproach and sorrow, after a godly sort, extort from him the expressive words, "God, be merciful to me, a sinner." No such feeling, no such heartfelt agony, sorrow and distress, ever disturb the blind, self-important Pharisee, whose praise is of men and not of God. They are not in trouble as other men, neither do they see any evil except what they behold in others. They invariably place light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. The wine of Sodom and grapes of Gomorrah are eagerly taken in preference to the milk and honey and other goodly fruits of the land. The polluted waters of the rivers of Abana and Pharpar are more congenial and attractive than that of the rivers the streams whereof make glad the city of God. The conspicuous places in the temple, on the house-tops, street corners, and public places, resound with their cries, groans and hypocritical lip-service. There is no fear of God before their eyes. Truth dwells not in their inner parts. Such are a few of the marks or characteristics of those who in all ages have denied Christ and the power of his grace—such as have, and are now, from the giddy heights of self-laudation, boasting of the many and wonderful things they have done in the name of the Lord.

Suppose we now for a moment glance at the opposite person or character, whose very ways, actions, thoughts, professions, exclamations and self-abasement clearly demonstrate that they are of a different nationality, parentage and family. In the first place, they have the light of the knowledge of the glory of God. This enables them to see themselves in a very different light from that of the other. Many things are now seen and discerned that were invisible before the light that makes manifest came unto them. They are not good, are not even wise after the manner of the world, as they once thought. In them, that is, in their flesh, there dwells no good thing. They have no worthiness to plead, can boast no righteousness of their own, and their very best performances and doings are as filthy rags. They find out that the carnal mind is enmity against God, and that when they would do good, evil is present with them, so that they cannot do the things that they would. That the law of the Lord is perfect, they have no doubt; but to keep the law they find themselves destitute of strength. They are troubled on account of sin, unbelief, temptations and remorse. They have no confidence in the works of the flesh. They plead no merit, no ministrations unto the Lord. They can bring no self-constituted sacrifice to offer unto the Lord for all his benefits toward them. A broken spirit and contrite heart will not, however, be despised of God. This they have. The day of deliverance has come. They have seen his salvation in it, and they rejoice. Their hearts are drawn out in love to God, and in

abhorrence and detestation of self and all creature service. Being sick, they call day and night upon the great Physician, the virtues of whose blood cleanses the foulest stain, removes the blackest guilt, and heals the worst form of leprosy and sin. They have become dead to the law and alive to Christ. The very name of Jesus is all in all to them, and sounds sweet in their ears. To them he is the way, the truth and the life. Now it can be said of them, "Blessed are their eyes, for they see; and their ears, for they hear; and their hearts, for they do understand." They have fear, but it is not a slavish fear or dread of the power of Satan, but rather the fear of God, which is said to be the beginning of wisdom. Again, instead of boasting of their riches and wealth, they feel themselves to be the least of the kingdom, and the poorest of their Father's house—less than the least of all saints. But, hearing the joyful moving of the waters of salvation, and knowing the cheering sound of their great Shepherd's kindly voice, they walk with delight in the light of his heavenly countenance. They esteem him as greater riches than the possession of worlds. They are rich in faith, and heirs of the kingdom. Their cry in the midst of despair, and when angry billows rise high, is, "Help me, O Lord my God: O save me according to thy mercy." Instead of doing honor to the kings and princes of earth, they would gladly follow King Emanuel and walk in his ways, because "he hath shewed them the power of his works." He is to them "Head over all things to the church." Poor in spirit, but blessed of God. If thirsty, he gives them refreshing draughts from the crystal fountain of the waters of life. If hungry, he sends the richest of manna to supply their spiritual wants. If in need of clothing, the best and finest of raiment, even of needlework and wrought gold, is given them to hide their nakedness and deformity. And for all the blessings enumerated above, and ten thousand times ten thousand more, they are led to sing with the spirit, and with the understanding also,

"Amazing grace! (how sweet the sound!)
That saved a wretch like me."

But, brethren, I must not trespass on your time and patience longer. The subject is a precious one, but as you will see, I have simply written down a few rambling thoughts as presented to my mind this afternoon. God bless all the household of faith. I may never write more. God be praised for all his benefits toward me. Do with this as you think proper, and all will be right.

Your brother, I trust, in the fellowship of the blessed gospel of Christ,
J. G. SAWIN.

P. S.—The above was written several days ago. I did not make up my mind to send it until a day or two since, while reading a precious private epistle from our dear old brother, William S. Montgomery, of Georgia. In his letter he asks, "Why do you not write more for the SIGNS?" I

could but answer in my mind the question of dear brother M., assigning as a reason for my not writing more the fact that I see the columns of the SIGNS filled by abler pens than mine. Though as I had written the above to send you, I concluded to do so; and if brother M., or any of the saints scattered abroad elsewhere, derive any comfort from it, let God be praised for his goodness.

J. G. S.

CLEVELAND, Ohio, July 1, 1883.

DEAR BRETHREN BEEBE:—Inclosed find two dollars in payment for the SIGNS. I regret being obliged to delay so long. Many thanks for your patient waiting.

I still find Jesus the same yesterday and to-day, and he will be the same forever. I am not without hope that he has put away my sins and made an end of my transgressions for his own name's sake, and will at last bring me home to be with him forever. I have had some severe trials and cutting conflicts within the past few months. I have been often on the battle-field, and had to cry for help to one who is mighty, for my enemies are too strong for me. But blessed be his name, he has not left me a prey to their teeth, but has strengthened me for the conflict with renewed manifestations of his own mercy and grace, so that he is exceedingly precious to my soul, as a brother born for adversity, as my glory, and the lifter up of my head. I am often tempted to believe that I am deluded and wholly wrong, for at the thought of death I do so often tremble, and fear the end will prove the falsity of my hope. Such fears are most terrible, and come upon me at times with an almost overwhelming force. But they drive me in prayer to one who is mighty, and who alone is able to deliver. He has often rescued me from the roaring lion and beasts of prey which are ready to devour; and then, like Bunyan's Christian, I journey on, singing to the praise of my glorious deliverer. O, I often think, what will it be when there is no more conflict, no fears, no foes, no tempting devil nor indwelling sin, but to dwell with our best Beloved, and go no more out forever. Not as here, in and out to find pasture, but to feast in fields ever green and ever fresh, and bathe in the sea of divine love. What an ocean of bliss! never fading, but ever new. One sweetly writes,

"O what will it be to be landed
Where turbulent tossing is o'er;
When nature's frail vessel is stranded,
And left on mortality's shore."

But I am such a strange creature. I long for this at times with longings unutterable, yet dread the messenger which is appointed to carry me over. At his grim countenance I shrink, and thus shivering on the brink, I fear to launch away. I had a dream some months since which impressed me deeply. I seldom have a dream to which I can attach any significance, or which does not vanish at the light of day. Indeed, I have often wondered that I could be the subject of such foolishness as passes

through my mind in dreams most of the time. But this dream seemed to convey a lesson, and led me in solemn contemplation for some time, it appeared such a reality. I dreamed that I was traveling for a long time over a rough and hilly road, and at length came to a river, at least it was said to be a river; but to me it was a dark, fearful chasm, with perpendicular sides, and so deep that I could not discover the water. A large crowd had assembled here, waiting, as it seemed, to cross over. I was told there was a bridge to cross, and I looked anxiously for some time to find it. At sight of it my heart trembled with fear. There it hung, suspended across that dreadful chasm, with no supports, no foundation underneath, and made of thin, frail wood. O, I asked, is there no way home but to cross this bridge? I was told there was no other way, but that we were to go over one by one; and said they, "You will have an escort." O, I thought, what good will an escort be, should we both go down together? which it appeared likely to me we should. I sat waiting and trembling, and what seemed surprising to me, I was the only one. The rest were talking and chatting gaily, evidently not disturbed about the crossing. My husband was somewhere in the crowd, but alone I sat in fear and anxiety, nor did it occur to me to seek counsel or sympathy from him, or indeed of any in that thoughtless company. And with fear and anxiety which I could scarcely contain, I awoke. O, I thought, what a confirmation of my fears is that fearful bridge and my dream! Lord, hast thou sent it as a warning? Have I no better foundation? And will it be so proved at last? O do not let me be deceived till I come to the dark river. Let me know the worst now. Have I any hope but in thy mercy? any refuge but atoning blood? any righteousness but that which thou hast wrought out and brought in? Well I know that I can never stand before God but in thine own most glorious robe. Hast thou not stripped me of every plea but Christ? Can that refuge fail? O never! With that covering, that righteousness,

"Bold shall I stand in that great day;
For who aught to my charge can lay?"

That righteousness is sufficient for every demand of God's holy and righteous law. Give me to feel that it is put to my account, and then I can say in holy triumph,

"The terrors of law and of God
With me can have nothing to do."

O how blessedly does this raise the soul above every fear, yea, above all earthly things.

After a time my dream appeared to me but a fit representation of my journey through life. Much alone, often troubled, and many fears about the end. Twenty-seven years ago, like Bunyan's pilgrim, with a cry in my ears, or a sense of impending danger, I fled from the city of destruction, leaving behind husband, children and friends. Truly I could never look to them for spiritual coun-

sel or sympathy. The road has been rough and rugged, often beset with difficulties; but one has gone before whose way was much rougher and darker than mine, who suffered more than it is possible to conceive. Yea, as says the poet,

"Bear all incarnate God could bear,
With strength enough, and none to spare."

And, I trust, for guilty me. Shall I complain? God forbid. Though my poor, cowardly, fearful heart often shrinks, yea, murmurs and complains. But a little taste of Christ's love in the soul silences all murmuring and banishes all fear. I thank, adore and praise his precious name that he was pleased to turn my face Zionward, and my back upon the city of destruction. And when he enables me, I can leave all things, both present and future, in his hands, without one disturbing thought. If there is anything upon earth more sweet, I know not what it is.

"Think, O my soul, if 'tis so sweet
On earth to sit at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on his throne?"

I have written the foregoing in haste. It has since occurred to me to say, although it is not in proper shape, if you feel inclined to print it, either in whole or in part, I will not say nay.

Yours very affectionately for the truth's sake,

LYDIA HUGHES.

KELLEY'S CORNERS, Mich., June 19, 1883.

DEAR BROTHERS AND SISTERS OF THE HOUSEHOLD OF FAITH:—As I parted with some of the dear ones who met with us at our association, they expressed a desire to hear something from me through the SIGNS OF THE TIMES concerning our meeting together. As I felt too unworthy to enjoy the meeting, I hardly feel that I can write about it so as to meet the expectation of others.

When the association was appointed to meet with us, it looked like such a long distance in the future that I thought but little about it, for in my feeble state I thought it was not likely I should live to see that time. But when the time began to draw nigh, I began to have some such thoughts as these. We are perhaps the least and feeblest, and it may be there are the most prejudices against us, of any church in all the Sandusky Association. Why are they to meet with us? As these thoughts would be in my mind, there also came these words, "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."—Micah v. 2. Then I thought, though we be least, if the Ruler of Israel is manifest among us, it is all we can desire. Although it is like man to mind high things, yet it is like God to regard those that are of low estate. And how often have we felt to pray that the Lord would regard our low estate, that he would keep his servant Israel in remembrance of his mercy. When the time came all things were favor-

able, and we had a very pleasant meeting. Many at the same time and place will give a different description of the same thing, just according to their own state of mind or feelings at the time. As for myself, I felt when many came to my house to see me just like the one who said unto the Savior, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Though we feel unworthy of these things, yet we long for the healing consolation of the word. The word, we believe, was truly preached unto us by the different servants of the Lord, each speaking according to the ability which the Lord gave, causing us to acknowledge that they were able ministers of the New Testament. Some have a great deal of partiality in these matters. They have such a preference for such and such a gift, that they hardly know how to listen to any other. I once had much of that mind, but have grown so feeble and small in my own eyes that I feel I can be instructed by the least gift, if it truly be from a servant of the Lord. I often think of these lines,

"Let Zion's watchmen ne'er refrain
The silver trump to blow;
For Jesus can with feeblest strain
His richest grace bestow."

A good and pleasant gift is delightful to hear, when we realize that it is from the Lord. So also is a pleasant and cheerful song. Yet if it be truly a song of Zion, I often feel that the humblest and most faltering will do for me; for

"It means God's praise, however poor;
An angel's song can do no more."

At our meeting we felt that we had all the good things, the best provisions of the house of the Lord, trusting it was the Spirit of the Master that brought us together, not only to hear the word, but also to see each other. When they came to hear the teaching of Jesus when he was here in the flesh, they also wished to see Lazarus whom he raised from the dead. So we feel sometimes. We are miracles of God's grace, and as such we have a desire to see each other; and such an opportunity has been afforded us, for which we would be grateful. We hope the dear friends who visited us were not altogether disappointed, and we would say unto all, Pray for us.

KATE SWARTOUT.

"THE Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum i. 7.

Each and every inspired writer of the Scriptures of truth, together with all who have tasted that the Lord is gracious, testify to the truth of the foregoing quotation. "The Lord is good." This is a positive expression, and language appears to fail when we try to add thereto. The psalmist says, "O taste and see that the Lord is good: blessed is the man that trusteth in him." His goodness extends to and embraces all his creatures. He is the Savior of all men, specially of those that believe. The believer in Christ can sometimes adopt the language of David, and

say, "The Lord is my shepherd: I shall not want." "Surely goodness and mercy shall follow me all the days of my life." "A stronghold in the day of trouble." We understand the stronghold to mean a place of safety, a sure retreat. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man [Jesus] shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "A stronghold in the day of trouble." The saints have trouble that the world knows not of. When the quickened sinner has tried every other refuge, and failed, he goes to Jesus as a last resort, and finds him a stronghold; for "the salvation of the righteous is of the Lord: he is their strength in time of trouble. And the Lord shall help them, and save them, because they trust in him." "Truly God is good to Israel." But the wicked are not in trouble as other men. "He knoweth them that trust in him." A desire to trust in him is all that the humble writer dare claim. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." They who trust in the Lord can have no confidence in the flesh. Being circumcised in heart, they worship God in the spirit, and rejoice in Christ Jesus, which in point of salvation excludes men and means. Known unto God are all things; but he knoweth them that trust in him in a special manner. Having chosen them out of the world, and set his seal upon them, they are precious in his sight. Therefore, "Blessed is that man that maketh the Lord his trust." But thus saith the Lord, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." But "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." "The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." Thus the contrast between those who trust in God and those who trust in man is clearly shown.

Since the foregoing was written we have read the SIGNS of July 15th, and find the following interrogation in the short letter of sister Katie Stout, "Do not all God's dear people feel too unworthy to hardly trust in his dear name?" May God enable all his dear children to trust in him, is our desire for his name's sake.

J. P. CONAWAY.

ARCADIA, Ohio, July 21, 1883.

TURIN, N. Y., July 2, 1883.

DEAR BROTHERS BEEBE:—Here with I send you a letter which I re-

ceived from Elder Isaiah J. Clabaugh. Believing his many sympathizing friends will be glad to hear from him, I submit it to your judgment.

A. D. KENDALL.

ALBANY, Mo., June 17, 1883.

MRS. ABIGAIL KENDALL—VERY DEAR SISTER IN CHRIST:—(If one so unworthy as I can be permitted to hope in so dear a relationship.) Your kindness in remembering me in my deep affliction with words of love and sympathy will never be forgotten. I had just returned from the graves of my dear, departed companion, child and mother, and my poor nature was weighed down in sorrow with thoughts of the past, when your precious letter of the 31st ult. was handed to me. I could not refrain from tears again, to think of that bond of union and fellowship that exists among the children of God, and to behold in them an exhibition of the grace of our dear Redeemer, who bore our sorrows and carried our griefs. Our High Priest is touched with the feelings of our infirmities, and was in all points tempted like as we are, yet without sin. Thus in our deep distress, sorrows and afflictions, we witness in him the only true source of comfort and life. Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Heb. vii. 26. O the matchless compassion and love of Jesus, the great High Priest of our profession, who, in our deepest distresses and great bereavements, looks in mercy upon the object of his love! Our burdens of sorrow, which we in life are subject to, cannot surpass or exceed that which he bore for us; neither will he permit us to be tempted or afflicted above that which is for our good and his glory. These truths, my dear, aged sister, I trust I measurably understand; yet to feel wholly reconciled to his divine will in the loss of my dear companion, I fear I come short. It is a truth that my loss is her gain, yet in my lonely moments I find myself unreconciled. I record, however, that I have been greatly blessed of God, in desiring to trust in him though he slay me. All I have or enjoy I owe to him. Many of the dear saints have dropped words of comfort, like as you, to me. May the dear Lord reward you and all for words of sympathy and love. It is like oil poured upon the wound. This is all of the Lord. To his dear name be all the praise.

Yours in hope,

ISAIAH J. CLABAUGH.

TROY, Michigan.

DEAR EDITORS:—I wish to say to the brethren that myself and aged companion have been interested in reading the letters and editorials in the SIGNS during the past year. We are living in the midst of many kinds of religion, but among them all there is no food for us. We are firm in the belief that the immutable decrees of God will eventually be consummated to his own glory, irrespective of the various machinations of wicked men or of devils. Yours as ever,
BENJAMIN ELDRED.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

EPHESIANS II. 10.

"FOR we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In compliance with a request received last April, the following thoughts upon this text are submitted for the consideration of our readers generally, and of our inquiring brother particularly; not as claiming to exhibit all that is contained in the inspired language quoted, nor yet as presuming to understand more of the deep truth therein recorded than he or any of the saints; but relying on the faithful love of the brethren we would speak freely, as to the wise, who are competent to judge all things by the light of truth as revealed in the Scriptures and made manifest in the experience of the saints.

"For we are his workmanship." The existence of the saints in Christ Jesus is the particular fact dwelt upon from the beginning of this epistle, as it is repeatedly stated in the first chapter; and continuing the same subject in this second chapter, Paul emphatically directs attention to the wondrous grace by which we are saved; and that even the faith through which that salvation is personally made manifest to us is not of ourselves, it is the gift of God, being the fruit of his Spirit freely given to us, (Gal. v. 22 and Rom. v. 5,) which all men have not, (2 Thess. iii. 2,) and without which it is impossible to please God.—Heb. xi. 6. In dividing this from the first chapter the compilers of our English version of the Scriptures have changed the sense of the text as written by the apostle; and by inserting the words supplied in *Italics* in the first verse of this chapter, they have stated a truth which is recorded in Colossians ii. 13, but it is not what Paul wrote in this place; and its insertion here obscures the meaning of the connection by breaking the subject on which the apostle was writing. By reading without reference to this separation of chapters, and omitting the supplied words, beginning the sentence with the fifteenth verse of the first chapter, it is evident that the true meaning is that the church is the body of which Christ is the Head, and "you, who were dead," &c., are that church. This meaning is still more clear if the word *kai* in this phrase were translated by our word *even*, as it is in verse five, and in many other passages. It is not for the sake of being critical that this error in the authorized version is referred to, but as showing more readily the truth expressed in this text; for it is one idea, or rather one vital point, in the doctrine of Christ which is the substance of all this epistle from its commencement to the end of this chapter; and that doctrine is the insepa-

rable unity of Christ Jesus the Head and his body the church, including every member of his redeemed family, every subject of his salvation, from the beginning to the end of time. The inestimable value of this doctrine can be appreciated only by those who groan beneath the bondage of that law of sin in their members by reason of which they cannot do the things which they would. Painfully conscious of their own sinfulness and utter unworthiness, they might well despair if their interest in the great salvation of God depended on any work or will originating in themselves. Their best obedience can afford no hope of acceptance in the sight of the infinitely perfect Judge; therefore, to them it is indeed good tidings of great joy to hear that their being in Christ Jesus does not depend upon themselves, nor even upon their own will or works. They are comforted by nothing short of this revealed truth that they are the workmanship of God. Here is a solid rest for their weary souls; for "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. The rock strikingly expresses the unchanging will of God; the perfection of his work leaves no room for improvement, as it has no defect. Then since the inspired assertion is that "we are his workmanship," in that sense we are perfect; but that perfection which cannot be marred by sin, is not in ourselves. It is alone "In Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. While this provision of grace excludes all glorying in ourselves, it also shows our conscious sinfulness to be no barrier to prevent our trust in the Lord, in whom we have the right to glory. This was the object for which Paul labored, as he says the riches of the glory of the mystery which God would make known to the saints "is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. i. 28. Every saint may say so long as he remains in the body of this death, "For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."—Rom. vii. 18, 19. There is therefore to them no hope and no ground of consolation in any other refuge but that presented in our text, that they are the workmanship of God, without regard to merit in themselves; that it is in the full sense of the expression, by the grace of God in Jesus Christ they are saved from sin, and preserved unto eternal life.

"Created in Christ Jesus unto good works." They who know not God may see in this expression no awful depth of meaning, and may dare to speculate and theorize in regard to it; and even some may dare to wrest

it to the support of their own imaginations, in which they are puffed up with self-importance. Such presumption indicates their utter ignorance of the truth of God with which they thus trifle. Even as applied to the material universe, what finite mind can grasp the fact of creation? We read that "In the beginning God created the heaven and the earth." What can reason know of the meaning of this record? When was the beginning? What was the process of creation? How did worlds and things visible and invisible, in heaven and in earth, come into being at the command of the eternal Word? Lost in boundless infinity, reason fails to answer these inquiries. Yet man, whose ephemeral existence is but a breath, attempts to comprehend these deep secrets; and even in the folly of his pride would be wise beyond what is revealed concerning the mystery of God, the self-existing Creator. In the natural mind the thought of time and place is inseparable from the fact of creation; and therefore even the saints are often bewildered in the attempt to associate this thought with the truth which is revealed in the Scriptures and in their own personal experience. It is the safer course for us to seek to know what is revealed, and leave the things which God has hidden in his own unapproachable light till that glorious change shall come to us, in which we shall see as we are seen and know as we are known, when we awake with the likeness of our glorified Lord. Now, we are informed by express revelation that "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. ii. 13, 14. Again, it is written that grace was given us in Christ Jesus before the world began.—2 Tim. i. 9. And God hath chosen us in Jesus Christ before the foundation of the world.—Eph. i. 4. Now, reason may object to this truth because it is beyond our understanding; yet the truth remains the same. A man sinking in the depth of the ocean cannot comprehend the extent of the waters surrounding him; yet his ignorance cannot save him from the billows. So, our failure to comprehend the truth of God will not change that truth, whether it be for our comfort or for our condemnation. Indeed, the very fact is stated in the revelation which God has given us, that the natural man cannot know the things of the Spirit of God because they are spiritually discerned.—1 Cor. ii. 14. Then it is vain for us to seek by reason to understand the mystery of our creation in Christ Jesus. It is only given us to know by faith that our dwelling in him is by the election of God from before time was created, or the worlds were made. We have our earthly existence in Adam, which is since the world began; but our creation in

Christ was before that natural existence. So, it is said, "Forasmuch then as the children are partakers of flesh and blood," &c., (Heb. ii. 14); not that in flesh and blood they were children before time. They are children of God in Christ Jesus, in whom they are created by the workmanship of God, before they are partakers of flesh and blood in the earthly Adam. Their partaking of flesh and blood does not destroy their relationship as children of God in Christ Jesus. He is still their eternal life; their spiritual existence never was out of him. "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."—Psalm xc. 1, 2. To attempt to understand *how* this can be, shows no more wisdom than the questions of Nicodemus, and of the fool rebuked in 1 Corinthians xv. 35-38. The faith of God's elect receives and rejoices in the truth as it is revealed. The natural reason even of the saints can never know these precious things, and every attempt to explain them to natural comprehension results only in confusion. There would be no mystery of godliness if it could be reduced to our comprehension. It would then be merely that science which worldly teachers call theology, and men might learn it as they learn mathematics.

In this expression another inconceivable mystery is involved in the name CHRIST JESUS. In our common language this name is THE ANOINTED SAVIOR. It is manifestly revealed of him that he is the Mighty God, the Everlasting Father, and that "In him dwelleth all the fullness of the Godhead bodily."—Isa. ix. 6; Col. ii. 9. In this form he could receive no anointing, since there could be no higher authority to pour the consecrating ointment upon him.—See Heb. vii. 7. He is also manifested as man in the form of a servant, when he learned obedience by the things which he suffered; and in this form he fulfilled all the demands of infinite Justice, and by the sacrifice of himself blotted "out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross."—Col. ii. 14. But while his perfect obedience fulfilled and magnified the holy law, so that he was righteous in every jot and tittle of its requirements, this could avail nothing for the justification of sinners in the absence of such unity with them as would make his righteousness justly theirs. And here is revealed this name of Jesus, at which every knee shall bow, "of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 10, 11. As the Life of his body and as Head over all to the church, he appears in his glory, bringing salvation to the lost, and giving liberty to the captives.—Psalm cii. 16; Isaiah lxi. 1. In this glorious form is revealed the Hope of Israel. Not only is he the

Holy One, but in that perfection he is the embodiment of all his redeemed people. In this Wonderful name he justly bears the sins of all his members in his own body, and so, "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. In this character he is one with his body, the church, embracing all whose life is in him; therefore he bears all their sins *really*, and not as a mere voluntary substitute. For this work he is qualified by the anointing of the Spirit of the Lord God. Less than this could not have sustained him in that great work which he came to fulfill. To enable him to save his people from their sins he must be one with them to bear their iniquities; and as none but the Mighty God could sustain their load of sin, he must be one with God. This is all included in that glorious name Christ Jesus, in whom the saints are created; and it is only as members of his body, of his flesh, and of his bones, that we are partakers of his righteousness and of his salvation. Our relation to the earthy Adam as existing in him is natural and temporal; our creation in Christ Jesus is spiritual and eternal. As our natural life was in the earthy Adam, so our eternal life is in Christ. And as in natural development we have borne the image of our earthy father, so we must be conformed to the image of our heavenly Father; and it is for this manifestation of the sons of God that the earnest expectation of the new creature waits.—See Rom. viii. 19-29. So 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. Our weak minds cannot comprehend this wonderful truth; and failing to observe the distinction between natural and spiritual relationship, we are bewildered and fall into error. Yet the truth of God is clear that in Christ Jesus his redeemed ones are the workmanship of God; and this work is a creation, and not a mere moulding over of the old nature. Hence, it is the common experience of the saints to find that old, fleshly, carnal mind still warring against the holy desire for righteousness in them; so that when they would do good, evil is present with them, and they cannot do the things they would. They are often tempted to accept this fact as evidence that they are not indeed led by the Spirit of God; but in reality it is only the true child of God who knows anything of this trial and conflict.

The good works unto which we are created are in Christ Jesus, and not in the estimation of the world, nor in the law of Moses. It is not by works of righteousness which we have done that we are saved from sin; but it is of his mercy, by the washing of regeneration and renewing of the Holy Ghost.—Titus iii. 5. This cannot be dependent on our own will, as we could have had no will before we were created. This displays the sovereign

grace of God as the source of our salvation, and is in perfect harmony with all the doctrine of the gospel, which glorifies God in Jesus our blessed Redeemer. The good works by which we manifest our love to our Lord are all wrought in us by the same grace which was given to us in him in this creation. In obedience to the commandments of Jesus we show our love to him, and assure our own hearts before him.—1 John iii. 19. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."—2 Peter i. 10. The enmity of the carnal mind may presume upon the settled certainty of this truth to indulge in sin; but to them that love God it gives encouragement to follow after righteousness.

"Which God hath before ordained that we should walk in them." As it is God who has created us in Christ Jesus, the works ordained by him must be such as are consistent with his will concerning us; and their observance must be according to the direction of the Spirit of Christ, in whom we are created as members of his body, of his flesh, and of his bones.—Eph. v. 30. All the works which are ordained of God for us to walk in are enjoined upon us in his commandments as recorded by his inspired apostles. They are also put in our heart by the Holy Spirit which is given unto us. In this way he makes his people willing subjects of their King, and to them the duty to obey their Lord is their most delightful privilege. Nothing can be acceptable service to him but implicit obedience to his word, however it may seem to our judgment that we ought to do what he has not ordained, or to leave undone such good works as he has ordained for us to walk in. His ordinances are recorded in his revealed word, and in all of them he has given his own example for our guidance. He requires nothing of his saints but to follow him. Therefore in walking in his ordained good works they have continual need of "looking unto Jesus, the author and finisher of our faith." He has ordained tribulation for the trial of our faith, and given us to know the fellowship of his sufferings; but in all our affliction he is our comfort, and in every conflict he gives us the victory; and that comfort and victory never come to us in a way to give us occasion for vain glorying in ourselves, as if we had overcome by our own strength or wisdom, but all the praise is clearly due to God, who gives us the victory through Jesus Christ our Lord. As our creation in Christ Jesus is the workmanship of God, it is not strange that it is hidden from the natural man; and the unity of all his saints in him is only known by faith. They are not in themselves different from other sinners, being "by nature the children of wrath, even as others;" by the rich mercy of God alone they are made to differ from the vilest enemies of righteousness, and that mercy is revealed only in Jesus Christ by grace

given in him before the worlds were made. To this amazing grace be glory evermore ascribed by every sinner redeemed through the blood of Jesus, in whom are hid all the treasures of wisdom and knowledge. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. iii. 21.

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 CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 13, 1883.

THE EVERLASTING TASK FOR ARMINIANS,

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

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

OBITUARY NOTICES.

By request I send for publication a notice of the death of sister **Della McClellan**, who expired January 15, aged 23 years, 4 months and 5 days. Sister Della was the daughter of D. H. and C. Patterson, and was married to Mr. S. H. McClellan, in 1876, and together as part of their bridal tour they visited the Centennial Exposition. She was naturally of a lively disposition, and enjoyed keenly the pleasures of society, when she was arrested by the grace of God. How she was found in a waste, howling wilderness, led about, instructed, and kept as the apple of his eye, she herself told the readers of the SIGNS several years since. About five years since she became a member of Honey Creek Church, and so continued till death separated her from the church militant to join the redeemed and purified in the church triumphant. For the past two years she seems to have had a premonition of, and preparation for the solemn change, often saying that she had not long to live, and that death would be a welcome messenger. When first confined by her last illness, she remarked, "I shall never get up again." While devoted to her husband, and tenderly regarding her little babes, (twin girls,) she did not worry on their account, but commended them trustingly to the care of her christian mother-in-law, and the loving guardianship of him who took the little ones in his arms and blessed them. Fifteen minutes before expiring she said hopefully, "It will soon be over." Though called away in the bloom of early womanhood, with the voice of natural affection bidding her stay with dear ones here, she had by the grace of God caught glimpses of that better life where there is no night. And thus passed away this dear young sister, in the triumph of the christian's hope, to join the spirits immortal in singing praises to God and the Lamb evermore.

ALSO,

We followed the body of another sister of the same family to the grave, on the 12th day of March. **Mrs. Cecelia Ackerman** died on the 10th, aged 21 years, 1 month and 6 days. She had been afflicted for one year, and steadily sinking from the assaults of that fell destroyer, consumption. This sister, though for years deeply interested in the way of life and salvation, and giving many proofs of a new spirit, gentle and loving, regular in attending the meetings of the brethren for worship, and ready to serve as Martha did, (the sister of Mary,) but more cheerfully, perhaps; yet she never felt prepared to make a public profession of faith, and follow Christ in baptism. But to her mother, sister Patterson, she confessed that for years she had felt serious concern for her future state, and often in secret had she uttered the prayer of the poor publican, "God, be merciful to me, a sinner." About three weeks before her death she was fully reconciled to her gracious God, and to the providence that was carrying her rapidly to that bourne whence no traveler returns. With calm and sound judgment, she set her house in order by disposing of her personal effects to sisters and husband, and then waited patiently for the joyful summons, "My child, come home." About ten minutes before the end, she asked her husband, "Am I not dying?" He replied, "Your pulse has stopped beating. I think you are dying." She then proffered a loving farewell kiss, and soon looked round at weeping friends, and waved a final adieu. And thus by word and gesture did she prove that all was well with her. Death appeared to her not as an eternal sleep, but faith pointed to him who had overcome death for all who should die in him, that in immortal life and unfading glory, where the Savior dwells, shall the redeemed be also. According to sister Ackerman's prayer, her frail little babe was soon by her side in the churchyard, safe from all the ills of life.

The surviving friends, those most near by the ties of affection, will sometimes find the tears unbidden falling as they think of these beautiful young lives taken from the earth. But they should rejoice rather that these loved ones departed singing,
"Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears,
Farewell, inconstant world, farewell!"

Your unworthy brother,

JOHN SEITZ.

TIFFIN, Ohio.

WE would record the death of our dear sister, **Mrs. Polly Kelly**, who died at her home at this place, on Sunday morning, the 3d of June, 1883, a beautiful and lovely morning. She quietly and gently breathed her last, being nearly 57 years of age. She was the daughter of Andrew and Juda Swartout, formerly of Ulster Co., N. Y., and sister of Elder Thomas Swartout. Her disease was consumption, of which she suffered nearly eight years. Never could the face of mortal clay look more peaceful or beautiful than hers after the spirit had departed, so perfect in its last sweet rest. How good it was of the Lord to say unto us by the mouth of his servant, "There remaineth therefore a rest to the people of God." None need rest but the suffering and weary. No others can rest. Our dear sister united in early life with the Baptist Church, before the division, but held her membership with the Old School Baptist Church, which was dear to her, and she to it. The last church meeting she was able to attend with us was at our yearly meeting last October. She was somewhat gifted in speaking, and all will remember with what peculiar power and understanding she spoke on that day, telling us how dark things had looked before her, and of the terrors of the grave which she was fast approaching, until a light broke in upon her mind, accompanied with these words,

"Arrayed in glorious grace
Shall these vile bodies shine,
And every form and every face
Look heavenly and divine."

This seemed to revive her very much. Again before her death she seemed to be in darkness and trouble of mind, when the Lord came to her again with these words, "I will be to thee a wall of fire round about." From that time, she said, her hope was as bright as the sun. "Come and take me, dear Lord," were nearly her last words. She requested that the hymn be sung at the funeral, beginning with these words,

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

And we truly felt the beauty of the words when they were sung, as we gathered around her for the last time. It can truly be said of her, that through much tribulation she entered the kingdom.

KATE SWARTOUT.

KELLEY'S CORNERS, Mich.

DEAR BRETHREN BEEBE:—I send you a notice of the death of a little cousin of ours, which took place under painful circumstances, in Clay County, Kansas, May 27, 1883. Little **Eddie Caywood**, eldest son of Edward and Susan E. Caywood, aged 6 years, 2 months and 12 days, was in his father's yard with several children, one of whom was a boy between seven and eight years old, and who was twirling an iron rod. After giving it considerable velocity, he let it fly, the end striking little Eddie just behind and a little above the ear, penetrating the brain about two and a half inches. The little fellow started for the house, but fell before he reached there. The heart-stricken mother saw him fall and carried him home. A physician was sent for, who did all that skill could suggest, but of no avail. He lived until the next morning, when he expired peacefully, having a premonition from the first that he would not get well.

Death is heart-rending under any circumstances, especially under such as these. No blame is attached to the boy who unfortunately let the rod fly, and his parents also are affected over the sad accident. The mother wrote a very touching piece to her father, Z. Power, of Ewing, which we intended to insert as a part of this obituary, but unfortunately we have misplaced it. It manifested such a christian spirit, (together with the letter of her husband to the same person) a desire to be reconciled to God in their deep affliction. We know from experience that these bereavements are hard to bear; but God can both reconcile and comfort us under any trial we may be called to encounter. We hope the parents of both children may bow under this great trial, knowing that God worketh all things after

the counsel of his own will, and especially that all things work together for our good. What a consolation that our God deals out to us just what we need. If it is bread, we get it; if temptation, we get it; if affliction, it is sure to come. God will give grace and glory, and no good thing will he withhold from them that walk uprightly. May our God abundantly bless his afflicted ones.

J. H. WALLINGFORD.

CHESTER, Mason Co., Ky.

DIED—At her home in Butler Co., Ohio, our beloved sister, **Elmira Crubaugh**, after a severe illness of about fifteen days. She was born in Butler Co., Ohio, and was 71 years, 5 months and 26 days old when it pleased our heavenly Father to remove her to her eternal home, where all is peace, love and joy. She was baptized in the fellowship of Indian Creek Church in November, 1859, and remained a consistent member until called home to her reward. She was zealous for the truth of the gospel, and could not endure any false way. She was of a meek and quiet spirit, and unassuming in her manner. It was our privilege to visit her during her sickness. She seemed to enjoy a good degree of rest in her Redeemer, saying that she was satisfied with whatever the Lord was pleased to send. Her sufferings were very severe, but she never complained at them, and trusted all in the hands of him who was her hope. While visiting her she requested that we sing that good old hymn, "How firm a foundation," &c., and also the 1296th, Beebe's Collection, which expressed her faith and hope. She enjoyed her full powers of mind until the last, and gave directions in regard to her funeral, and the text to be spoken from. Her funeral was largely attended at our meeting house, when we tried to speak from the text she selected. She leaves four children, the brethren and sisters of the church, with many friends, to mourn their loss, but not as those who have no hope; for we believe that for her to be absent from the body is to be present with the Lord, where there is fullness of joy forevermore.

Yours as ever, in fellowship,

LEVI BAVIS.

LUDLOW, Ky.

William Harrison Horton was born in Walkkill, Orange Co., N. Y., January 18, 1814, and died at his home in Vevay, Ingham Co., Michigan, June 12, 1883. Mr. Horton first visited the west in the autumn of 1836, and the following spring returned to make Mason, Mich., his permanent residence. He was one of the earliest settlers of Ingham County. At that time only ten acres of forest had been cut down, and two log houses built upon the present site of the city of Mason. Here he lived for seventeen years, when, in 1854, he moved upon the farm four miles south of the city, which has ever since been the family home. He enjoyed to an unusual degree the confidence of the community in which he lived, and was often chosen to places of trust and responsibility. He held the office of county register for three consecutive terms, and performed the duties of county clerk for nearly an equal period. Besides he was elected many times to other offices in the gift of the county and township. He took great interest in the political welfare of the country, and few were so well informed in its history as he. He was a man of firm convictions and sterling integrity. He was always a wise counsellor and trusty friend, and was sincerely respected by all who knew him. In religious faith Mr. Horton was a life-long believer in the doctrine of the Old School Baptist Church, in which he was born and reared, and for nearly fifty years he had been a subscriber of the SIGNS OF THE TIMES. He was a good man, and his departure is mourned by a large circle of relatives and friends.

DIED—In North Berwick, Maine, March 31, 1883, **Mr. Oliver Fernald**, aged 83 years. He received a hope in Christ in his youthful days, and soon became well posted in the doctrine of salvation by grace, and had a special gift in contending for the same. He had a great memory, and would repeat as much of the Bible as any other one that lived in this section; therefore he could show

the difference between truth and error with great ability. He was confined to his bed a long time before he died. I called to see him a number of times, and he talked much about his own wicked life, but he had a hope that seemed firm that he would be saved in Christ's life. He has left a wife, six children and other relatives to mourn.

ALSO,

DIED—In Alfred, Maine, April 6, 1883, **Mr. Albert B. and Mrs. Susannah E. Stephen's** babe, aged about four months.

The little babe is gone to rest,
To reign with God forever blest;
Its little tongue will always praise
A Savior's love, redeeming grace.

ALSO,

DIED—In North Berwick, Maine, May 3, 1883, **Mr. Charles Randall**, son of brother Isaac Randall, aged 25 years. He in the morning, accidentally, while loading a revolver, shot himself, the ball passing through one of his lungs; but he lived until the next morning. Charles was a fine young man, and his death is deeply felt by his intended, father, mother, one sister, five brothers, and many other relatives and friends.

ALSO,

DIED—In North Berwick, Maine, May 10, 1883, **Mr. George W. and Laura A. Grover's** babe, aged 9 months and 3 days. They feel the loss greatly.

How short the race our babe has run,
Cut down in all her bloom;
The course but yesterday begun,
Now finished in the tomb.

ALSO,

DIED—In North Berwick, Maine, May 26, 1883, **Gracie J. Boyle**, daughter of James L. and Lizzie Boyle, aged 5 years, 10 months and 9 days. She was a very promising child.

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

I preached at all the above funerals, and all were solemn meetings. May God bless all the afflicted ones.

WM. QUINT.

NORTH BERWICK, Maine.

DIED—At her home in Lancaster Co., Pa., sister **Mary A. Davenport**, in the 70th year of her age. She was baptized nearly thirty years ago by Elder Barton, in the fellowship of the church at Rock Springs, where she remained a faithful and devoted member until her death. She was a most excellent woman in all her relations of life, a devoted wife, a tender and affectionate mother, and a kind neighbor. She possessed a meek and quiet spirit, which greatly endeared her to all. She was firm and unwavering in the belief that salvation is of the Lord. And in her last sickness, while mourning the absence of her Savior, her constant prayer was that the Lord would have mercy on her. Her last words were,

"Nothing in my hand I bring,
Simply to thy cross I cling."

She is now with Jesus, whose absence she will never again mourn. A very excellent discourse was preached on the occasion by Elder Wm. Grafton. She leaves a husband, three children, with brethren and sisters, who sadly miss her. The church will long feel her loss.

Unworthily your sister,
M. E. TOLLINGER.

KNIGHTSDALE, Pa.

RECEIVED FOR THE CHURCH HISTORY.

B A Watters 2, Wyman Turner 2, W R Morse 2, J F Goodson 2, M H Hutchison 4, W G Simmons 2, J E Taylor 2, J C L Miller 4, Wm Hutchison 2, Wm Chapman 2.—Total \$24.00

YEARLY MEETINGS.

WE have appointed yearly meetings with the churches of Bryn Zion and Cow Marsh, in Kent Co., Del., the former on the first Sunday, and the latter on the fourth, of September, Saturday and Monday included. Ministering brethren and other brethren and friends are cordially invited. Trains will be met at Clayton for the Bryn Zion meeting, and at Woodside for the Cow Marsh meeting, on the Delaware R. R.
E. RITTENHOUSE, Pastor.

ASSOCIATIONAL.

THE Lord permitting, the Lebanon Regular Baptist Association will be held with the Mt. Gilead Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1883. Those attending will come to Maxwell, Ind., situated on the I. B. & W. R. R., where they will be met and conveyed to places of entertainment.

P. N. JACKSON.

THE Mt. Pleasant Association of Regular Old School Baptists will meet (the Lord willing) with Elk Hill Church, Spencer Co., Ky., on Friday before the first Saturday in September, and continue three days. Those coming by rail will come to Shelbyville on Thursday before, where they will be met and conveyed to the meeting, about ten miles south. A cordial invitation is extended to all.

J. M. DEMAREE, Pastor.

THE Spoon River Association is appointed to be held at Henderson Church, Knox Co., Ill., on Friday before the first Sunday in September, (Aug. 31) and the two following days. This church is located near Rio, on the St. Louis & Rock Island R. R., run by the C., B. & Q., and twelve miles north of Galesburg, on the C., B. & Q. Friends to the cause are invited, and will be met by teams at Rio, Friday morning, and at Galesburg, Thursday evening, or about noon.

I. N. VANMETER, Clerk.

THE Greenville Old School Baptist Association will convene with the Providence Church, Darke Co., Ohio, near Lightsville, nine miles south of Fort Covey, fifteen miles north of Greenville, and nine miles north-east of Union City, on Aug. 31, Sept. 1 and 2. Those coming by way of the Lake Erie & Western R. R., will be met at Fort Recovery, Ohio. Those coming by way of Bellefontaine R. R. will be met at Ansonia. Those coming by way of Panhandle R. R., by way of Union City and Piqua, will be met at Woodington.

NEWTON PETERS.

THE Maine Old School Baptist Association is appointed to be held with the church at Whitefield, commencing on Friday before the second Monday in September, 1883, and continue three days. Those coming from the west will be met at Gardiner, Thursday, September 6, about 4:00 o'clock p. m. All Old School Baptists are cordially invited to attend.

J. H. LOWELL, Clerk.

THE Salem Association agreed to hold her next annual meeting with the Providence Church, five miles northeast of Plymouth on the C., B. & Q. R. R., and seven miles southeast of Bently, on the Wabash R. R., Henderson Co., Ill., commencing on Saturday before the third Sunday in September, 1883, at 10:00 a. m. We give a general invitation to our brethren and sisters.

C. G. SAMUEL, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Shiloh meeting house, in Marshall Co., Miss., one mile west of North Mt. Pleasant, commencing on Friday before the third Sunday in September, 1883, and continue the two following days, when we hope to meet the brethren from sister associations. Come and see us.
S. A. WELLS, Mod.
J. S. SINGLETON, Clerk.

THE next annual session of the Licking Association is appointed to be held with the Little Flock Church, nine miles south of Frankfort, Ky., and three miles north of Lawrenceburg, to commence on Friday, the 7th day of September, 1883, at 10:00 o'clock a. m. Those coming by rail from the west should arrive at Frankfort at 10:20 o'clock a. m. on Thursday, and take the Lawrenceburg stage that leaves Frankfort on the arrival of that train, and come to the neighborhood of the meeting. Those coming by rail from the east by way of Lexington, Ky., should arrive at Frankfort at 2:20 p. m. on Thursday, the 6th, where they will be met and cared for. Those coming by stage from Lexington to Lawrenceburg should take stage at Lexington at 1:00 o'clock p. m., on the 6th, arriving at Lawrenceburg about 6:00 o'clock the same evening, where they will be met by the brethren and friends, and cared for.
B. FARMER, Church Clerk.

THE Old School Predestinarian Baptist Association called Des Moines River, will be held with Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, commencing on Saturday before the third Sunday in August, 1883.

Those coming from the east, west, north or south by rail, will be met at Fairfield. Those coming by way of Ft. Madison will take the narrow gauge road for Long View. Friends will be met at both places on Friday, and taken to places of entertainment. We hope to see as many of our ministering brethren present as can come, and all others who love the truth.

ALFRED WRIGHT.

THE Indian Creek Association will be held with the Dry Fork of Twin Church, located in the north part of Treble Co., Ohio, in the town of West Manchester, ten miles north of Eaton, fourteen miles south of Greenville, Dark Co., Ohio, sixteen miles east of Richmond, Ind., and twenty-five miles west of Dayton. Those coming on the cars from the west will come by way of Richmond. Take the Pittsburg, Cincinnati & St. Louis R. R., and stop at West Manchester. Those coming from the northeast and south, will come by Dayton, and stop at West Manchester, Ohio., and call on A. H. Banta and J. M. Richards. Those coming in their own conveyance from the east and southeast will come by way of Lewisburg and Ephemia; and those wishing to stop with John Burns will take the Costin road at Ephemia, and go five miles in a northwest course. Those wishing to stop with J. A. Howell will take the National road at Ephemia, and go west three miles, and turn north one and one-half miles. Those coming from the north, south and west will come to West Manchester, and call on A. Howell, Henry Banta and J. W. Richards.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend. Will not Elders Durand and Housel pay us a visit?

The association is to convene on Friday, at 10 o'clock, before the third Sunday in September, 1883.

JAMES W. RICHARDS, Clerk.

THE Virginia Corresponding Meeting will be held with the Mill Creek Church, W. Va., commencing on Wednesday before the third Sunday in August, and continue three days.

The meeting will convene in a grove, about a half-mile from Kerneysville Station, Baltimore & Ohio R. R., instead of the meeting house, as heretofore. The train that leaves Washington City at 8:30 a. m., arrives at Kerneysville before 12:00 m. We would be glad to have you come on Tuesday. All will be met at Kerneysville Station and cared for. Come, and we assure you, brethren, we will do the best we can for you.

E. V. WHITE.

THE Sangamon Old School Baptist Association will commence on Saturday before the fourth Sunday in August, 1883, at 10 a. m., and continue till Monday evening. All persons will come to Mt. Pulaski, Logan Co., Ill. The P. D. & E. R. R. runs through it, also the Illinois Central. The association will be five miles south of Mt. Pulaski, known as the Lake Fork Church. There will be plenty of teams at the trains to bring all that come that way. Come on Friday if you can.

Brother Wilson Housel, can't you come? There are several of this church who would like to see you very much. There has been quite a lively feeling in this church since you were here. Your friend Scrogins has joined. Come one, come all who can.

J. L. LUDWICK.

THE Sandy Creek Association will meet with Salem Church, in Marshall Co., Ill., on Wednesday before the second Sunday in September, 1883.

Those coming by the Illinois Central R. R. will stop at New Rutland. Those coming by the western division Chicago & Alton R. R., from the east, will stop at Evans, from the west at Varna.

A cordial invitation is extended to brethren and sisters to come and see us.

JOHN DOWNEY, Clerk.

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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'S SONS,

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

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51.

MIDDLETOWN, N. Y., AUGUST 15, 1883.

NO. 16.

POETRY.

SUPPLICATION.

JESUS! my Lord, I come to thee,
A weary, wayworn child.
The flowers of earth are sweet to me,
Their dewy freshness fair to see,
And so I wandered far from thee,
Through briars dark and wild.

Almighty God! to thee I come,
With torn and bleeding feet.
O tell me if there still is room
For sin-sick souls, distressed, undone.
I pray thee lead the wanderer home
To rest supremely sweet.

I come to thee alone, O Lord!
All other springs are dry.
I would not of my own accord,
But hungering, thirsting for thy word,
Which food and raiment both afford
For one so poor as I.

I do not pray as once I prayed,
For a flowery, peaceful way,
But only let my trust be stayed
On thee, and make me not afraid.
O! let my soul be not dismayed
At each unfolding day.

For all the winding path of life
Is measured out for me,
And should it be with sorrow rife,
Or should it be a sunny life,
I pray thee that discord and strife
May from my portion flee,

And make me patiently perform
My heavenly Father's will.
O! hold me, in the gathering storm.
Thou knowest my frail and fragile form.
As thou art God, O make me strong
Thy chosen place to fill.

SALLIE M. BARTLEY.
CRAWFORDSVILLE, Ind.

CORRESPONDENCE.

THE MILCH KINE AND THE NEW CART.

(1 Samuel vi. 7.)

G. BEEBE'S SONS—DEAR BRETHREN:—I have received a private letter recently from Elder R. S. Banks, of Iron Mountain, Missouri, in which he requests my views on the subject heading this article; and although I do not feel qualified to instruct or edify my brethren in the ministry, or any one else, unless the Lord shall help me, yet I shall try to comply with the request, if but briefly. I shall not attempt to notice the whole history of this case, as it would occupy too much space, and the reader may read or call to mind the whole history in the connection, if he feels an interest in the subject.

Samuel was now a prophet in Israel, and Eli, the priest, was old, and his two sons, Hophni and Phinehas, were officiating in the priestly office, but abused and desecrated that sacred trust in the most shameful and dishonorable manner.—Chapter ii. 12-17. Their father failed to give them sufficient reproof, and to restrain them from their wicked course, and, "like people, like priest," the people of Israel, under the priesthood

of Eli and his sons, set up idols and worshiped them, and provoked the anger of God. As he had threatened them in their law, (Deut. xxviii. 25,) their enemies, the Philistines, invaded their land and prevailed against them in battle. They were astonished and sorely perplexed under their defeat, and sent to Shiloh for the "ark of the covenant of the Lord of hosts," and brought it into the camps of Israel. But its presence availed them nothing, as they had forsaken the Lord, and had turned unto idols. His hand of chastisement was upon them for their sins, and they were to suffer yet greater calamities before he turned away his anger from them. They were guilty of the most provoking sins in departing from the living God, and they must suffer the most severe rebukes from God, who is jealous of his honor and glory. Though the ark was a sacred thing under the law, and in its proper place, yet it was not the God that had redeemed them out of Egypt, and who could give them victory over their enemies. We should highly esteem and properly appreciate all the blessings God has given us, such as the holy Scriptures, our church privileges, the ministration of the gospel by faithful men, &c.; but we should remember that nothing should be worshiped but God himself, the Giver of all these, and all other blessings we enjoy.

"Thanks to his name for all these things,
But they are not my God."

Israel could not succeed in battle while his idols were in the land, nor while his trust was in the ark instead of the God of the ark. Until Achan is removed from our camps we cannot successfully meet our enemies.—Joshua vii. 12. The ark was brought into the camp, attended by the two sons of Eli, the wicked priests, and a great shout was raised by the host of Israel over the ark. Their dependence seemed to be placed in the ark for help, instead of in God, as the apostle says, "They served the creature more than the Creator." Israel was again smitten, the two wicked priests slain, and the ark of God taken by the victorious Philistines as a part of the spoil. It is set up by the side of Dagon, one of the principal gods of the Philistines, in the city of Ashdod. The idol falls before it and is broken. Dreadful plagues also fall upon the people of this and other cities where the ark is taken, and many die. Something mysterious and dreadful follows and attends this little chest wherever it goes among this idolatrous and uncircumcised people. They seem at first to hold it

to be the god, or a god, of the Hebrews, and set it in Dagon's house, as, perhaps, another object of worship; but they soon become terrified at its presence and mysterious power. A blessing attends its presence at the house of a Hebrew in Palestine, (2 Samuel vi. 12,) but not among the Philistines; and the things of God, the oracles of God, the Scriptures of eternal truth, are equally out of place among the enemies of Zion. The pillar of fire was light unto Israel, but darkness to the Egyptians. The natural man can neither receive nor know the things of the Spirit of God, but wrest the Scriptures to their own destruction.

I am not sure that I understand the typical signification of the ark and its sacred contents, but I hope I shall write nothing concerning it that will conflict with the Scriptures or with christian experience. This little piece of furniture contained something so sacred and important that it was lined with pure gold inside and outside, and placed within the most holy place in the tabernacle, and on it the mercy-seat and cherubims. It was hid by a dark veil from the vision of all mortals except the high priest alone, when in its place in the tabernacle. It contained three precious things, to wit, the tables of the law, the pot of manna, and Aaron's rod that budded—a triune treasure. The ark may be illustrative of more than one thing spiritually, as, first, the everlasting covenant of grace. The tables of the law being typical of God the Father, the sovereign lawgiver of the universe. The pot of manna represents Jesus the Mediator, the true bread from heaven. The rod that budded and brought forth fruit may represent the Holy Spirit producing the fruits in God's people. Second, the ark and its contents may be typical of the wonderful character of our Lord Jesus Christ, as in him dwells all the fullness of the Godhead, the Father, Son and Holy Spirit in mysterious unity. Outwardly he could be seen and handled, but the indwelling Godhead was hidden from mortal vision; and so was the ark. Third, the ark illustrates the child of God experimentally, as in his heart is written the law of the Lord, and Jesus the manna from heaven, and the Spirit producing fruits unto God, as in Galatians v. 22, 23. God's written oracles contain, in the letter, all this, so that the gospel of Christ in all its power and glory is also illustrated by the contents of the ark; and whoever handles this ark must be consecrated for this special work, or called of God, as was Aaron.

The Scriptures of truth being a revelation from God, and containing all we need to know and teach in spiritual things, the man of God is thoroughly furnished unto all good works, and is most solemnly commanded to preach the word; and the gospel treasure is committed to men called of God, and consecrated or set apart to the work by the Spirit of God.

The oracles of God committed to the Jews first, and after that to the church, and especially to the ministry, contain a true history, and are a true record of what God has done for and said concerning his people, and are a memorial of the marvelous things he has done in the past; and so the ark contained memorials of the past. As the awful judgments of God were sent upon the Philistines wherever the ark was sent, they call a council of their lords to consult about what to do with this wonderful and dangerous article they had captured from Israel as a trophy of victory. As Dagon had fallen and was broken to pieces in its presence, and as plagues attended those who kept it in every city of the Philistines, they decided to send it back to the land of Israel, and to the people from whom they had taken it, and to get rid of it entirely. But the plan adopted for the return of the ark was a novel one, and as an experiment to test the notion among the people that the God of Israel was the author of these plagues, it was a sensible one. The children of this world are often wiser in planning and scheming than the children of light. "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart." They reasoned well upon the subject, saying that if these two unbroken cows, tied to a cart for the first time, without a driver, would leave their young shut up at home, and leave their pasture and old stamping ground, and all the pleasing environs of home, and drag a cart after them, and go directly with their load to the land of Israel, why then they would know that the God of Israel had sent the plagues they had suffered; but if not, if the kine would not leave home with their load, or if they should turn aside out of the way, and not deliver the ark to the people of Bethshemesh, then they should know it was only a "chance that had happened to them." Accordingly the new cart was constructed, the ark laid on it, with the presents, the kine were yoked together, tied to the cart, and let go.

"And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." The lords of the Philistines followed, and watched their course.

In many things I understand these remarkable occurrences to illustrate the gospel commission, and the work of the gospel ministry; and I remark, brother Banks, and brethren, that I thought I would be brief, but after having written thus far, I find myself just on the threshold of the most interesting part of the subject, and I must condense.

The cart is a new one entirely, not an old one repaired and patched up; so is the gospel covenant new, and every piece and every part new and strong, "ordered in all things, and sure." The new covenant of grace contains and reveals all that God has done, is doing and will do for the eternal glorification of spiritual Israel. In this ark of the covenant of grace is treasured up the eternal plan of redemption, of Father, the Word, and the Holy Ghost, the three sacred treasures in the ark spiritually. This ark of sacred treasures of grace is placed on the new cart, as the old or legal covenant could not bear such a treasure, or show mercy, or give life, or take away sin. The gospel in its proclamation is committed to men, not broken to the yoke at a theological school, and trained to drawing this new cart by the goads of earthly divines and scientific tutors; but their Master, Jesus, calls them away from their fish nets, their farms, their stores, and lays the yoke upon them, and says, "Go to the lost sheep of the house of Israel;" "Go ye into all the world." He sent them out two and two to preach. But what about the galling yoke, the heavy cart, the untried and strange road? Ah, what about the young ones shut up and left at home? the lovely wife, the tender children and home comforts? "Lord, suffer me to go, and bid them farewell which are at home at my house," is in substance their language and their feelings. "Lo, we have left all and followed thee; what shall we have?" What is to become of our families? What are we to eat and wear? And many a groan, a sigh, a prayer, goes up from their burdened bosoms. The kine went "lowing as they went." They were thinking of home, and of the young ones left there, but some unseen and irresistible power forced them on their way, even the highway leading directly to Israel. "They turned not aside," after any "lo, here," or "lo, there," after the applause of men, after political offices and honors, nor after the daughters of antichrist. "Go preach the preaching that I bid thee." "Teaching them to observe all things whatsoever I have commanded you." "Add thou not unto his words, lest he reprove thee." If the yoke is sometimes heavy and galling, and the way so difficult that in drawing the cart they sink into deep mire, and often fall to their knees, yet they are not to turn back

nor turn aside, but to go to their Master, and he will make the yoke easy and the burden light. As to their temporal wants, the Master says to them, "Behold the fowls of the air, I feed them; consider the lilies, I clothe them." The kine were so strongly tied to the cart that they did not and could not break the tugs, nor get out of the harness, nor get loose from the cart. They may have struggled and fretted and groaned under their awful load, crying, "Who is sufficient for these things?" "I am of slow speech, and of a slow tongue." "I cannot speak, for I am a child." But it is of no use. The ark must go to Israel, for it belongs to them. "Say not, I am a child; for thou shalt go to all that I shall send thee;" and under this stern command of the King of Zion one feels to say, "Woe is unto me, if I preach not the gospel." No, brother Banks, the kine who are tied by the fetters of God's command to the gospel cart, or chariot of salvation, cannot break loose nor shake off the burden. Some volunteer to draw the cart for filthy lucre, or for the honors and applause of men, saying, "I will follow thee whithersoever thou goest;" but such are not wanted, and are solemnly rebuked for their presumption.—Luke ix. 57, 58. If five hundred dollars have tied a man to the cart, six hundred dollars will induce him to break the tugs, or to jump out of the harness. These milch kine left all that was dear to them, and under an irresistible impulse, and contrary to nature, carried the ark to Israel; and so it is with those called of God to preach. They must preach, or die with trouble, while some are nearly dying to get to preach. But these faithful milch kine, after delivering the ark to the men of Bethshemesh, were slaughtered and sacrificed by those whom they had served. Was not that cruel and ungrateful? How much less ungrateful is the neglect of the Lord's children of some of the aged and faithful oxen. They have spent their lives under the yoke, and now, in their dotage, are they to be turned out to shift? God forbid.

Brethren Beebe, I submit the above to you, and to Elder Banks, though imperfect.

I. N. VANMETER.

MACOMB, Illinois.

GHEENT, Ky., June 28, 1833.

BRETHREN BEEBE:—You will please dispose of the following rambling thoughts as you may deem best.

"Preach the word."—2 Tim. iv. 2. This language was used by the apostle Paul to Timothy under very solemn and impressive circumstances. In the sixth verse of this chapter he says, "For I am now ready to be offered, and the time of my departure is at hand." How full of meaning is that language, "I am now ready." O how rich and abounding is God's grace to his people. Having passed through the sorest afflictions that befall any of earth, he with rapture could gaze by faith upon the glories of his future home, and say, "Hence-

forth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Here he presents a discrimination which may well command the attention of us all. That crown is for those that love his appearing. Ah, dear saint, do you love the appearing of our glorious Lord? When enveloped in gloom and darkness do we mourn his absence? If so, it is because we have in days that are past been enabled to realize that he is a present help in time of need. None love his appearing but those who have seen the corruption of their sinful hearts. They, and they alone, realize their need of a Savior, and they behold in him one who is mighty and able to save. Hence they love his appearing. The prophet says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Paul loved the appearing of his Lord, and boldly proclaimed in the courts of Felix and Festus how the Lord had appeared unto him as he journeyed to Damascus. He says, "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." Before that great light had shone about him, and before the Lord had said these things to him, he was a vile persecutor, yea, and carried his persecution of the saints to the furthest point. He says, "And I punished them oft in every synagoge, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Again, he says, "When they were put to death, I gave my voice against them." Thus he presented his character while he was led captive by the devil at his will, and also what he was made by the power and grace of God to be when God appeared to him. And his Lord also told him all things that were appointed for him to do, saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Paul was then by the appearing of his Lord prepared for the great work of the gospel ministry, and to preach the unsearchable riches of Christ. Then we do not wonder that he should say to Timothy, "Preach the word." Our Lord said, "Go thou and preach the kingdom of God." This language is in accord with what Paul said to Timothy. He could not preach the word without preaching Christ. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." That God was and is the King of saints. Thus he has a kingdom; and he says, "My kingdom is not of this world." If not of this world, it is not the product of human power. It is not built by earthly means nor sustained by earthly valor, but it is built by the

power of its King. He says, "Upon this rock I will build my church, [kingdom,] and the gates of hell shall not prevail against it." That rock is Christ. The prophet says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Then he is the foundation of his kingdom, and David says that kingdom shall never be removed. It is built in omnipotent power and infinite wisdom, for its King hath all power in heaven and in earth. The prophet, in speaking of this kingdom, uses the word *house*, and says, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Our spiritual Zerubbabel, whose hands built that house (kingdom), is none other than the glorious Son of God, and all the members of that kingdom shall know that the Lord of hosts hath sent him unto them. He came in accordance with the eternal and immutable will of the everlasting Father, and he came to do his will. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He came not in the might and power of earthly princes, but he came in the power of the eternal Spirit; and his work was before him, and his reward was with him. His reward was his people, and they are made by the power of his Spirit to love his appearing.

Timothy was directed, yea, taught to preach the word. In that word was and is embraced all that the saints need to know. But two important words are embraced in that short sentence, *preach* and *word*, and they are replete with meaning. The word *preach* is rendered, "to proclaim." The mission of Paul was to preach the gospel. He says to the church at Corinth, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." He here declares the source from which his mission emanated. Christ sent him, not a Missionary Board, like those of modern times, nor like that used by the Pope of Rome when he sent the monks into Egypt to convert the Egyptians to the Catholic religion. O no. He was sent by the power of God, and was sent to proclaim the everlasting gospel. The sublime glories of that gospel are beautifully described by the prophet when he declares the glorious work of our Lord. He says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The apostle had no authority for preaching anything which differed from that which was proclaimed by his Lord, and the proclamation which he made was liberty to the captives. The prophet says, "But thus saith the Lord, Even the captives of the mighty

shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Satan contended with the woman in the garden and overcame her, and has led her children captive at his will ever since. But the captives of the mighty shall be taken away, and the children of the free woman are saved from that captivity by him who is called the Word. Yes, they are taken away, for he led captivity captive. Those captives whom he taketh away are one with him. The apostle says, "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." They are of one flesh. The apostle says, "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." And they are of one Spirit. The apostle says to the brethren at Rome, "Ye are not in the flesh, but in the Spirit." Again, he says, "For as many as are led by the Spirit of God, they are the sons of God."

Paul did not give to Timothy a different charge from that given to him by his Lord. He said to Timothy, "Preach the word." And he says, "Christ sent me to preach the gospel." Christ is the sum and substance of the gospel. The apostle says, "I determined not to know anything among you save Jesus Christ and him crucified." He further says, "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." Then how solemn and important is the work of the true minister of the gospel. We need not wonder at their trembling at the impressive words of their Lord, "Go preach the gospel." They realize that preaching the gospel is the highest vocation to which mortals are called, for they know that if they preach the gospel they must preach Christ. The question comes home to them, Can I, ignorant as I am of his great and glorious character, proclaim him in all his glorious fullness as the Redeemer of his people? They seem to forget that he of God is made unto them wisdom. Here they readily draw the distinction between those who are taught of the Lord and those who are taught in the schools established by men. That literature peculiar to earth is taught in those schools, and it fits them for earthly vocations. It looks to nothing higher than the vain and transitory things of earth. A stream cannot rise higher than its source. We might as well look for the Ohio River to reverse its course, and send its waters back above its fountain-head in the mountains, and submerge its beautiful, rich and fertile valleys deep beneath its mighty waters, as to expect the natural man to receive the things of the Spirit, and proclaim those glorious truths in all their sublime beauties, to the comfort, edification and building up of the redeemed and regenerated sons

and daughters of the Most High. God has provided natural food to sustain natural beings, and spiritual food to sustain his spiritual children. A cook who alone had been taught to prepare corn bread and common food, would be poorly fitted for the place of a pastry cook for a royal household; but he would be infinitely better fitted for that place than one for preaching the gospel who had obtained all his knowledge of the great and glorious plan of life and salvation in the schools of men. When Paul said to Timothy, "Preach the word," he was confident that he was addressing one who by the Spirit had been made to know him whom to know is life eternal. And having been brought into a knowledge of him, he was prepared to "Preach the word," to proclaim liberty to the captive, through the finished work of his glorious Lord; yea, to preach the everlasting gospel in all its glorious fullness, to the comfort, edification and building up of God's dear people. Having thus been taught of the Lord, he is made a witness, and can truly testify of the goodness, mercy and everlasting love of God made manifest to the heirs of promise in the great plan of life and salvation through his crucified and risen Lord. The kingdom to which that testimony belongs is a spiritual kingdom, and none are prepared to bear testimony in that kingdom but those who are born of the Spirit, and none can understand that testimony but those who have been made spiritually alive. Our Lord hath said, "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." He is a quickening Spirit, and they that are quickened, made alive, are prepared to hear his voice; and they know his voice, but they know not the voice of strangers. They know not the voice of those who propose to impart spiritual life by means and instrumentalities. They know that such a proposition would, if it were possible, take from God the glory, and extol

"Vain man, the tenant of an hour, Enslaved by passion and corrupted by power." They who think they are entitled to part of the glory for the salvation and final glory of any of God's people, know not his voice, and do not preach the word, but preach another gospel. But you, dear saint, are made to rejoice when you are enabled to put your entire trust in your Lord, for it is then you realize that he is your refuge, your hiding place, your covert from the storm. With David, you can say, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." And their cry is, "O Lord, our Lord, how excellent is thy name in all the earth." The word is preached when that great name is presented in all its glorious beauty and power. His name shall be called Wonderful. When the saint gazes by faith with steadfast eye on that wonderful name, he is ready to say to all the preachers of the gospel, "Preach the word;" proclaim to God's dear children the beauties and

sublime glories of that name which is above every other name. For there is no other name given on earth among men whereby we must be saved.

With anxious desire that all God's dear people may by their walk and conversation extol and give all glory to that precious name, I subscribe myself affectionately yours,

H. COX.

FOREST CITY, Mo., July 13, 1883.

DEAR BROTHERS BEEBE:—I have been solicited by some brethren to write, and by others asked why I did not write oftener for publication. In answer to this I must say, though often impressed to do so, a feeling sense of my utter unworthiness, a dark and barren mind, a lack of capacity to write those things recorded in God's word and witnessed by the spirit of truth in every child of grace, that would likely be instructing, edifying and comforting to the little, tried ones of the household of faith, is the cause of my former silence. But with such ability as the Lord in his wisdom and mercy shall give me, I hope ever to be at the service of my brethren and sisters in the Lord; and it is my desire that they should receive nothing as truth that emanates from my pen, only so far as it accords with the written record God has given in his will, and witnessed by the spirit of truth or law of liberty written in the heart of every child of our heavenly King. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. The writer of this article penned some views upon this text nearly two years ago, for a circular letter; but to him they seemed so weak, so far short of the rich treasures contained in the words of the prophet, that they were cast aside as useless. But by the dying request of my dear mother, who had often heard them read and seemed to take great comfort in them, I will give them in this article, verbatim.

In this day of eventful scenes, when the children of our heavenly King seem to be divided, and are buffeted and tempest-tossed, a people "scattered and peeled," when Mystery, Babylon, with all her cohorts, the world, the flesh, and the devil, all seem to be combined to set up one mighty barrier to the people of God, and if it were possible would destroy every avenue of hope and comfort, under these trying scenes, the above words of the prophet seem to contain subject matter suited to the comfort, consolation and edifying of the little ones of the household of God. This portion of the prophecy being directly connected to that which John the Baptist claimed as having immediate reference to himself, as "the voice of one crying in the wilderness," &c., is a sufficient evidence that the whole subject is prophetic of the gospel state of the church, in which the divine commis-

sion of our Lord to his messengers or ministers is to comfort his people. "Saith your God." They are not only recognized as his people, but he is their God. It is the voice of the Lord Jehovah that speaks; and as the King's commands are always imperative, his servants must bow in submission to his will. "Speak ye comfortably to Jerusalem." Not to that Jerusalem that then was; for she was in bondage with her children, and the fearful day of her just retribution was yet to come; the great and dreadful day of the Lord was in the future. "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 neither root nor branch."—Mal. iv. 1. Therefore there was no comfort for her; but a fearful waiting for his impending wrath. Her warfare was not yet accomplished. The Jerusalem to which this special comfort was designed, was that Jerusalem which is above, is free, and is the mother of us all; the same one that John saw, "The Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." She is composed of all the members of the mystical body of Christ, and in the language of this prophecy, God has pronounced them, "My people." Then we conclude it was the messengers or ministers of Christ to whom the words "Comfort ye" were addressed; and that it was the members of Christ's mystical body, or the church, that were to be comforted. "And cry unto her." This brings to our mind the wonderful unanimity of the perfect body of Christ, wherein nothing can be added or detracted, wherein every member is set in his place, as it hath pleased him, all looking to the Head, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto (a greater number of members? No, but,) the edifying of itself in love. Then the ministers of Christ, as a part of the body, have a mission as well as each individual member; not to make sheep and gather goats, but to "feed the flock of God, which he has purchased with his own precious blood." And as the great Shepherd has an ample supply of provision in store, clean and pure, how important it is that the under-shepherds be very careful not to mix in with it poisonous weeds. Yes, how careful they should be not to gather up the darts of the enemy, and Ashdod phrases, as rods in hand to smite the little ones of the flock. Again, they are not to scatter and harass by thrusting with side and shoulder, pushing all the diseased ones with their horns until they are scattered abroad. They are not to eat the good of the pasture and tread down the residue with their feet, or drink of the deep waters and foul the residue with their feet. —See Ezek. xxxiv. But they are to

speaking comfortably to Jerusalem. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice, and with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." "And cry unto her." "What shall I cry?"—Verse 6. Here is the great point of contention in the world, and it may be found among those of the Old Baptists. "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of God shall stand forever." But why add evidences? The ministers of Christ are not left to devise words by which to comfort the people of God; but the very language is dictated in this prophetic commission of our Lord to them. "Cry unto her that her warfare is accomplished, that her iniquity is pardoned." The people of God, in their connection with the law, with sin, condemnation and death, were held in a state of captivity. They were the prey of the strong, and the lawful captives of the mighty; and they were unable within themselves to extricate themselves from the power of their captor. Dear brethren and sisters, this draws our minds back to our first experience, when we seemed to be bound in fetters by Satan; when the thunderings and lightnings of Sinai flashed vividly around our guilty heads, shaking every foundation upon which we stood, and leaving their imprint all around in bold and glaring letters, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "The soul that sinneth, it shall die." But we did not then realize that our glorious Head, the Captain of our salvation, had entered the field, "led captivity captive," and that his own right hand and holy arm had gotten him the victory. He has encountered the law successfully, met all of its demands, honored all of its precepts, borne all of its penalties, silenced all of Sinai's thunderings, hushed all of its curses, died their death, and said, "It is finished," bowed his head and gave up the ghost. When he died on Calvary's bloody mount, he died the death of his people. As the Head of the body, the law recognized his death as their death. For by a vital oneness or unity of Christ and his church, all the members of that perfect body, when he died the life of his church or members, died with him. So then the law hath no more dominion over him. He hath destroyed him that had the power of death. Then they shall die no more; death hath no more dominion over them. He was buried and arose the third day, a triumphant victor over death, hell and the grave. And he being their resurrection life, then the iron bars of death cannot hold them; they will arise in his likeness and

be satisfied. "O death, where is thy sting? O grave, where is thy victory?" Well has it been said by the psalmist, "God is gone up with a shout, the Lord with the sound of a trumpet." He has opened before him the two-leaved gates; and the gates shall not be shut. "For he hath broken the gates of brass, and cut the bars of iron asunder." Truly her warfare is accomplished, her iniquity is pardoned; for her Head and Husband has paid the debt. He alone had power to pardon, who had put away her sins by the sacrifice of himself. He has redeemed her from under the law, and has delivered her not only from the punishment due her iniquities, but from guilt and condemnation. And without such deliverance and remission of sins, she could not, by divine authority, be addressed with words of comfort. But now, "Cry unto her that her warfare is accomplished, that her iniquity is pardoned." Why? "For she has received of the Lord's hand double for all her sins." In addition to the redemption price paid for all his people, which was an exact equivalent to their debt of bondage and captivity, his sacrifice being an exact equivalent for their sins and transgressions, she has also received a spiritual life, which is the earnest of our inheritance. Then may we not trust in him, our great Storehouse, the great Repository of all blessings? "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."—Eph. i. 3-7. This redemption and forgiveness of sins was commensurate with the utmost demands of the law; yet it was only half that Jerusalem received of the Lord's hand. She has obtained an inheritance. See verse 11, "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." Both of these she has received of the Lord's hand. Hence the cheering language of the prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation," &c. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." "Even to-day do I declare that I will render double unto thee."—Zech. ix. 9, 11, 12.

Dear brethren, though we have trials, temptations, sorrows and afflictions, let us be nothing terrified. The apostle Paul has assured us that these "light afflictions, which are

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; for the things which are seen are temporal; but the things which are not seen, are eternal." He further assures us that he is "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." Seeing we have this hope, let us "stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage;" never compromising error, yet humbly bearing each other's burdens. The strong are to bear with the weak. Let there be no schisms in the body, but let every member of the body be in its place, that there be no deformity. If we have old and feeble servants in our midst, who have become irritable, let us bear with such, remembering that they have borne the brunt of the battle, have been chafed by the enemy, are worn by age, and are yet bearing a body of flesh. If we have servants young and timid, like Aquilla and Priscilla take such unto yourselves and teach them the way more perfectly. Have we servants strong and vigorous, whose zeal seems to outstrip their knowledge? Teach such that they should not trust in an arm of flesh. Speak words of comfort one to another. Speak the same things. "Behold how good and how pleasant it is for brethren to dwell together in unity." "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces; for my brethren and companions' sakes, I will say, Peace be within thee."

Brethren Beebe, dispose of the foregoing as your better judgment may dictate.

Yours in hope of an endless life,
ALBERT DAVIS.

CHESTER, Ky., June 25, 1853.

DEAR BROTHER BEEBE:—I forward a letter of our dear brother Stuart, for publication in the SIGNS. It breathes the true spirit of a saint whose heart is enlisted in the cause of Christ, and by his own experience he has learned to appreciate the trials and difficulties which a true and valiant soldier of Jesus has to encounter in defense of the truth. It is certainly astonishing to see and feel the opposition which the truth of our God meets in the world. The opposition is just as great now as ever it was; but that opposition has put on a different phase from that of the "dark ages," which is the reason that the saints are not now put to death. The beast has now two horns like a lamb. The horn of a lamb is not a formidable weapon, and therefore the saints are permitted to worship God according to the dictates of their conscience; yet they are persecuted for the truth's sake. There is great danger to the cause of God when his servants are continually prophesying

smooth things, and when all denominations claim the preacher. It is not enough to simply affirm or tell what is the truth, but a preacher must also tell what is not the truth. A certain brother remarked, after he had preached a very able discourse, "I have told nothing but the truth." I replied, "Yes, you have. You have told us what is not the truth." That is just what Baptists need. Just as the apostles did, tell both sides. But some may say, "You will drive away the congregation." Well, if the truth drives them away, let them go. God knew just the effect the preached gospel would have on human nature. He is not disappointed. And we understand that is just the way in which we are to discern between the righteous and the wicked; between him that serveth God and him that serveth him not. It is not the prerogative of a preacher to inquire whether people will hear or not; but he is to preach the word, be instant in season, out of season, to contend earnestly for the faith once delivered to the saints.

Your editorials are able and well-timed. I was much pleased with Elder Wm. J. Purington's articles on the Resurrection. God bless you, dear brethren.

I have had the pleasure of baptizing six young believers since our association. One of them is the daughter of our late brother, Elder J. F. Johnson.

May grace, mercy and truth abide with you and yours, and save us, is the prayer of yours to serve,

J. H. WALLINGFORD.

WADE'S MILL, Ky., June 6, 1853.

DEAR BROTHER WALLINGFORD:—I feel a desire to tell you something of how much of late years I have been confirmed in the truth of the grand and glorious doctrine contended for by our preachers and people. How natural it is for even the children of God to be swayed by their natural judgment and the traditions of men, and look upon the work of the dear Savior in redemption as a mere substitute of the innocent for the guilty, not thinking how inconsistent with justice that would be. But in my daily experience I painfully realize my death in Adam. In my fleshly relation I seem to be, yea, I am, as sinful, as depraved as ever. But I find something else. If I mistake not, I love and long for holiness with a desire that is inexpressibly great. When this feeling is predominant, it triumphs over all opposition and all temptation to sin. That which I have felt at intervals, I liken to pulsations of the heart literally. Pulsations of life, power and love from the spiritual source. As in the natural body it thrills more perceptibly at one time than at others, manifesting light to the weakest and remotest (that is to me) extremity. Now, we have the two extremes. And what more severe, more painful ordeal could a creature be subjected to, than to love holiness with the same perfect love that God loves it, and hate sin with the same exceeding

hatred that God hates it, only different in degree, and yet realize in actual daily experience that we are vile, in the bondage of corruption, servants of sin? Ah, as our dear pastor has said, "Can there be any hotter hell than this?" Here is the reason why we groan, being burdened, and cry out, "O wretched man that I am!" And it is not merely the body that is involved in this dreadful condition. There is a corrupt life in that body. But it is not right to call it life in the spiritual sense, for in that sense it is death. So the apostle has used the best term, and calls it "a law in my members." Now, how plain seems the meaning of the apostle. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." All Baptists agree as to the principle set forth in the first part of the verse, how we became sinners. Why differ in regard to the meaning of the second part, when the apostle is careful to say, "so," or in the same way, or by a vital relationship in both cases? Now came the glorious consistency. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Here is the union complete. We are one with our dear Savior throughout. Our disobedience is his disobedience. His obedience, death and resurrection is our obedience, death and resurrection. How comforting! what a rich field for happy contemplation! what an amount of Scriptures can only be understood in the light of this view! The people of God delight in the law of God after the inward man. Consistency and justice are inseparably linked with God's holy law and ways. The dreadful experience of sin, corruption and vileness which I have been made to realize in myself, has of late years rooted me into an unwavering reception of the faith so earnestly contended for by those dear old soldiers of the cross, Elders Thos. P. Dudley, G. Beebe, J. F. Johnson, and their co-laborers, and those whom our faithful God is raising up to succeed them in the same earnest contending for the faith once delivered to the saints. And I often feel now to grieve that I did not love them enough; did not appreciate enough their labors and trials for our sakes; did not sympathize with them enough in the persecutions they suffered in the defense of the truth. And O! as I sit here, thinking of them, I feel like it would be a sweet relief to my aching heart to bathe their dear feet with my tears, and wipe them with the hairs of my head. And to the younger ones who are succeeding them in their labor of love, I desire to say, that if I do not entirely mistake myself, they will always, to the extent of my poor, weak ability, have in me an earnest supporter. I have, in the midst of my deep afflictions, derived so much comfort from my consideration of this glorious truth, and I have felt such a drawing towards all who are of like precious faith, that, poor and ignorant as I

am, I have thought of writing a few lines on the subject for the brethren Beebe to publish in the SIGNS. And in closing these lines to you, I have felt that anything I might say would be like myself, very imperfect. I would have to ask the saints to view it with charity, and make an allowance. I would just suggest that if after inspection you deem this not too glaringly imperfect, just send it to brethren Beebe, to be submitted to their judgment also. And I say to you all, deal with me as you would deal with a little child that knows not his right hand from his left.

Affectionately, your brother in great tribulation. But I cannot quite give up hope.

CHARLES E. STUART.

JUNE 10, 1883.

ELDER WM. L. BEEBE—DEAR FRIEND:—Ever since I had the happy privilege of meeting you at one of the eastern associations last fall, I have been greatly impressed with a desire to write to you. When you bade me farewell, you said that you hoped I would tell the church what the Lord had done for me, and be baptized. I have often thought what a happy privilege it would be to follow in his footsteps. But O! I feel too weak and utterly unworthy to have a place among those dear people. It has been nearly eight years since I was brought to see myself a sinner before God, and was led to hope in his mercy. I cannot tell when I first began to feel troubled on account of my sins, nor tell just when my trouble left me, like a great many that I have read about can. So gradually did I begin to feel burdened on account of sin, I did not know what was the matter with me, only I knew I was not as I was in days past. At first, when I began to be troubled, I thought I would do something to appear better in the sight of God; but I found that I was entirely helpless to do anything to appease the wrath of God. All that I could do was to ask the Lord to be merciful to me, a poor sinner. I would often retire to some lonely spot to try to pray, but all I could say was, "Lord, be merciful to me, a sinner." I was troubled day and night. It was the last thing I thought of at night, and the first thing I would think of when I awoke in the morning. I awoke one morning, when these words came to my mind, "Stand still and see the salvation of the Lord." I felt reconciled to the will of God. I thought that he would in due time manifest himself as my Savior. I would go to the meeting, and there the preacher would tell my feelings, and the way I had been led, better than I could have told it myself. Sometimes I was comforted in listening to the preaching, and was made to hope that I might some time have a hope. I took great comfort in reading the SIGNS. I would watch and await its coming, as I would the coming of a dear friend. I would read the christian experiences, to see if there was any that had been led like I was. I read of some whose experience cor-

responded with mine, until I came to where they were relieved of their burdens, and then I was left all alone. Thus time passed on, and little by little my burden left me, and I wondered that I was not troubled as before. I took great delight in going to the meeting. It was indeed a comfort to me to hear the truth preached, for it corresponded with the way I had been led, and I was enabled to rejoice in Christ as my Savior. But I am often perplexed with doubts and fears, and often seem so cold and indifferent in regard to spiritual things that I almost lose sight of my little hope. Elder Beebe, you are the only one that I have ever told of my little hope. I did not intend that any one should know of my feelings, because I did not think I had a bright enough evidence to tell any one of it, and I did not want to deceive any one. When you spoke to me so kindly, and requested me to tell you of the way I had been led, I felt like telling you all; but my heart was too full for utterance, and I could not find words to express all I wanted to tell you. My mind seemed to be relieved after telling you how I felt. But the thought occurred to me afterward, that I had deceived you. I have not forgotten you, or your encouraging words. What a mercy that one of the Lord's servants should speak so comfortably to one so unworthy as I feel myself to be. How fresh in my memory is the sermon I heard you preach on the last day, I think, of the association. I believe your text was John xx. 15. I believe you read the chapter unto the fifteenth verse. While sitting under the sound of your voice, a calm, peaceful feeling came over me which I cannot describe. What a comfort to hear that you, whom I had never before seen, had passed through the same trials, and could tell my feelings better than I could tell them myself. My mind often reverts back to that meeting with the greatest of pleasure. I felt thankful for the blessed privilege of hearing those ministers of God proclaim the truth, those whom I had so long desired to hear.

Elder Beebe, I have written what I hope are the Lord's dealings with me, and I hope it is the love I feel for his people that has prompted this desire to write. I have sometimes felt like talking to some one in regard to these things, and it seems a relief to my mind to pen down a few thoughts.

Yours truly,

A FRIEND.

[NOTE—The foregoing trembling expressions from an unknown friend, are evidently the breathings of a living child of God. In our journeying it is frequently our privilege to meet with such, and the advice given to this one is equally applicable to many others. From the manuscript, this writer appears to be a lady, but as it is anonymous we cannot reply privately. Our advice is still the same as that in the conversation referred to, Go tell it to the church.—ED.]

JACKSON, Tenn., July 7, 1883.

ELDER G. BEEBE'S SONS—DEARLY BELOVED BRETHREN IN CHRIST:—If I may claim that relationship with you. I have been impressed with a desire to write for our family paper, the SIGNS, but feel my unworthiness and nothingness; yet I cannot get rid of the desire, so I will venture to write to you of what I hope the Lord has done for me, leaving this poor scribble to your better judgment, to do as you think best with it, and all will be right.

I was born in Madison Co., Tenn. I was made to see myself a sinner in the sight of God at the age of twelve or thirteen years, and of all people I thought I was the worst. There was a protracted meeting at a Methodist Church, and I was going to the meeting with some other young ladies. The minister in charge gave an invitation to all who wanted to be prayed for, but I did not go forward. He said, "All who want to go to heaven, let it be known by coming to the anxious-seat." So I thought that if I could get religion by going to the mourner's-bench, and go to heaven, that I would be the happiest mortal on earth. So by their begging of me I went, with two or three others, and their praying and singing made me feel strangely. When they closed, I felt that I had done something wrong. I felt worse than ever. It seemed to me that I had committed the unpardonable sin. O how miserable, sinful and wretched I felt! I remained in that condition for some time. In 1861 my father and mother were talking of a meeting that was coming on at a church called Hurricane Hill. Another big meeting, as they called it. I wished to go with them, and it seemed to me that if I did not go I would surely die, being afflicted with rheumatism, and burdened with such a mountain of sin and guilt. I thought that my time in this world was about closed. But I thought that if father and mother would let me go with them, I probably would feel better. To my satisfaction they let me go with them. I had never told them about my trouble of soul. I did not want any one to know it, yet I felt that the burden of sin was more than I could bear, without talking about it. I had prayed, but it seemed to do me no good. It seemed to condemn me more than ever. I gave up all hope of ever being saved. I thought that hell was my portion. With a heavy heart I went to the meeting, and when I got there I thought that I would get as near the pulpit as I could, so that if the prayers of those that were carrying on the meeting would do any one any good they would surely do me some good. I thought I would do anything for relief. When they called for mourners, I thought, Surely I was one. So I knelt down, expecting never to get up again. I do not know how or when, but in a moment my trouble was gone, and I was singing with my mind the following words, "O had I wings as a dove I would fly away and be at rest, and praise God in his bright abode." I

felt that everything was praising God, and that I loved everybody. I have never felt that load of sin and guilt since, though I have had my dark seasons, and have also been made to rejoice in God my Savior. Sometimes my hope seems to be very small; so small that I can hardly claim a hope at all. Joining the church was impressed on my mind, and I wanted to be baptized, buried all over under water, for I believed it was the only way to be baptized. I joined the Missionary Baptists, and was satisfied with them for a time; but I soon became dissatisfied. I thought they had changed since I first joined them. I thought if they were right, I was wrong. So I was in trouble again, but not the same kind of trouble that I once was in. I called for a letter, believing that God had a people outside of the visible church, as well as in it, and at his own good time he would call them to himself. I was married and went to Arkansas with my husband, and lived there until three years ago, when the good Lord saw fit to take my companion to himself. I then came back, near Jackson, Tenn., to my mother's. I still had a hope that if I was called away from time and time things, all would be well with me, although I belonged to no visible church. I concluded to go and hear the Old Baptists at Rock Spring Church, (those old, despised people), as I had heard of them. I did not think I would ever be satisfied in a church again. I went, and the time arrived for preaching, and to my surprise, I thought I had never heard the truth before. I thought surely some one had told the preacher my condition, and the way in which I had been led about, as he told it so plainly. "Truth, the truth" sounded in my ears. So I went to hear them often, and to my astonishment it bore on my mind to ask a place among them, though I felt too unworthy to ask a place among them. On Saturday before the first Sunday in November, 1882, I went, and after preaching they sat in conference. The minister gave an invitation to those who wished a place with them. I thought I would go, but I could not rise off my seat. He dismissed the meeting, but I thought I never could go home without asking a place with them. So the church came together again. I had so little to say, I do not see why they received me; but they did, and I was baptized the next day. My poor soul was filled with great joy when I awoke on Sunday morning with the following words sounding in my ears,

"I know that my Redeemer lives,
And ever from the skies
He watches all my sleeping dust,
Till he shall bid it rise."

I have never been able to find them in print. I would be glad to find them.

I have written more than I intended, so I will close this scribble. Brethren and sisters, pray for me.

With much love to you and all the household of faith, your unworthy sister, if one at all,

M. E. KEIRSEY.

HINESTON, La., April 5, 1883.

DEAR BRETHREN BEEBE:—Inclosed you will find the experience of sister Mary J. Cannon, which she has addressed to me; and as it might be of some consolation to some of the many readers of our family paper, I therefore submit it to your better judgment; knowing that he who rules all things to our good and his own eternal glory, will direct you to publish that which is best calculated to edify the dear little ones, to the exclusion of that which is liable to cause schisms and divisions. With my best wishes for your future welfare and the cause of Zion, I subscribe myself, yours in gospel bonds,

DAVID RICHEY.

FEBRUARY 10, 1883.

ELDER DAVID RICHEY—DEARLY BELOVED BROTHER IN THE LORD:—After a long time of reflection on these things, I will now attempt to pen a few of my feeble thoughts pertaining to the love which all the chosen of God were loved with before the foundation of the world. As for myself, I feel unworthy to claim the righteousness of God. But this one thing is cheering to my drooping mind, when I can call to memory the knowledge that we have passed from death unto life because we love the brethren. God knows my heart. Although I feel as nothing among the chosen of the Lord, I hope I do love the Lord supremely, and the brethren subordinately. But the time has been when I loved the world the best, and loved to participate in its joys and pleasures. But at a time unexpected, but appointed of the Lord, he showed me what a vile and sinful wretch I was, and how far from him I stood, and what a mountain of sin stood between us. And I saw no way to get around it. I would try to banish these thoughts from my mind by placing myself in gay company, for it seemed to me that it was more than I could bear. But the more I strove against it, the worse I seemed to get. I would try to pray, but it was all in vain. I would make many promises that I would do better, but it was all vanity; for just as often as I made vows, I broke them, continuing to grow worse, until night after night I could not rest. I was waiting, it seemed to me, for the just Judge to pass the sentence of death, for I really thought I was about to die, and destruction was my certain doom. But, blessed be the Lord, when I thought the last moment of my life had come, I made a complete surrender of myself into the hands of God; praying for mercy, but at the same time acknowledging that if it was his holy will to send my soul to eternal torment, he would be just. I felt humbled, only asking the lowest seat at the feet of Jesus, too unworthy to desire a part with the saints, when it seemed that a small, still voice whispered to me, "You shall never perish." O what happiness I then saw for a short period of time! I was at peace with all things. But this happiness did not last long. The wicked one came forth to tempt

me, saying, "You are too young to leave off all your worldly pleasures. Your gay company will laugh at you and have no use for you if you turn to the Lord. You must wait, and go to a few more parties, and when you get older there will then be time enough." I took him at his word, and went astray for several years, not suffering my mind to reflect on the past, until at length, at a time appointed, I went to Bethlehem Church, on the Sabine River. Elder Wm. Perkins was there, and it seemed to me that he knew how far astray Satan had led me, for he told me how Satan had tempted me to leave my Lord and Savior and follow him. I went home troubled at heart about my sad state. I thought I had always loved Elder Perkins, but I never had until then. I now loved him, and all the rest of the dear brethren and sisters, but thought they could not love me. I felt like my case was an outside one. I read the Bible almost day and night, to find some comfort there. I talked with some of the old brethren and sisters, and they told me that where the Lord had begun a good work, or made a promise, he was sure to finish and fulfill it. After about the space of two years, I again went to hear Elder Perkins preach, and it was manna to my hungry soul, for it seemed that the rich truth that fell from his lips was just such as my poor soul needed. The privilege of talking was extended to me, but my unworthiness kept me back. I went home troubled in mind about my duty. I greatly desired to be numbered with the people of God, but I did not think I had any right to take a part with them. So I went on, nothing being any satisfaction to me, only to meet with some of the Old School Baptists, and hear them talk, or to read the SIGNS OF THE TIMES or the Bible. I again tried to banish these thoughts from my mind, but vain was the effort. They seemed to be riveted there. At last I earnestly prayed God to be gracious, and reveal to me my duty. A feeling of drowsiness came over me, and I laid down, fell asleep, and dreamed that Elder Perkins had come again to preach to me, after which he extended the privilege of talking to the church, and told me, "Now is your time." I told him I felt too unworthy to offer myself. He told me that was only the better sign that I was worthy. I awoke out of my dream, and was convinced that it was my duty to unite with the church, although I at times would promise myself to live and die outside, though it was contrary to my true or spiritual desire. But blessed be the God of heaven, according to his own good will he made me willing to submit to his commandment, and be buried with Christ by baptism, and happy was the day with me. I felt that I had obeyed the Lord, after being beaten with many stripes for my disobedience. And now I do greatly desire the prayers of all the redeemed ones, that I may never dishonor the glorious cause of Christ, but that I may

walk worthy of God our Savior, who hath called us out of darkness into his marvelous light.

Dear brother, I will close this imperfect scribble, lest I worry you. With many kind wishes to you and all the household of faith, I remain your unworthy sister in hope of eternal life,

MARY J. CANNON.

SEED.

SEED is that from which anything springs; original; first cause. It also signifies descendants, generation, race. Everything comes from the seed. Everything's seed is in itself, and everything brings forth after its kind. In the creation God commanded the earth to bring forth grass, (all flesh is as grass,) the herb yielding seed, and the fruit tree yielding fruit after his kind. He also commanded the waters to bring forth the moving creature which hath life. And the waters brought forth abundantly, the living creatures after their kind. He also said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Thus we see that at the command of God everything brings forth after his kind. How beautifully true do all things remain to the law of creation! In what exact harmony do they fulfill the command of the great God, in multiplying and bringing forth after his kind! God created Adam, and in him was given the seed of natural life, the source and origin of all mankind. In him they had their life, their name, and their identification. In him also were created all the passions and propensities of nature. And he was commanded to be fruitful and multiply. So the human race to-day are only Adam multiplied. But by Adam sin entered the world, and death by sin. How did sin originate? It came from the seed. For lust, when it hath conceived, bringeth forth sin. Hence lust is the seed of sin. Now, when Eve was beguiled, before she could conceive lust, (according to the law of conception,) there must be in her nature a similar seed, otherwise she would have proved barren, and no sin would have been brought forth. But it was God's purpose that sin should enter the world, and death by sin. He never would have said to Adam, "Thou shalt surely die," except the seed of sin and death had been in him. God created all seed, the seed of sin and evil not excepted. How else could he be the Creator of heaven and earth and all that in them is? He forms the light and creates darkness; he makes peace and creates evil.—Isa. xlv. 7. These things are according to his purpose. How else could all things work together for good?—Rom. viii. 28. How else could he be God, and beside him none else? The seed of sin brought forth the transgression according to God's purpose, both of grace and creation. It was according to his purpose of grace, because Christ stood as a lamb slain. It was according to his purpose of creation, for "there was not

a man to till the ground." Since "by one man sin entered the world, and death by sin, and so death [or separation] passed upon all men, for that all have sinned," (Romans v. 12,) we must forever remain in that condition, without salvation by grace. For the man (Adam, and his seed in him) was driven from the garden of Eden to prevent him from putting forth his hand and taking of the tree of life, and eating, and living forever. "Being alienated from the life of God," (Eph. iv. 18,) "without Christ," "having no hope, and without God in the world."—Eph. ii. 12. Every imagination of the thoughts of our hearts is only evil continually.—Gen. vi. 5. All our thoughts, all our desires, all our emotions, imaginations, unbelief, and all the works of the flesh, (see Galatians v. 19,) spring from the seed of sin, and are necessarily wicked. We are born of the flesh, and are flesh.—John iii. 6. And "they that are in the flesh cannot please God."—Romans viii. 8. Neither can flesh and blood inherit the kingdom of God.—1 Cor. xv. 50. We are a corrupt tree, that cannot bring forth good fruit, (Matt. vii. 18,) and are by nature the children of wrath, even as others.—Eph. ii. 3. We are indeed a seed of evil doers.—Isa. i. 4. But God, for his great love wherewith he loved us, even when we were dead in trespasses and in sins, hath quickened us together with Christ.—Eph. ii. 4, 5. Here we see a manifestation of salvation. This salvation and all things that accompany it must come from the seed. The kingdom of God is like a seed. "The seed of the woman" (Gen. iii. 15) brings forth salvation. Christ is the seed of eternal life, and from him all our salvation springs and flows. As our natural life with its attendant evils was given us in Adam, so our eternal life and all its spiritual blessings were given us in Christ. As we are brought into manifestation as children of the flesh by a birth of the flesh, originating from the seed of the flesh, so we are manifested as the sons of God by a birth of the Spirit, or of the seed of Christ. So that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. It is this seed, or spiritual life, that brings forth repentance. It also brings forth faith, without which it is impossible to please God. It is the tree of life, which brings forth all the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22, 23. It is the good tree, which cannot bring forth evil fruit.—Matt. vii. 18.

Salvation not only springs from a seed, but is only for a seed. The promises are only to a seed. "Unto Abraham and his seed were the promises made."—Gal. iii. 16. "Unto thy seed will I give this land."—Gen. xii. 7. "All the land that thou seest, to thee will I give it, and to thy seed forever."—Gen. xiii. 15. The promise was made to Abraham and his seed, and embraces all the offspring of that seed as children of the promise. "Now we, brethren, as Isaac was, are

the children of promise."—Gal. iv. 28. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." And the covenant of this promise made to this seed cannot be disannulled by the law; for the Scripture says, "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."—Gal. iii. 17. So the promise is sure to all the seed.—Rom. iv. 16. This promise secures the blessing of the same seed: "Surely blessing I will bless thee."—Heb. vi. 14. "And in thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. lxi. 9. Neither is this seed to labor in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them.—Isa. lxxv. 23. Not only is this seed blessed, but it is chosen; for the blessings came according to the choice. For God hath blessed us according as he hath chosen us in Christ before the foundation of the world.—Eph. i. 3, 4. "Ye are a chosen generation," or seed.

If further proof is wanted of the choice of the seed, it may be found in this: "And because he loved thy fathers, therefore he chose their seed."—Deuteronomy iv. 37. Also, "Only the Lord had a delight in thy fathers, to love them, and he chose their seed." This choice is to salvation, and is from the beginning; for "God hath from the beginning chosen you to salvation."—2 Thess. ii. 13. Not only is the seed blessed and chosen, but it is redeemed. "Fear not, O Jacob; I have redeemed thee." "When thou shalt make his soul an offering for sin, he shall see his seed." "He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 10, 11. This brings us to unconditional election, because it was made in the seed before the foundation of the world. And to particular redemption, because he hath redeemed us out of every kindred, and tongue, and people, and nation.—Rev. v. 9. Now that the seed is chosen and redeemed, it must be gathered. "I will bring thy seed from the east, and gather thee from the west."—Isaiah xliii. 5. God gathers his children, because he redeemed them. The gathering is limited by the redemption; and as all men are not gathered, all cannot be redeemed.

God's covenant is also established with this seed. "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."—Gen. xvii. 7. And this is the covenant that is established with them: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man

his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Hebrews viii. 10, 11. This seed is redeemed, gathered, and brought into the bond of the covenant; but it must be blessed with all spiritual blessings. Our Savior said to his disciples, "Seek, and ye shall find." This seeking of God is by the same seed. "I said not unto the seed of Jacob, Seek ye me in vain."—Isa. xlv. 19. It is this seed that seeks and finds, that knocks and it is opened unto them. It is this seed that seeks the Lord with all the heart, and that while he may be found. Seeking is one of the spiritual blessings with which this seed was blessed in Christ. The pouring out of the Spirit is to be upon this seed. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."—Isa. xlv. 3. So the pouring out of the Spirit upon the day of pentecost was the fulfillment of God's word to this seed. So also at the house of Cornelius. This seed also has God's words in its mouth. "My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isa. lix. 21. This is his covenant with them. God is also served by this seed. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalm xxii. 30. This seed shall also be justified in the Lord, for it is written, "In the Lord shall all the seed of Israel be justified."—Isa. xlv. 5. This, then, is the seed that is freely justified by Christ from all things from which it could not be justified by the law of Moses. This is the seed that is washed, sanctified and justified in the Lord Jesus, and by the Spirit of our God.—1 Cor. vi. 11. Now, through this seed we can look back from justification to our calling. "For whom he did predestinate, them he also called." We can look forward to the glorifying. "For whom he justified, them he also glorified." And to the final resurrection and adoption of all the seed, for adoption is the end of predestination. Thus it is clear that the children of God and all their blessings come from a seed, and that seed is Christ. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Yours in hope,
H. M. CURRY.

WOOLFORD, Md., July 27, 1883.

DEAR BROTHERS:—Inclosed find a letter from Elder George W. Staton to my honored father. It seems so much like the precious preaching it was my privilege to hear at the associations, I would like to see it in the SIGNS, if you think best.

As ever, your sister, I hope,
SUSIE L. WOOLFORD.

BERLIN, Md., March 3, 1863.

DEAR BROTHER WOOLFORD:—I received your welcome letter this

morning. I was glad to hear from you, for you are an old and valued friend; but my heart rejoices more because you are a servant of my Master, a child of my Father, my dear brother. One of the sweetest evidences I have that God for Christ's sake has pardoned my sins is that I love my brethren. For when I look into my own wicked, deceitful heart, how far I live from Christ! how all my best efforts to serve him fail! how I fail to find any bright and shining experience of a change of heart and a new birth! I am often led to fear I am yet in the gall of bitterness and in the bond of iniquity.

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

But when I am almost ready to despair, that sweet and heavenly sentence of the apostle John comes to me with a glorious hope, "We know that we have passed from death unto life because we love the brethren." O, my brother, I cannot be deceived in this! I do love the brethren. I love all God's dear children, wherever I find them. I love the Lord Jesus Christ. O for grace to love him more! My greatest joy is to think and talk and write of the love of God to me and all his dear children. Christ is all my hope. And if I am ever saved, it must be by his free, sovereign grace; for I am fully persuaded that if my salvation depended on anything which I am to perform, I must be forever lost. O what a mercy for us poor, lost and ruined sinners, that Christ is a whole Savior; that in his own eternal mind, before the foundations of the earth were laid, he determined to save for himself a people. In the fullness of time he sent his own beloved Son to die the shameful and ignominious death of the cross, to pay the debt which they could never pay. And everlasting glory be to his name, he finished the work. It was Christ, the eternal God, who cried, "It is finished." Salvation was complete, justice was satisfied, the law was fulfilled, and his people were saved. O, my brother, what glorious truths are these! All we poor, sinful mortals can do is to fall down before him, and give him all the glory. Again, my brother, allow me to thank you for your kind letter, and for the encouraging truth it contains. I deplore with you the low estate of Zion; but glory be to God, he works all things after the counsel of his own will. His cause is in his own hand, and in his own good time he will revive his work. He is able out of nothing to build up his own church. He will hear our prayers, and O, glory be to his name, he will answer prayers. Let us continue to pray that he will raise up his servants to proclaim his everlasting gospel. You suggest in your letter that I, a poor, sinful, ignorant worm of the dust, may have the heavenly treasure of Christ's gospel in an earthen vessel; but O, my brother, Christ surely would never choose one so sinful, so ignorant, so polluted and vile a wretch as I am,

to attempt to proclaim his eternal truth. I am but a babe in Christ, if in Christ at all. I know he can do all things, but surely he will never call me to such a work. No, my brother. If I may but occupy the lowest seat in his kingdom above, I will cast myself at his feet, and give him all the glory. I shall be satisfied when I awake in his likeness. My brother, do you not contain this glorious treasure? Has God not called you to proclaim his eternal truth? May he raise up, fit and qualify and send forth more laborers. This shall be my prayer. O that he would favor Zion, build up her waste places, lengthen her cords, strengthen her stakes, bring in his elect, pour out his Spirit, revive his work, and do all his pleasure, for his own name's sake.

I received a letter a few days ago from my dear mother. Elder Rittenhouse is to preach at Nassaongo on Wednesday after the third Sunday in March, (18th day), and at Indian Town on Thursday. If the Lord will, I shall be there, and should be delighted to meet you. Please write often. Write soon, come and see me, and may the Lord bless and prosper you, for Christ's sake. From your poor, sinful, unworthy brother in Christ,

G. W. STATON.

NEWBURY, Ont., April 10, 1883.

DEAR BROTHER:—Grace, mercy and peace be unto you from God our Father, and from the Lord Jesus Christ. I read the last editorial in the SIGNS OF THE TIMES with some humble pleasure, and I felt to know something of what you wrote about, especially the dark, the ugly and hateful things of which you speak. And when the merciful Lord opened my eyes to see, and gave me a heart to feel what a wretched, miserable, poor sinner I am, O what shame was mine! My high looks have been brought down, and I hope I have felt something of that Scripture, "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me, a sinner." Ah, the Lord knows how to "stain the pride of all glory." O how very sweet, how comforting it is, to be blessed with "a good hope through grace." I find there is nothing here in this vain world to satisfy. When for a season the vain delights of the things of this world have allured, and I have foolishly followed them, my fleshly mind may have found gratification, but O how poor, how lean my soul has become! In a barren land, a mighty famine was there. My soul desired the first ripe fruit, but no cluster could I find to eat. Ah, then, out in the desert, as the heart panteth after the waterbrooks, so panteth my soul after the dear Redeemer, to taste again of his sweet, sweet love, and again to experience his mercy. O, it is a horrible thing when we are caught in the snare of the fowler, (the old devil, or adversary), and are so bewitched that we become hewers of stone, and have

hewed us out cisterns. We have vainly thought to lay up a store against a time of drought. We have turned to our works, resolutions, fleshly, outward forms of godliness. We have read the Scriptures daily, read good books, have said prayers, and have engaged in many things. After a time we built up ourselves in the notion that we are in possession of abundant wealth, that our cisterns are well filled, and we should never see want for some time to come. But when the hour of trial came, when temptations assailed, and the noon-tide heat of soul tribulation caused us to faint, where were then the gods that our hands had fashioned? Could they save? We sought to the cisterns which we thought would afford a timely supply in our necessity, but lo, they were all broken; in none of them could we find the least drop to slake our thirst, to cheer and revive and strengthen our sin-plagued, trodden-down, weary souls. Ah, then we felt what a horrible thing we had committed in forsaking our gracious God, the fountain of living water, and vainly trusting in what we imagined we had wrought and had stored up for ourselves. The Scriptures were a sealed book; not a morsel could we get. Our prayers were so formal, so dead, we were ashamed, and felt it was almost, if not altogether, hypocrisy to dare to ask of God. We sought to get a drop out of the writings of men, but could not read a comforting line. We sought the presence and conversation of the household of faith. Yea, every cistern that we had hewed out utterly failed; they were all broken cisterns, and could not hold water. And in a parched land we felt to wander, seeking water but finding none. But though our cisterns contain no supply, the fountain of living waters was not diminished, not in the least exhausted, and in the living God alone we were caused to hope by the power of the Holy Ghost.—Rom. xv. 13. And we were brought to experience what it is to say, "All my springs are in thee." And when in the loving-kindness of our God it was given us to drink of the springs that flow from Emanuel, the fountain of the water of life, O what sweetness we found! how glad was our soul! how it revived our drooping, fainting heart, and strengthened us to pursue our way and to continue in the good fight of faith. Our soul was as a watered garden, whose waters fail not. Joy and gladness were found therein, thanksgiving and the voice of melody. Blessed be the name of the Lord forever and ever.

FRED. W. KEENE.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named persons, will confer a favor by sending the same to this office:

W. D. Stewart, formerly of Whitney, Hill Co., Texas.

Miss Julia Shattuck, formerly of 313 East Broad St., Columbus, Ohio.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

MATTHEW XXIV. 22.

"AND except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

In compliance with the request of a sister, the following remarks are presented on the subject embraced in this text. Whatever light is bestowed upon one of the redeemed people of God is given to profit with all; and as they have a common heritage in tribulation and in the joy of the gospel, they may well speak often one to another of their seasons of trial and of deliverance. Especially are they profited by the testimony of holy men of old, who spake as they were moved by the Holy Ghost, who shine as the stars forever and ever. Above the changing seasons and the thick clouds which obscure the earth, the literal stars pour forth their steady radiance forever in obedience to the appointment of their great Creator; so those inspired servants of God, whose testimony is written for our learning, ever shine in the new heavens, to turn to righteousness all who are guided by the light of their decisions and examples. Evidently none can be profited by the light of these stars except those who have that life which is the gift of God to his chosen ones; for they alone have eyes to see that light, and ears to hear the words of gospel truth.

In this text the words of our Lord are written for our learning, not simply as showing the divine appointment concerning the terrible calamities to be visited upon that city of Jerusalem in the destruction which was to come upon it, when the beautiful temple should be burned, and literally one stone should not be left upon another which should not be thrown down; but the living truth which was typically presented in that utter ruin of the old ritual of Judaism, is the cutting off of all legal hope and dependence which is experienced by every one who is taught of the Lord. For it should be observed that this discourse of Jesus was in reply to the three questions of his disciples privately, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He did not speak this to the multitude; and the answer covers all that is included in the inquiries, which comprehended vastly more than even the disciples were aware of. Probably they referred only to the temporal fulfillment of the woes of which the Lord had just spoken to them, and desired a sign by which they might be warned of that destruction which awaited the city of Jerusalem; but in his answer Jesus gave instruction of far more importance to all his followers than any merely temporal events could possess. While that devoted city

was indeed destroyed according to his word, the awful visitation of the judgment of God did not cease with that. Not only was the existence of the Jews as a nation included in that destruction, but the very foundation on which their nationality was built, the old covenant written on tables of stone, was thrown down. The great noise attending the removal of those legal heavens, as stated 2 Peter iii. 10, is more fully defined in this connection. So important was this great change that it was repeatedly declared in prophecy; and in the last recorded book under that dispensation Malachi describes it as "the great and dreadful day of the Lord," which "shall burn as an oven." In this fervent heat the elements (that is, the principles of which that old heaven and earth were composed) were consumed; and when on the cross the Captain of our salvation cried, "It is finished!" "there was found no place for them," since he had fulfilled all that was written in the law, and therefore it could demand no more of his body, the church, including every member for whom he died. It is in reference to them that the ministration of death is taken out of the way, and life and immortality for them are brought to light through the gospel. The salvation of his people from their sins "through the redemption that is in Christ Jesus," in no wise changed the condition of any who were not redeemed. To all such the old heaven of strict justice is still black with condemnation and death; for still the holy law demands of them perfect obedience, and denounces its awful curse upon them in disobedience, so that "As many as are of the works of the law are under the curse."—Gal. iii. 10. To such there is no joyful sound in the gospel. Trusting in their own works for justification, they feel no need of the salvation which is by grace alone. But to every conscious sinner, whose fainting soul is cut off from all hope in self for righteousness, it is indeed a joyful message when they hear that faithful saying, "that Christ Jesus came into the world to save sinners;" and while each can say with Paul that of such "I am chief," they are only saved from despair by that hope which is Christ in them, which still tremblingly trusts in the Lord for righteousness and strength, while they have no confidence in the flesh. They who know the exceeding sinfulness of sin by this personal experience, bear the infallible mark of the seal of the Spirit of God. None but such as are led by that Spirit can hate sin, and hunger and thirst after righteousness. Therefore all who have this witness in themselves are included as the elect or chosen ones of God.

In the literal application of the denunciation in the preceding context, for the sake of these vessels of mercy the days of the righteous vengeance of God in visiting judgment upon that wicked nation were shortened. Not that the purpose of God was changed from what it had formerly been, for he says, "I am the Lord, I

change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. In his immutable counsel he "hath determined the times before appointed," and all this purpose of his will is for the manifestation of his mercy and grace in the salvation of his elect. This required no change in his predestined purpose, since their election is as old as his predestination. They were chosen *in* (not *into*) Christ before the foundation of the world, that is, before time itself was created, and his predestination is also fixed in eternity. For the sake of this chosen people, "his peculiar treasure," those days of indignation were shortened. Justice would have cut off the guilty in endless despair, but for the election by which the saints were preserved in Jesus Christ.—Jude 1. But for the sake of this election of grace, we have no authority for believing that the world would have been preserved one moment after sin entered into it; and we are expressly told concerning the nation of Israel, "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. lxxv. 8, 9. So Paul says to the saints, "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."—2 Cor. iv. 15. In the experience of the saints it often seems to their view that all things work against them. Their best designs are defeated; disappointment meets their most cherished purposes; and even when they would do good, evil is present with them. Yet, in this very fact their confidence in self is cut off, their pride is abased, and they are driven to their Lord for comfort and defense. When they are ready to perish they are compelled to cry unto God out of the depths, and he never fails to save them in the time of their utmost need. Just when they say, "Our bones are dried, and our hope is lost; we are cut off for our parts," then the Lord puts his Spirit in them, and manifests the assurance that he is their life. So the days of their distress are shortened, and they are enabled to praise the Lord for the renewed manifestation of his goodness and mercy toward them. In this way they are led to know that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum i. 7. Then they have no need to learn this truth from their fathers, or in the schools of men; they are each one qualified to bear witness personally, and can say in truth, "Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm cxvi. 5-7. The days of distress and sorrow are always thus shortened for the sake of them

that trust in the Lord. But for this gracious provision of our God, "there should no flesh be saved" in these trying times. And how wonderfully are these days of soul tribulation shortened by the grace of God that bringeth salvation! When oppressed with gloom and sorrow for the sin which pollutes our best efforts, we feel that our hope is delusive presumption, when our prayer seems but a form of words which only mock the distress of our hearts, it appears to our view that there is no end to our distress, and the temptation arises within suggesting that we have no reason to claim any interest in the salvation of God, no flesh could survive the tribulation of those terrible days were it not that they are shortened by the cheering voice of our great Deliverer saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10. Then light shines in our heart, and all the darkness under which we groaned is bright with assurance, as it is manifestly the appointed way in which our loving Lord teaches his elect people to trust in his name alone, having no confidence in the flesh. In the light of his presence we had thought nothing could allure us from him; but in the darkness we found our thoughts turned again to self-reliance as we sought to deliver ourselves from the night by sparks of our own kindling. After finding the vanity of our own efforts in this work, the Sun of Righteousness, arising with healing in his wings, shortened the days of our tribulation and comforted us with his glorious light, so that we were made to rejoice in him alone.

From the connection it is plain that the word *saved*, in this verse, refers to preservation from the temporal destruction of which our Lord was speaking, and not to that eternal salvation from sin and death which is complete in himself, independent of all events in time. For the sake of his elect or chosen people all his appointments in providence are ordered for good to them. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. It is not for the sake of them that do not love God that the days of calamity literally are shortened or limited. As the cities of the plain could not be destroyed until the elect family of Lot were removed, so the great day of wrath cannot come upon the world while it is needed for the development of the people whom God has ordained to salvation in the election which is in Christ Jesus. As all things were made by him, and for himself, so he preserves all for the sake of his elect, to the end that they should show forth the praises of him who has called them out of darkness into his marvelous light. In bringing them to glory all things are made subservient to the eternal purpose of his grace which God purposed in Christ Jesus our Lord. This truth is

full of comfort to the afflicted saints in all their tribulations; and in this assurance we may say, with Paul, "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."—Romans viii. 38, 39.

RELATIONSHIP OF CHRIST TO HIS CHURCH.

"WHAT is the relationship of Christ to his church in the flesh? As all were created in Adam, and all under the law, when Christ was made of a woman and under the law, was he not as nearly related to one as to another of the children of Adam?"

T. A."

REPLY.

In the flesh the saints are not related to Christ at all, for in partaking of flesh and blood they "were by nature the children of wrath, even as others."—Eph. ii. 3. In the flesh they are related to Adam, and from him inherit sin and death. The relation of Christ to his church is in the spirit; and they who worship God in the spirit are all who rejoice in Christ Jesus, and have no confidence in the flesh.—Phil. iii. 3. No relation in the flesh could avail for the salvation of sinners; for the life of the transgressor is the only satisfaction which infinite justice could accept. The life of the church is Christ; and so he is the end of the law for righteousness to every one of his members.—See Col. iii. 3, 4. This relation is from eternity, and hence cannot be in the flesh. Carnal religionists have imagined that it was merely as a substitute that Christ died for the sins of his redeemed, for they know nothing of the vital unity by which they are identified with him. But in the wonderful mystery of godliness Christ is revealed as the Head and his church as his members; they are the body of which he is the Life. They are the children given unto him; and as they are partakers of flesh and blood, he also himself likewise took part of the same, not to become thereby related to them, for they are his children and brethren already, before he was made flesh.—See Heb. ii. 10-15. Being all of one with them, it behooved him to be made like unto his brethren, and "to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This could be on no other principle but because he was related to them not only before he came in the flesh, but before they partook of flesh and blood. So, having learned "obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." It could not have been by fleshly relation in time that this eternal salvation was accomplished. He came in the flesh not to prevent any from being lost, but to save that which was lost.—Matthew xviii. 11. This he accomplished, thus demonstrating his right to the name JESUS, which declares that "he shall save

his people from their sins." In himself he is holy, harmless, separate from sinners, and made higher than the heavens; yet it pleased the Lord to bruise him, and to lay on him the iniquity of us all. This could not have been done without that vital unity with his body which would justify his being held responsible for our sins. In common with all his natural family, the saints have their existence in Adam in the flesh; that existence in which they are the children of God is in the Spirit, in which they are justified 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."—Eph. i. 4. See 1 Timothy iii. 16. He is revealed as Christ Jesus only in this unity with his body, the church, and it is only in this character that he is "justified in the Spirit." As the mighty God, he cannot be the subject of justification, since he is under no law. It is only in this unity with Christ that his church is justified, and all who have his Spirit are included in the church as his body; while "If any man have not the Spirit of Christ, he is none of his." "Because God hath from the beginning chosen" them to salvation, and this choice is in Christ, therefore they are one with him in his fulfilling the utmost requirement of the law, and when he died their life was poured out unto death. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. This was all that the law required. In the resurrection of Jesus they were quickened (the original word is *life given or preserved*) together with Christ; and this is not the life that was in Adam merely revived, but it is that newness of life which ever was in Christ Jesus, which he manifestly gives to his redeemed when he quickens them. Our inquiring brother will observe that the relationship in which the saints are blessed with eternal life is *in Christ*, and not *in Adam*; therefore natural relationship has nothing to do with this unspeakable gift. Nor are the saints born of this incorruptible seed "of the will of the flesh, nor of the will of man, but of God." So that it is indisputable that it is exclusively "By grace ye are saved," and that "Salvation is of the Lord." When this glorious truth is experimentally revealed in the heart of a lost sinner, the effect is certain to result in praise to God as the only source of salvation.

1 TIMOTHY II. 4.

"PLEASE give your views of 1 Timothy ii. 4: 'Who will have all men to be saved, and to come unto the knowledge of the truth.' What will he have them saved from? Why will he have them come to the knowledge of the truth?"

J. S. B."

REPLY.

Detaching this expression from the connection in which it is recorded, and applying the word *saved* to that deliverance from sin which is in Christ Jesus, the effect would be to prove from it the doctrine of universal salvation, since God has declared that

his counsel shall stand, and he will do all his pleasure.—Isaiah xli. 10. But this cannot be true, as it is expressly stated by the inspired apostle that some men are already “suffering the vengeance of eternal fire.”—Jude 7. If God would have them to be saved, then his will is not done in their case, and consequently there is no assurance that it will effect the salvation of any. This monstrous absurdity results from distorting the words of Scripture. There is nothing conditional in the text under consideration. The will of God is absolute; therefore the salvation is accomplished just according to his will. The expression “all men,” in this verse, clearly refers to the same men as in the first verse of this chapter. They are defined in the next verse, and the object of the prayer is stated, not that the will of God should be changed so as to include some men in the covenant of redemption who were not chosen in Christ before the worlds were made, but “that we may lead a quiet and peaceable life in all godliness and honesty.” And the reason is stated that “this is good and acceptable in the sight of God our Savior.” Then the text declares that he “will have all men to be saved, and to come unto the knowledge of the truth.” That these words do not include every one of the race of man is evident from the fact that there are some who are not saved, and who do not come unto the knowledge of the truth. The meaning seems clear that no class or condition of men, whether Jew or Gentile, is excluded from that salvation which is by the will of God. This truth Peter perceived when he was sent to the house of Cornelius.—Acts x. 34. Tradition had taught that none were the subjects of this salvation but the fleshly children of Abraham; and as Timothy had been taught that this was true, it was necessary that he should be told the fact that the grace of God was not now confined to that nation, in explanation of the exhortation that supplications, prayers, intercessions and giving of thanks be made for *all men*, and not for the Jews exclusively. The saints among all nations are alike interested in the object of these prayers; therefore it is directed that kings and all that are in authority should be included in the supplications and thanksgiving here authorized.

MATTHEW III. 11.

“PLEASE give your views on the latter clause of Matthew iii. 11, particularly “and with fire,” and oblige your brother,
J. F. W.”

REPLY.

In this preaching of John the Baptist he was speaking to those Jews whose trust was in the legal covenant and in their natural relation to Abraham. Such as received his ministry by faith and repented, that is, turned away from their dependence upon the law for righteousness, were baptized by John with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on

Christ Jesus. When the Pharisees and Sadducees came unto him without this repentance he rejected them, and declared their confidence vain, as the axe was already laid at the root of the trees, to hew down such as brought forth no fruit. Then in the verse cited he declares that while his baptism was with water unto repentance, he to whom John bore witness as mightier than himself, whose shoes he was not worthy to bear, should baptize them with the Holy Ghost and with fire. That baptism should be in the same way in which John baptized with water, that is, they should be buried by it, entirely covered, so that they should be separated from the world in that baptism as being dead to their former trust in the law, and risen to newness of life in the resurrection of Jesus Christ, which was not merely rising from the tomb, but rising from under the law and above the power of death. This baptism is administered only by that Jesus of whom John spoke. But in this baptism of life there is also the power of fire to consume all legal hopes and works of righteousness of their own. None ever experienced this baptism without finding all self-righteousness as filthy rags, and knowing their own vileness. The word of the Lord, not merely the letter of the Scriptures, but that word which liveth and abideth forever, is the fire with which he baptizes his people; and it is so quick and powerful that it pierces, “even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” It tells the sinner all things that ever he did, and that in such burning words as to compel the conscious sinner to confess his own just condemnation. This baptism with fire is inseparable from the revelation of the gift of eternal life in the subject of salvation; and Jesus alone has power to quicken whom he will by that gift.

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 EVERLASTING TASK FOR ARMINIANS,

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

MARRIAGES.

At the house of the bride's father, Deacon D. T. Scudder, February 1, by Elder Silas H. Durand, Miss Ettie M. Scudder to C. F. Stull, both of Union, Tioga Co., Pa.

At the house of the bride's brother, Charles F. Murray, Wilkesbarre, Pa., June 20, by the same, Miss Anne P. Murray, daughter of the late Mrs. Marianne Murray, of Athens, Pa., to Francis Budd, of Philadelphia.

At the house of the bride's father, Daniel Slawson, 355 Lexington Ave., July 24, by the same, Miss Alberta Slawson to Dr. Edward Blackwell, both of New York City.

By Elder M. Vail, at his residence, July 12, 1883, Mr. Ambrose C. Eaton, of East Waverly, N. Y., and Miss Minnie B. Hulse, of New York City.

OBITUARY NOTICES.

It has become my painful duty to write the obituary of my dear father, **Charles W. Clore**, who fell asleep in Jesus at his home, Jan. 11, 1883, aged 80 years, 4 months and 8 days. He was born in Madison Co., Va., Sept. 3, 1802; was married to Frances Snyder, April 7, 1824; was baptized by Elder John Garnet, Oct. 23, 1832, in the fellowship of the Bethcar Church, and at the time of the division of the church took his stand with the Old School, at the Robinson Church. Elder Ambrose Booton presided over it at that time. In the fall of 1834 he moved with his family to Fayette Co., Ohio, taking his letter with him and uniting with the Paint Creek Church. In the fall of 1856 he moved to Blackford Co., Ind., taking his letter with him. Here he found a sect of Baptists; but being a quick discerner of gospel preaching, he was not satisfied with them. He united with the Walnut Creek Church, some twenty miles from where he lived. He was a believer in salvation by grace, without any works or means of man. His hearing for the last eight years became very difficult, so much so that he could not hear preaching; yet he seemed to understand the word of God when he heard it preached. His Bible and hymn-book were a great comfort to him, which he read almost every day. He was a reader of the SIGNS for a number of years, which he dearly loved to read. He often spoke of your father, J. F. Johnson and Elder T. P. Dudley, as being true and faithful servants of God, neither turning to the right nor left, but fulfilling their mission for which they were called. In his sickness and affliction, which was for about nine months, six months of that time he was confined to his bed, suffering the most excruciating pains from rheumatism and sciatic pains in the hip joint. But his faith was strong to the last, and he often said he would like to feel in his last moments like he felt when he received his hope, which we believe he did. He was conscious to the last moment, and desired to see all his children just before he died, which he did, except two. He bade them all good-by, and said he was only waiting for Jesus to take him home. He selected hymns to be sung at his funeral, (1249 and 1252 Beebe's Collection), and requested that Elder Jacob Richards preach at his funeral. A moment before his death his eyes opened wide, with an indescribable sweetness and clearness, as though beholding unutterable beauties which now were within his reach, and a pleasant expression overspread his countenance as the spirit took its leave of the old clay tenement. Father was a member of the Old School Baptist Church over fifty years. He leaves an aged companion, who waited on him through sickness and affliction. May the widow's God be the comforter of our dear old mother. Father was beloved by all his neighbors and friends, always lending a helping hand where he could do good. He leaves nine children, seventy-nine grandchildren, and thirty great-grandchildren. We mourn the loss of our dear father, but we feel that our loss is his eternal gain. His funeral discourse was delivered by Elder J. Richards, from 2 Tim. iv. 6-9.

Yours in hope,

JOHN W. CLORE.

PRIAM, Blackford Co., Ind.

In great distress I attempt to write and inform the readers of the SIGNS of the death of my beloved husband, **John Jefferson Harmon**. He died April 21, 1883, aged 69 years lacking 39 days. He was born May 30, 1814, in Lexington District, S. C., emigrated with his father to Perry Co., Ala., and from there to Noxubee Co., Miss., and joined the Baptist Church there before the separation. When the separation took place he went with the Missionaries. My dear father emigrated from Haywood Co., Tenn., to Noxubee Co., Miss., and we were married November 19, 1840, and moved to Lauderdale Co., Miss. On Saturday before the first Sunday in May, 1843, my husband united with the Primitive Baptists at Old Black Water Church, Kemper Co., Miss., and I was received the same day for baptism. That same year we moved back to Noxubee Co., Miss., and united by letter with the Union Primitive Baptist Church. In December, 1853, we moved to Carroll Co., Miss., and in 1857 united by letter with Concord Primitive Baptist Church. After a while the church set him apart as deacon, and this had a great bearing on his mind at times, and he suffered very much, both mentally and physically. He talked but little when at his worst, and remained closely at home, so that very few persons knew that anything was wrong with him mentally. I tried to keep him as cheerful as I could. His general health had been on the decline for nearly two years, and he was sick with rheumatism all the winter, when erysipelas set in, and his sufferings were beyond description for a time. He prayed continually to the Lord to have mercy on him and on us all. Seeing me distressed, he said, “Jane, do not grieve. If I die, I do not want you to shed any tears of sorrow for me, but know that a poor sinner has gone home to rest.” These words have helped me much, but the ties of nature are very strong. He is gone, and how can I bear it? I desire to be resigned to my Father's will, and to say, Let come what may, thy will be done in everything.

Dear brethren and sisters, remember me and mine at the throne of grace, for I feel lonely and distressed.

Your sister in tribulation and hope,

JANE Y. HARMON.

ARGYLE, Texas.

DEAR BRETHREN:—Suffer me, in behalf of the bereaved family, to ask for a small space in the SIGNS OF THE TIMES to record the death of our aged and highly esteemed brother, **Elder Jonas Bolander**, who departed this life June 9, 1883, of rheumatism and diabetes combined. He was born in Clearmount Co., Ohio, July 16, 1813, being, at the time of his decease, 69 years, 10 months and 23 days old. He was united in marriage to Miss Catherine Shingles, Nov. 12, 1835, by whom were born unto him five sons (three of whom are deceased) and three daughters. He leaves his beloved wife and five children to mourn the loss of a husband and father; but they do not mourn as those that have no hope; also quite a number of brothers and sisters in the flesh, (and as the humble writer has great reason to believe, after the Spirit also), and a sorrowing church, who will sadly miss his counsel. The deceased professed a hope in Christ in the year 1852, and was baptized in the fellowship of the household of faith by Elder A. Goforth, the third Sunday in October, 1852, and was ordained to the gospel ministry on Saturday before the third Sunday in November, 1857. He continued a faithful member of the cause of his Master until the day of his death. Arrangements were made at the time of his interment for a funeral discourse to be delivered by the writer at the regular meeting of the church in June, but the intelligence having been sent by mail, did not reach us in time, but was attended to on the fourth Sunday of said month, to a large, attentive and sorrowing audience, from 2 Sam. xiv. 14, Matt. xxii. 30 and Rev. xiv. 13. May our dear old sister be enabled by grace to take comfort from the sacred promise in Job xlix. 11. And may the good Lord awaken his children to a sense of their duty, is the prayer of the unworthy writer.

CYRUS HUMPHREY.

HERMON, Ill.

It becomes my painful duty to record the death of my last earthly parent. One by one the old patriarchs are gathered home, and we are left lonely indeed; but we want to be still and know that "The Lord God omnipotent reigneth." **Chilton Johnson** died July 21, 1883, reaching the ripe old age of 83 years, wanting 3 days. He was born in Littleton, Morris Co., N. J., July 24, 1800. At the age of twenty-one he was married to Miss Ann Woodruff, of Westfield, N. J., who preceded him to the better world five years, leaving him a lonely but patient mourner. Father was baptized in the fellowship of the Regular Baptist Church at Morristown, N. J., by that dear, tried, old veteran of the cross, Elder Samuel Trott.

In 1823 my parents emigrated to Butler Co., Ohio, where they became members of the Elk Creek Church, Elder Gard being pastor. They passed through seasons of sorrow and trouble with that church, but afterwards were refreshed by a very great revival, and over fifty united with the church in one year. In 1831 they removed to Crawfordsville, Montgomery Co., Ind., and united with the Sugar Creek Church, Elder John Lee pastor. He was a member here, sharing the joys and sorrows of the saints for over fifty-one years. As long as he retained his faculties he was a faithful, loving, active member, ever advocating peace in all the troubles of the church. "Blessed is the peacemaker." Ever since the death of my mother his mind seemed to be weak, and he was very forgetful, so that he took no part in the church business; yet when questioned about his hope or the things of the kingdom, he would arouse and seemed bright and cheerful, and always remembered the circumstances connected with his conversion and baptism. He was a good singer, and was very fond of music. The last time he met with the church was the first Sunday in June, at our yearly meeting. He seemed to enjoy the preaching, and sang his favorite hymn,

"Your harps, ye trembling saints,
Down from the willows take;
Loud to the praise of Christ our Lord
Bid every string awake."

He seemed to suffer no pain during his last days, and when asked if he was sick, would answer with a smile, "O no, just sleepy." The good Master, thanks be to his holy name, gently led him through the valley of the shadow of death, and without a struggle or a sigh he sweetly closed his eyes to awaken in that land where is fullness of joy.

On the 23d inst. Elder Lott Southard conducted the funeral services, speaking from the last chapter of Ecclesiastes, and his remarks were very comforting; also his prayer, and the prayer of Elder M. M. Vancleave, made us forget our loss in comparison to our dear father's gain.

"Blest is the man, O God,
Who says himself on thee;
Who waits for thy salvation, Lord,
Shall thy salvation see."

Affectionately,

LINA W. BECK.

CRAWFORDSVILLE, Ind.

BY request of our dear brother, Deacon James W. Allen, I forward you the obituary of his wife, sister **Susanah Allen**, who departed this life April 25, 1883, of cancer of the breast. Sister Allen was a member of West Fork Church, and a more devoted member I never met with, always in her seat as long as she was able to get there, the distance being nine miles from the church. Sister Allen was born May 23, 1839, in the state of Ohio, and came west with her parents to Franklin Co., Iowa, in 1855. Her maiden name was Harlin. She joined the Old School Baptist Church in June, 1863, was baptized by Elder J. B. Burch, and was married to James W. Allen September 10, 1857. Our sister bore her sufferings with great fortitude. Seven years ago the cancer was first noticed, and from that time till her death no mortal can tell how she suffered. She was reconciled to go. Myself and wife were with her till one hour before she breathed her last. She told us she was going home. We miss her in our little church. She left her husband and seven children, with four brothers and three sisters, to mourn their loss. Her funeral was

preached April 27, by her pastor, Elder A. J. Norton, to a large and attentive congregation, and we laid her remains to rest in the Harlan Cemetery, to await the resurrection morn.

Yours to serve in gospel bonds,

E. A. NORTON.

HAMPTON, Iowa.

IN compliance with the request of the bereaved family, I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **Isaac B. Terry**, of Mooreland, Pa., who departed this life July 21, 1883, aged 73 years, 9 months and 12 days. Mr. Terry was confined to his house about five months, and at times his agony was of the most excruciating kind, as he died of what is termed "dry gangrene." But every effort was made to mitigate his agony and relieve him; yet there was only temporary relief, until death closed the scene and ended the mortal agony. The subject of this notice was one of the most quiet and peaceful citizens in the community, never having a word of harm to say of any person. He had not made a public profession of religion, but was a thinking man. He and his dear companion, our highly esteemed sister Terry, had struggled together against the storms of this life about forty-seven years. He has left a widow, six children, and a large number of friends, who feel the loss very much. But our God does all things in justice, however dark the same may appear unto us finite mortals. His funeral was largely attended on the 24th inst., and the text upon the occasion was 1 Cor. xv. 22-26.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., July 26, 1883.

Minnie M. Mason, the only daughter of the late Elder Charles Mason, was born in Washington, June 4, 1866, and departed this life April 20, 1883, aged 16 years, 10 months and 16 days. Her disease was consumption, which she bore with great patience, and was not known to murmur, and seemed to think it was all well with her. She talked of dying as one going on a pleasant journey, and seemed to have no fear of death. The evening before she died, she said to her mother, "I cannot stay here much longer." And her mother, feeling that her time was drawing near, said to her, "You must look to the Lord to make you reconciled to his will." She replied, "O mother, I have not waited until now. I have prayed the Lord to make me not afraid to die, and he certainly has answered my prayer, as I am not afraid to die." Elder Read preached at the funeral from Matt. xxi. 16, indeed a very comforting discourse. Her remains were interred in the family burial ground in Virginia, by the side of her father, to wait the morning of the resurrection, when these vile bodies will be fashioned like unto our glorious Redeemer's body.

LAURA WEBSTER.

DIED—In Kawkawlin, Bay Co., Michigan, of spinal disease, **Verner West**, only son of Chauncey G. and Loveday West, in his 17th year. He was a truthful, moral boy. It was a hard blow to his parents, and also to myself, his grandfather. He was a grandson of Elder Hezekiah West, of Pennsylvania. He is in the hands of that power that doeth all things well. Let us be submissive to the hand that rules, for God doeth all things well.

IRA PHELRS

KAWKAWLIN, Mich.

EDITORS OF THE SIGNS OF THE TIMES:—I find an error in the obituary of my wife, **Elizabeth D. Baker**, published in No. 12, present volume of the SIGNS. The error, I suppose, was mine. It reads, "We removed with our family to Oregon, and united with a church of the Old School Baptists called Big Spring." It should read, *She* united, &c. It is a small error, but I do not want a false impression to go out. Respectfully,

JAMES BAKER.

LAGRANDE, Oregon.

TWO DAYS MEETINGS.

THE Baptist Church of Brookfield will commemorate the centennial anniversary of its constitution by holding a two days meeting, on the 28th and 29th days of August. Trains leave Main St., Middletown, for Slate Hill, at 6:30 and 8:00 a. m. Trains from Jersey City, via N. Y., S. & W. R. R., arrive at Slate Hill at 11:20 a. m., in time for the meeting.

A cordial invitation is extended to all lovers of the truth to meet and rejoice with us. CHARLES D. WOOD, Church Clerk.

YEARLY MEETINGS.

WE have appointed yearly meetings with the churches of Bryn Zion and Cow Marsh, in Kent Co., Del., the former on the first Sunday, and the latter on the fourth, of September, Saturday and Monday included. Ministering brethren and other brethren and friends are cordially invited. Trains will be met at Clayton for the Bryn Zion meeting, and at Woodside for the Cow Marsh meeting, on the Delaware R. R.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held with the Rock Springs Church, to begin on Saturday before the third Sunday in September, 1883, at ten o'clock, and continue two days. The brethren and friends will be met at Rowlandville on the day before the meeting, on the arrival of the morning and afternoon trains. We hope to see a goodly number of the friends with us at that time, especially brethren in the ministry.

GEORGE JENKINS, Clerk.

ASSOCIATIONAL.

THE Lord permitting, the Lebanon Regular Baptist Association will be held with the Mt. Gilead Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1883. Those attending will come to Maxwell, Ind., situated on the I. B. & W. R. R., where they will be met and conveyed to places of entertainment.

P. N. JACKSON.

THE Mt. Pleasant Association of Regular Old School Baptists will meet (the Lord willing) with Elk Hill Church, Spencer Co., Ky., on Friday before the first Saturday in September, and continue three days. Those coming by rail will come to Shelbyville on Thursday before, where they will be met and conveyed to the meeting, about ten miles south. A cordial invitation is extended to all.

J. M. DEMAREE, Pastor.

THE Spoon River Association is appointed to be held at Henderson Church, Knox Co., Ill., on Friday before the first Sunday in September, (Aug. 31) and the two following days. This church is located near Rio, on the St. Louis & Rock Island R. R., run by the C., B. & Q., and twelve miles north of Galesburg, on the C., B. & Q. Friends to the cause are invited, and will be met by teams at Rio, Friday morning, and at Galesburg, Thursday evening, or about noon.

I. N. VANMETER, Clerk.

THE Greenville Old School Baptist Association will convene with the Providence Church, Darke Co., Ohio, near Lightsville, nine miles south of Fort Covey, fifteen miles north of Greenville, and nine miles northeast of Union City, on Aug. 31, Sept. 1 and 2. Those coming by way of the Lake Erie & Western R. R., will be met at Fort Recovery, Ohio. Those coming by way of Bellefontaine R. R. will be met at Ansonia. Those coming by way of Panhandle R. R., by way of Union City and Piqua, will be met at Woodington.

NEWTON PETERS.

THE thirty-second annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Pleasant Grove Church, at the house of brother W. N. Jones, four miles northeast of Barnes City, Powsheik Co., Iowa, commencing on Saturday before the second Sunday in September, 1883, at 10:00 a. m., and continue the next two days. A cordial invitation is given to all the brethren and sisters of like precious faith, especially to the ministering brethren.

WM. J. REEVES.

THE Maine Old School Baptist Conference will be held with the Old School Baptist Church in North Berwick, and will commence on Friday, the last day of August, 1883, at 10:30 a. m., and continue three days. Teams will be at the depot the day before the meeting to take visiting friends to the meeting. A general invitation is given.

WM. QUINT.

THE Maine Old School Baptist Association, is appointed to be held with the church at Whitefield, commencing on Friday before the second Monday in September, 1883, and continue three days. Those coming from the west will be met at Gardiner, Thursday, September 6, about 4:00 o'clock p. m. All Old School Baptists are cordially invited to attend.

J. H. LOWELL, Clerk.

THE Salem Association agreed to hold her next annual meeting with the Providence Church, five miles northeast of Plymouth on the C., B. & Q. R. R., and seven miles southeast of Bently, on the Wabash R. R., Henderson Co., Ill., commencing on Saturday before the third Sunday in September, 1883, at 10:00 a. m. We give a general invitation to our brethren and sisters.

C. G. SAMUEL, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Shiloh meeting house, in Marshall Co., Miss., one mile west of North Mt. Pleasant, commencing on Friday before the third Sunday in September, 1883, and continue the two following days, when we hope to meet the brethren from sister associations. Come and see us.

S. A. WELLS, Mod.
J. S. SINGLETON, Clerk.

THE Old School Predestinarian Baptist Association called Mad River will be held with the Tompson Church, six miles north of Columbus Grove, Putnam Co., Ohio, commencing on Friday before the second Sunday in September, 1883, at 10:00 o'clock, and continue three days. Brethren and sisters of our faith and order, and all others who love the truth, are cordially invited to attend.

DAVID SEITZ.

THE Lexington Old School Baptist Association will be held with the church of Olive & Hurley, in the town of Olive, Ulster Co., N. Y., on the third Wednesday and Thursday in September, 1883. Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's Station, and taken to places of entertainment.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend.

A BOGART, Clerk.

THE Big Spring Primitive Baptist Association will be held with the Hopewell Church, Vermillion Co., Ind., two and a half miles north of Gessie Station, on the C. E. & I. R. R., commencing on Friday before the third Sunday in September, 1883, and continue over the following Sunday. Those coming from the east, west, north or south can be met at Danville Junction on Thursday, or change cars, if they come first to Danville, and go southeast to Gessie, where they will be met with conveyances. Danville is ten miles from the place of meeting.

GEORGE W. STIPP.

THE next annual session of the Licking Association is appointed to be held with the Little Flock Church, nine miles south of Frankfort, Ky., and three miles north of Lawrenceburg, to commence on Friday, the 7th day of September, 1883, at 10:00 o'clock a. m. Those coming by rail from the west should arrive at Frankfort at 10:20 o'clock a. m. on Thursday, and take the Lawrenceburg stage that leaves Frankfort on the arrival of that train, and come to the neighborhood of the meeting. Those coming by rail from the east by way of Lexington, Ky., should arrive at Frankfort at 2:20 p. m. on Thursday, the 6th, where they will be met and cared for. Those coming by stage from Lexington to Lawrenceburg should take stage at Lexington at 1:00 o'clock p. m., on the 6th, arriving at Lawrenceburg about 6:00 o'clock the same evening, where they will be met by the brethren and friends, and cared for.

B. FARMER, Church Clerk.

THE Indian Creek Association will be held with the Dry Fork of Twin Church, located in the north part of Treble Co., Ohio, in the town of West Manchester, ten miles north of Eaton, fourteen miles south of Greenville, Dark Co., Ohio, sixteen miles east of Richmond, Ind., and twenty-five miles west of Dayton. Those coming on the cars from the west will come by way of Richmond. Take the Pittsburg, Cincinnati & St. Louis R. R., and stop at West Manchester. Those coming from the northeast and south, will come by Dayton, and stop at West Manchester, Ohio., and call on A. H. Banta and J. M. Richards. Those coming in their own conveyance from the east and southeast will come by way of Lewisburg and Ephemias; and those wishing to stop with John Burns will take the Costin road at Ephemias, and go five miles in a northwest course. Those wishing to stop with J. A. Howell will take the National road at Ephemias, and go west three miles, and turn north one and one-half miles. Those coming from the north, south and west will come to West Manchester, and call on A. Howell, Henry Banta and J. W. Richards.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend. Will not Elders Durand and Housel pay us a visit?

The association is to convene on Friday, at 10 o'clock, before the third Sunday in September, 1883.

JAMES W. RICHARDS, Clerk.

THE Sangamon Old School Baptist Association will commence on Saturday before the fourth Sunday in August, 1883, at 10 a. m., and continue till Monday evening. All persons will come to Mt. Pulaski, Logan Co., Ill. The P. D. & E. R. R. runs through it, also the Illinois Central. The association will be five miles south of Mt. Pulaski, known as the Lake Fork Church. There will be plenty of teams at the trains to bring all that come that way. Come on Friday if you can.

J. L. LUDWICK.

THE Sandy Creek Association will meet with Salem Church, in Marshall Co., Ill., on Wednesday before the second Sunday in September, 1883.

Those coming by the Illinois Central R. R. will stop at New Rutland. Those coming by the western division Chicago & Alton R. R., from the east, will stop at Evans, from the west at Yarna.

A cordial invitation is extended to brethren and sisters to come and see us.

JOHN DOWNEY, Clerk.

THE Old School Predestinarian Baptist Association called Des Moines River, will be held with Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, commencing on Saturday before the third Sunday in August, 1883.

Those coming from the east, west, north or south by rail, will be met at Fairfield. Those coming by way of Ft. Madison will take the narrow gauge road for Long View. Friends will be met at both places on Friday, and taken to places of entertainment. We hope to see as many of our ministering brethren present as can come, and all others who love the truth.

ALFRED WRIGHT.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., SEPTEMBER 1, 1883. NO. 17.

CORRESPONDENCE.

SEBREE, Ky., July 23, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I received a letter a few days since containing the following request: "Will you please give your views through the SIGNS on Jeremiah xix. 5, 6, and oblige a poor sinner?"

It is quite an undertaking for a boy like myself, yet trusting in the Lord, and for the sake of my unknown friend, I will do the best I can. I wish I could always feel humble and live with an eye single to the glory of my Master. If what I write is of no use, throw it away. I feel sure that some one has more light on this than I have. If he or she will give us correct views, and point out my errors, I will be obliged.

The fifth verse reads as follows: "They have built also the high places of Baal, to burn their sons with fire, for burnt offerings unto Baal, which I commanded not, nor spake, neither came it into my mind." Baal was an image built by the children of Israel and the various heathen nations; or else he was an imaginary being for whom they erected images. He was not the Lord, for four hundred and fifty prophets of his could not get him to set the wood on fire, notwithstanding they cut themselves with lances until the blood gushed out. As soon as Elijah prayed, the fire of God came down and consumed the wood and the sacrifice.—1 Kings xviii. 28. Soon after this, Elijah had to flee into the wilderness. And the Lord said, "Go forth and stand upon the mount before the Lord." "And behold, the Lord passed by, and a great and strong wind rent the mountains," &c. "But the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle."—1 Kings xix. 11-13. Now, do not forget this fire. The Lord was not in it. Remember the still small voice. This must surely have been the Lord; for Elijah did just as all the people of God do when they hear it, he wrapped his face in his mantle. I suppose he felt unworthy. Any being we form in our minds, who is not the God of the Bible, no matter how sure we are, it does not make it so. Many persons speak of a character formed in their mind whom they call God, when it is not God. They say he has done all he can do, and would do more if

you would let him. It may be that this Baal in our text is typical of him. The apostle says, "For though there be that are called gods, whether in heaven or in earth, (as there are gods many and lords many.)" The people who burned their children with fire were Israelites. National Israel is typical of spiritual Israel. They were inclined to be very zealous in their service, or else they would not have burned their own sons with fire for burnt offerings to any one. "But the Lord was not in the fire." Possibly they were a type of zealous Israelites in this day who are led astray, and who do not "stand fast in the liberty wherewith Christ has made us free." My mother used to keep me frightened with the terrors of hell fire until I was in torment. I think this is the way they burn them now. "But the Lord was not in the fire." Meetings are held all over the country for the purpose of frightening people, to get them to serve their gods. Hell fire and terrors are used to burn them.

"But the Lord was not in the fire." A Baptist preacher once said that the frogs spoken of in Rev. xvi. 10, were not dead, but had all turned preachers, and you might find them in every city and town all over the land. One says "Free will, free will." That is, you can get religion or not, just as you please. Another says, "Fire and brimstone, fire and brimstone." That is, to scare them in. "But the Lord was not in the fire." "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire," &c.—Isa. i. 11. This kind of fire can be put out, and will go out. "Which I commanded not, nor spake." What has our God commanded? "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord." Also, "Go ye into all the world and preach the gospel to every creature." When the child Jesus was born, and the first sermon was preached, what did the angel who preached it say? "Fear not; for behold I bring you glad tidings of great joy. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." What a precious, comforting message to a poor child that has been tortured with the terrors of hell. Dear child, do not be afraid. There shall not even be the smell of fire upon your garments. When the three Hebrew children were thrown into the fiery furnace, there was one seen in the fire like unto the Son of God. He will go with you in all your trials.

The sixth verse reads thus: "Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter." The valley of the son of Hinnom was near Jerusalem.—Joshua xv. 8. Tophet were high places built in the valley.—Jer. iii. 9. The days came when Josiah broke in pieces the images, and cut down the groves, and scattered the bones of the men over the valley.—2 Kings xxii. and xxiii. I think that before this was done, it was a nice place, as I suppose the "big folks" went out there to worship. This certainly changed it from a clean to an unclean and very offensive place. Ezekiel speaks of a "valley full of dry bones," typifying spiritual Israel. It may be that this valley is a type of this world in the christian day. David says, "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." I think we are in this valley now.

This land of sin and sorrow is not the land for me,
Where anguish oft I borrow from dying company.

The removing of the images and high places, I think, is a type of our devotion, and after we receive a good hope through grace. When the time comes for our service to be changed, the "still small voice" speaks to us. Great and all-powerful, what a wonderful voice. Loud to the poor child? Yes, loud. What did it say? "The soul that sinneth, it shall die." "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but the heaven also. And this word, once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. xii. 26, 27. I remember that once while on my way home from a visit to the Licking Association, as I was walking along in Louisville, Ky., I thought in this way: I am going back to my mother's farm, where I have lived in peace, and had lots of fun with the boys. I will never be troubled with Old Baptist doctrine again. I felt very pleasant and much relieved; but it was only momentary. I hope that he whose voice shook not the earth only, but also heaven, was watching over me. As the poet has expressed it,

"God my Redeemer lives,
And ever from the skies
Looks down and watches all my dust,
Till he shall bid it rise."

Yes, indeed, in my youth I lived in peace. "When a strong man armed keepeth his palace, his goods are in peace." My natural mind would gladly have led me back to the old play-ground where we used to hunt, fish, run foot races and swim. This was our heaven, with all its false gods and high places. But I trust that he whose voice shook not the earth only, but heaven also, keeps me from going back. Dear child of God, did you not believe everything except the doctrine of the Old Baptists? I said I would die before I would believe it. That still small voice removed everything else and gently led you into it. Hence the Lord says, "I will bring the blind by a way they knew not; I will lead them in paths they have not known." You, brethren, who have had to preach it, was there not a tearing down, a shaking up and an uprooting of everything else, before you would do it? No wonder you trembled when you disobeyed. You heard a voice saying, Go ye into all the world and preach the gospel to every creature. But we experience what Paul said to the Romans, vi. 20, 22, "For when ye were the servants of sin, ye were free from righteousness." "But now, being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." What a delightful change, notwithstanding there is so much war. "But the valley of slaughter."

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

Paul says, "When the commandment came, sin revived and I died." "For I through the law am dead to the law, that I might live unto God." "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," &c. When the Lord applies the law to us, it makes us sick. "For I was alive without the law once."—Rom. vi. 9. "But when the commandment came, sin revived, and I died." Then we exclaim with Job, "My soul is weary of my life." I thought this valley was so nice, but how sadly I was mistaken. Is there no escape for poor me? I am perishing for a drop of water to cool my parched tongue. Just look at the bones. Everything makes me so sick. O! this is such a dreadful dreary place, I am so tired, and it is getting so dark. The sun is fast sinking, and I will surely perish. All my friends have gone and left me. I have wandered so far away, and

they have told me not to do it. I only wish I had obeyed. But I always was so wayward. I must get out of this dreadful valley. It seems to me I am growing weak. I will turn back. I am so weak I cannot walk. If I cannot walk, I surely can crawl. But I only got weaker and weaker, and at last I sank down and gave up all as lost. The sun had gone down. I laid my weary head down on the cold earth, among the filth and bones, and said, There is none to help. No one will come to take me out. It is all my fault. I will lay down right in this unclean place and die. It is purer than I am. I had mourned and sighed the last time, and said, "It is just." "And he saw there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him," &c.—Isa. lix. 16. Jesus came and said, "Do not weep, poor child. Some day I will take you out." "Let not your heart be troubled. In my Father's house are many mansions. 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 to myself, that where I am ye may be also." O my precious Savior! do not leave me in this dreary place. I cannot live without thy presence. But I was so weary and weak, I went to sleep with my head on his precious breast, and when I awoke he was gone. How sorry I was! I said it was surely only a dream. And old Satan came and said, "O yes, you thought you had some one to protect you, but now where is your God?" I thought he would take me down to the abode of demons. But just as he was going to take hold of me, Jesus came, and with a two-edged sword smote him, and drove him away, and his presence filled the valley with light. So it will always be in your experience. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." What a precious Savior is this! He watches over us in all our trials. Who can forbear to love a God so good and kind? When I was a little boy I dreamed that the end of the earth had come, and the Savior was on a mountain, and all the people were in a valley at the foot of it. I thought all the good people went up the mountain to him. I thought it was dark in the valley, but light on top where Jesus was. I thought all the wicked people had bundles on their backs, and could not climb. And when I came to the foot, there were a great many sitting down on the ground, crying. I tried to go up, but I was so heavy I could not, and I sat down and wept. I sometimes hope the good Master has taken me up and placed me on the mount Zion. As he said by Jeremiah, "I will take you one of a city and two of a family, and bring you to Zion." It was in this valley that they brought your dear Savior. "As a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." The shades were thick that dark night when they came out against him as a thief,

when they took him and placed a crown of thorns on his lovely head, and drove those rugged nails through those precious hands, and that soldier took a spear and pierced his tender side. Then in this valley they slew him, and that for you, that his blood should blot out all your transgressions. Paul to the Colossians says, "Having forgiven you all trespasses, 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." In the first chapter, "In whom we have redemption through his blood, the forgiveness of sins." "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; nor any such thing, but that it should be holy and without blemish."—Eph. v. And after the war is over, he will take you to himself. Seeing then that these things must shortly come to pass, what manner of persons ought we to be? I know you are willing to endure hardness as good soldiers of the cross. Here you have the army of the flesh, the world and the devil to contend with. But Jesus has risen a glorious conqueror over death and the grave. He was shown to John, sitting on a white horse, and he went forth conquering and to conquer. Paul calls him "the Captain of our salvation." Then, dear brethren, fight on in this glorious war. The enemy never can prevail while our Captain lives. God will bring you off more than conquerors through him that loved us. "Every tongue that shall rise up against you in judgment, thou shalt condemn."

Brethren Beebe, may God in mercy spare you long to us, and enable you to understand the wonderful, unsearchable riches of Christ. And may he bless our dear old paper, and long may it wave, wafted in the spiritual atmosphere, sending forth its untold messages of love, to guide us in the shades of the "valley of slaughter."

Now, my unknown friend, if there is anything in this to comfort you, please give God all the thanks, for I am your poor, little, unworthy brother in hope of mercy.

I. R. GREATHOUSE.

STRAY HORN, Miss., Feb. 12, 1883.

DEAR BRETHREN AND SISTERS:—

If one so unworthy should claim kin with you. I have been asked several times to write for the SIGNS, but have never felt like I could write anything that would be worth anything to anybody; nor do I feel that what I am going to try to write will be worth reading. I only thought I would write a few lines to ask you all to pray for me. I feel that I need and want the prayers of all who read this poor scribbling. I will try to tell what I hope the Lord has done for me. I was raised a Missionary. I did not know anything else but Missionism and Methodism. I was raised in Sunday Schools and protracted meetings. I began going to

the mourners' bench, as it is called, by the time I was old enough to know what I was going for. I went on in that way until I was about seventeen years old. The last protracted meeting I attended, I concluded it was no use for me to go any longer. The friends would talk to me and ask me how I felt. I would tell them as near as I could. They all told me that I had got religion, but I was afraid to risk it. I never did want to be deceived nor deceive anybody, nor act the hypocrite. But I did not know what else to do but join the church. I felt that I had done all I could do, and yet was not satisfied with the way I was living. They told me they were satisfied I had religion. I told them I did not feel fit to join the church, and they told me I never would feel fit. It seemed to me that I loved the members better than I ever had, and the songs sounded sweeter. It was my desire to live like a christian. I thought if there ever was a christian, pa was one, and I wanted to live with him. When I made up my mind to join the church I told what little I had to tell, and they were satisfied with what I told them, and received me into their church. Then I was baptized, and thought I was enjoying myself. I lived that way until I was about twenty-one years old, when I was married to Mr. Presley. We moved to his father's, and they belonged to the Old Baptists. I went to hear preaching with them, which was the first Old Baptist preaching I ever heard. I had heard much talk about them, and did not like to hear them much. When they would come to our house I would shun their company as much as I could, for I did not like to hear them talk. We lived there nearly two years, when all of my people and my husband and I went to Texas. We only staid there three years, and then came back to Mississippi. While we were in Texas the good Lord pardoned my husband's sins. I did not think much about it then, for I knew his belief was Old Baptist doctrine. When we started back to Mississippi my people told me not to join the Old Baptists. I told them I would not. I did not have any idea I ever would. My sister told me that my husband would join the church when he got back, and I would not want him to belong to one church and myself to another, and so I would be persuaded to join the Old Baptists. I told her I certainly should not, nor did I then believe that I ever would join them. But, sure enough, not long after we came back, my husband did join the church. Still I did not think I ever would join them. Not very long after this I do hope it was the Lord's will to show me where I stood, and to bring me out of Babylon, if it is not all imagination. Somehow or other I was in trouble. I did not know why, but I began to feel like everybody had forsaken me, and I had no friends. When I would go to hear the Missionaries preach, it would not do me a bit of good. I got so that I did not want to hear

them, and got so that I loved to hear the Old Baptists preach, and did not want to shun their company. I did not care how much they talked, but I did not want anybody to know it. I did not know what was the matter with me, to think what a strong Missionary I had been, and how opposed I once was to the Old Baptists, and now I was turned and loved the Old Baptists. I would try to keep them off my mind, but could not. They were on my mind all the time. It troubled me so that I did not know what to do. My mind would go to the church, and it would seem like I ought to join them. But I would try to not think about such a thing, for I knew what I had promised my people. I thought I would not hurt their feelings by joining them. But I do hope and trust that God, who is so good and kind, did unstop my deaf ears, and open my blind eyes, and made me willing to forsake everything in this world for his sake. I was so troubled I got to where I thought if I just could feel fit I would care for nobody's feelings, but would join the Old Baptists, for that was all I could think of and all I cared for. But I thought they were such a good people, that such a poor, unworthy being as I felt myself to be could never be fit to join them. One Saturday I went to their meeting, and I enjoyed their meeting so well that after preaching, the door of the church being opened, it seemed to me like I could hardly stay away. It seemed to me all the time that I ought to go, but I did not feel like I was fit to go. It came to my mind as plainly as if somebody had spoken to me, "The door is open, why not come in?" It seemed like I could hardly keep from going. After the preaching I felt troubled because I did not join. Brother Wells and brother Amyett, and I do not recollect how many more, went home with us. I could have sat up all night and heard them talk. But trouble was on my mind all the time because I had not joined that day. It troubled me so that I could not sleep. I never had hinted it to anybody, for I did not want any one to know it. But I could not rest that way, and before morning I told my husband my troubles. He was greatly surprised and pleased to know it. He told me that if I wished he would tell the brethren in the morning that I wanted to talk with them. I told him that if I felt no better by morning I would tell them my feelings. That morning the first thought in my mind when I awoke was, "Old things have passed away, and behold, all things have become new." I felt like I loved the Old Baptists better than any other people on earth, and would forsake everything to go with them. But I felt too unworthy to offer myself to such a good people as I believed they were. But I did try to tell them a few things. They said that they were satisfied, but I do not see how they could be, for I do feel that I had the least to tell, and it appeared the nearest like nothing of any experience that I ever heard. There was

to be baptizing that morning, and we all went to the water. The brethren told the church what I had said, and nobody objected. But sometimes I feel that they would have done right if they had, because I do not feel fit to be there. Before I went into the water I wanted them to sing,

"On Jordan's stormy bank I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

But I told nobody, and when I went into the water that was what they sung. Brother Wells baptized me. I felt very light and happy when I came up out of the water. I have had some pleasant times since then, and love the Old Baptists more and more all the time. I feel that if it were not for them, my life would be miserable to me, although I feel so mean and unworthy. That Scripture which reads, "We know that we have passed from death unto life, because we love the brethren," is more comfort to me than anything else. Because, if my heart deceives me not, I know I do love them with all my heart. That couplet which reads,

"I am so vile, so prone to sin,
I fear I am not born again."

tells my feelings well. Sometimes I think it surely is the case with me, that if I had ever been born again I would live a better life. But I can say from the bottom of my heart that if I ever have been born again, it was God's work, and not of myself nor anybody else, for nobody ever named such a thing to me as joining the Old Baptists. Sometimes I almost wish I had not joined them, for I do not feel that I am worthy of being in their company, much less to have a name with them. It does seem to me that I am the poorest to claim kin with the Old Baptists of any one that ever lived. I would not mind feeling like I am the least of all, if I just knew I was anything at all. I feel more like a goat among the sheep. I do ask all the brethren and sisters who may read these few lines to pray for me, that if there ever has been a change with me I may live more like a christian, and that God would give me grace sufficient. My whole desire is to live a christian life, but I feel that I am as far from it as night is from day. I feel that if the saints were to judge me from my conversation and walk, they would not let me stay with them. When I hear others telling their experiences, and read so many good pieces in the SIGNS, I cannot help but doubt, for every one can tell something but me. I feel like my name is with the Old Baptists, but I am a stranger to them. They never saw one like me before. I feel that if I am any kin to them at all, I am the oddest one among them. I feel that I would give everything in this world, if it were mine to give, if I could live a christian life. But O how mean and unworthy I do feel. I will sign myself the least of all saints, if one at all.

MOLLY PRESLEY.

SPENCERVILLE, Ohio, July 27, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Having seen the many ministerial and pastoral letters, as well as your own accepted letters on the same subject, I have often felt to join the "ministers' meeting," if I might be permitted to, on account of only one qualification, (if indeed I really possess that), "not a novice." I have often thought that a novice was one who was really more to be avoided than any other character that can tempt a minister of Christ to assume. The character of a novice, I have thought, may follow a much broader field than is given by Webster in his definition of the word. Paul tells Timothy that a bishop must not be a novice, or, as the simple word would mean, one newly converted to the christian faith, or one newly entered into the church. But I think it also applies to those characters of ambitious desires for place and office for which the Holy Ghost has not qualified them. So, as soon as they manifest their desire for an office, some brother steps forward and presents them to the patronage of the church, much after the manner of modern politicians, being led like Samuel was, perhaps, in deciding who should be king over Israel, by some majestic bearing, or some winning way, or some subtle power to charm. It is true that God ordained the anointing of Saul, not for the blessing, but for the punishment of Israel. I do not speak of this to incite the brotherhood to a personal strife, but to try to warn ourselves from the consequences of such personal ambition as is likely to follow us if we aspire to some position above what we are and what the Holy Ghost has given us a measure to fill. I said that my qualification for admittance to the ministerial number is, "not a novice," if indeed I have any qualification. If the Lord will, at some future time I will try to tell what little "call" I have to fill the little place I occupy; but for the present I feel more like describing what I am and what I do in my little place. I am yet a sinner, not a novice, but one fully qualified in every way by nature, being old in experience and skilled by use in doing all that I abhor, and leaving undone all that I most desire to do. I have practiced sin from my youth up, so that I can say, "In me, that is, in my flesh, there dwells no good thing." Forty years should be sufficient to justify me in saying that in sin I am no novice. But for about twenty-two years I have had some experience, I humbly hope, in the grace of God that bringeth salvation, which teaches us that denying worldly lusts, we should live soberly and righteously. In this, if in anything, I am a novice. But no; that irresistible grace that took me over twenty years ago, led me to view, in all the sobriety and truth of God's word that could not be broken, that all my sins were laid upon Jesus, who bore them for me, and promised by his holiness that I should be remembered before his throne only in righteousness.

Thus twenty years of trials of faith have only proved every promise true. So I feel no novelty in my hope; for Jesus is my all in all. He is made unto me wisdom, and righteousness, and sanctification, and redemption. And I have found that he is of one mind, so that I find him the same yesterday, to-day and forever. So, instead of seeking some new hope, some new or novel way, I find my old hope excludes all novelty forever. So, in christian faith I feel that I am "not a novice." The same power that engaged to save me and call me, is needful to keep me. But what shall I say in regard to my ministry? I have often feared that I was a novice in this; but these fears have only driven me to heart-searchings and prayers to God for wisdom and discernment of spirit; for the whole of my life has convinced me that I was not able to know my own heart, in any light of nature. And I tried to tell the dear people of God how dependent I was upon his grace. I never aspired to the name of bishop, pastor, elder, preacher, minister of the gospel, nor any other official title whatever. I only tried to relieve my spirit, whether it was in joy or in sorrow, in order or in doctrine, and my whole christian experience has only been blended with the desire to present Jesus Christ and his righteousness as sufficient for the whole salvation of his people. In this I was shown that man was infinitely guilty, and Jesus infinitely holy, and his power infinitely sufficient to secure all his will. Hence I so present Jesus as he was presented to me. So, as I have shown him in infinite fullness, who can effect more? I am truly ambitious, not to excel my brethren, but to equal them, in praising God as our infinite Savior. As for pastoral charge, I have the care of but one church, and have frequently desired the brethren to call some one of greater gifts; but as long as the church requires, I dare not rebel. I know they wish to be honest, but I feel unworthy of their confidence; and when I view my nature I know I am. I have passed through very severe church trials and afflictions, necessarily, I thought, involved in church business; yet I have it to say, by God's grace only in keeping me, I have not been labored with on account of any personal matter, nor ever been tried or excluded, as some of my brethren have, for the defense of the truth, nor for disorderly conduct. I do not feel to rejoice in my own strength, but in the power of God's grace only; for I am well aware of my many failings, and have often wondered why I have been detained in any service of the church. Twice I have resigned pastoral charges purely and only for that which I thought to be the best for the church and brethren whom I loved in truth. Once I refused to serve a church on account of organic disorder, and once for my preference for more aged (and equally as faithful at least) brethren in the service of my Master and their Master. If the Lord permits, I desire not to be pre-

ferred over the heads of my superiors in age and experience. I am content to fill the humble place of service that may fall to my measure of faith. Nor have I aught to boast of in this resignation, because I feel wholly dependent upon God for his grace. I have no bright record of conversions or baptisms of which to boast, nor has it ever been my ambition. I have always rejoiced to see evidences of the Lord's work in blessing his people with a healthy increase of numbers, yet never have I felt at liberty to seek the personal regard of any person who seemed attentive to my ministry, in order to attach them to the church of my charge, when they were nearer another of the same faith and order. In one instance I questioned the propriety of passing by one church to join my own. In fourteen years I have only baptized five members, though I have seen many with joy. My ministry is not largely attended by the world, although I have great satisfaction at the general attendance of the brethren and sisters. Nor do small congregations discourage me. I have preached to one person, and felt great satisfaction. I try to go among both the rich and the poor, as God may give me occasion. Nor have I ever felt to be the loser. What if some of the poor have not been able, and some of the rich lacked the will to contribute to my necessities and to the comfort of my family? I could not wish for either to do so only as they felt a willing spirit, for I trust that the same divine Hand "that hath kept me hitherto, will keep me all my journey through." I only mention this in response to some correspondents in the SIGNS who seem to feel that the brethren neglect their duty. I do not begrudge any brother his wealth. If God has sent me, he will see that I have all I earn, and I would only be covetous should I desire more. And I feel that any brother who thus neglects his duty will be chastened of the Lord, as I have been and will be if I forsake my duty. Why then should I add my chastening hand? If God but gives me grace to obey him, I am only a double debtor. The greatest reward that I can ask is to see the dear people of God walking together in love, and instead of preferring one before another, each preferring others before themselves. Faithfulness ever becomes the household of God. I am amply rewarded when I see the dear people of God forsake their worldly pursuits for a short season, an hour, a day, or a week, to join in sweet and holy worship, without a murmur, yea, joy at the trifling loss. How it fills my spirit with more than earthly riches! I forget my poverty, I drink of cheering wine, I feast on delicious food at my Master's table. O how it prepares me to count all things but dross, that I might win Christ—win his frequent visits in those heavenly places. Such has been so often my lot for the past fourteen years that I am more and more expectant of their sure return. Even

"When I've sank exceeding low,
Just ready to give up,
This grace hath raised my soul unto
A comfortable hope."

So I sometimes feel that I am not a novice in the experience of joys and sorrows in the ministry. During the last month I have been blessed beyond my best hopes in a tour through southern Ohio and northern Kentucky, where I saw some of the evidences of God's wondrous grace. First I will mention how I met an aged soldier of the cross near Zanesfield, Logan Co., Ohio, who is two years (to a day) older than our aged brother, T. P. Dudley, and, like him, is sound in the faith. His name is Eld. George McColloch, aged ninety-three years on May 1st, 1883. He is still able to see sufficiently to drive out by himself, and is very entertaining to those who love the truth. I also saw brother Dudley on the 9th inst., for the first time in my life, and felt truly thankful, although his feeble health forbade much conversation. The Lord comfort him. Brother G. M. Peters accompanied me from his place with his own conveyance, where I went to attend a yearly meeting, after which he baptized one of the Lord's humble ones who had come nearly twenty miles; thus showing how the Lord gathers his people from the east and the west. She is an estimable young lady, whose faith is shown by her works.

Yours in love,

A. B. BREES.

HOPEWELL, Ohio, June 9, 1883.

DEAR BRETHREN IN CHRIST:—While reading the SIGNS OF THE TIMES to-day, I felt like writing, as I have been so much comforted in reading the correspondence of the brethren. When we are in the dark, it sometimes affords as much comfort to others for us to speak, as when we are in the light. My mind has been running on the fifty-fifth chapter of Isaiah, "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."

There is one evidence which is common to every new-born child of God. They know that they hunger and thirst after righteousness. Every time we thirst and think of our poverty, what have we to recommend us to God's favor? With no righteousness, no good works of our own, no ability, no self-sufficiency to buy with, we truly are the characters who are told to buy without money and without price. The poorer we are, the more welcome will we be here. God says that he will hear the prayer of the destitute, and will not despise their prayer. The children of God feel destitute of worthiness or merit in themselves. But there is a fountain opened to the house of David for sin and uncleanness. Christ is that fountain. "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." "When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I

the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and the dry lands springs of water."—Isa. xli. 17, 18. "Seek water." That spiritual water, that righteousness which they that hunger and thirst after shall be filled with. Only the poor in spirit and the needy, those who want a righteousness which they cannot procure by their own works, are the characters who are interested in these promises. Their prayer to God is, "God, be merciful to me, a sinner." They often feel that their prayers do not ascend above their heads, and that the Lord will not hear them. The Lord has said to such, "Ask, and ye shall receive." They sometimes feel that if they were children of God they would receive an answer sooner when they pray. But God teaches his children to know that they are poor and needy, and are beggars poor at mercy's door. And when they receive, they know it is all of God's mercy and grace. God will not forsake them. "He that hath begun a good work in you will perform it until the day of Jesus Christ."

This reminds me of a young man who belonged to an Arminian order, but who became dissatisfied with them, and came to hear the Old Baptists preach. His mother said to him, "Who persuaded you to go to the Baptists?" He replied, "Nobody, mother." She said to him, "You lie." I asked him why he became dissatisfied. He replied, "I read what Jesus said, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' And I knew that the church which I had belonged to believed that all might come or refuse, just as it suited the sinner. And after they had come to them, many often went back into sin and had to be converted again. I read, 'He which hath begun a good work in you will perform it until the day of Jesus Christ.' I knew that people believed that the work was often begun, and was not always performed. The reading of God's word satisfied me that they were wrong."

We are glad that we have a God that will not forsake the poor and needy. "But Zion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will not I forget thee." We all feel at times that the Lord hath forgotten us, so distrustful are we of his work. At the same time, "The eternal God is thy refuge, and underneath are the everlasting arms." Once when Jesus and his disciples were in a ship, there arose a great tempest, insomuch that the ship was covered with the waves; and Jesus was asleep. And his disciples came to him and awoke him, saying, "Lord, save us; we perish." But they could not perish. The ship could not sink with Jesus on board, although they

did not know it. Our safety depends upon the omnipotent God to keep us. Our God is immutable, and hath confirmed his promise by an oath unto his heirs.

Since his love had no beginning,
And will never, never cease,
Keep, O keep me, Lord, from sinning,
Make me walk the way of peace,

is the desire of every child of God. God's children thirst continually after righteousness, and they shall be filled with the imputed righteousness of Christ. Our money is our self-ability, self-sufficiency, self-righteousness, merit, worthiness, trying to make ourselves fit. We labor for that which is not spiritual bread when we try our own strength; but it will not satisfy. "Labor not for that meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed." Why is it called labor? Because it is one of the hardest things in this world to do, to quit laboring for that meat which perisheth. Jesus gives us what we cannot obtain by our works. The law was our schoolmaster unto Christ; but it could not give eternal life. But when we come to Christ, we find that he has paid all the demands of the law, satisfied all its requirements and penalties. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. How many children of God are afraid to come to the church of Christ because they cannot see themselves more fit, more worthy to follow Christ. Often they have some excuse which keeps them away. A short time since a sister said her excuse was that she knew she had enemies. And she said, "When you told me that Christ had enemies, I knew it, but had never thought of it before." She had waited fifteen years after receiving a hope in Christ. Another said, "I must see myself better." She waited twelve years without making any progress, and then gave up and came. The Lord says, "Hearken diligently unto me, and eat ye that which is good." Jesus says, "Except ye eat my flesh and drink my blood, ye have no life in you." "By the obedience of one shall many be made righteous."

Your brother in hope,

GEORGE D. BURLEY.

UNION, Ky., May 4, 1883.

DEAR BRETHREN BEEBE:—I enclose a beautiful letter written by our highly esteemed brother Cox; and believing it will be perused with interest by the brethren beloved, I send it to you, hoping you will give it a place in the columns of our precious and much loved paper, the SIGNS OF THE TIMES, which never comes too soon, but always finds unworthy me anxiously awaiting its arrival.

Brethren and sisters all, pray that the Lord will keep me as the apple of his eye, and that I may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. May God bless his people everywhere.

SALLIE J. CORBIN.

GHEENT, Ky., April 22, 1883.

MISS SALLIE J. CORBIN—VERY DEAR SISTER IN CHRIST:—Your very interesting letter of the 17th instant is before me. It would be a source of very great pleasure to me to be able to comply with your request in such a manner as would interest you. In that letter you request my views on Matthew xxvii. 51: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." You ask me to write to you privately or for publication in the SIGNS upon that profoundly interesting subject. I prefer writing to you privately, being fully convinced that anything I might write would be disinteresting to the readers of that most excellent paper, and that the editors would be unwilling to encumber the paper with it. Yet I must say that the subject presented by the sacred historian is one of inexpressible interest to me.

While the advent of our Lord fills us with wonder and pleasing astonishment, the consummation of the great work which he came to earth to accomplish awakens in the hearts of his dear people the deepest abhorrence for sin. The work of redemption caused him to lay aside the glory he had with the Father before the world was, and take upon himself that body in which he was a man of sorrow and acquainted with grief. The prophet says, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." This prophecy brings us to the subject recorded by Matthew. It presents to us the tortures of Calvary through which our Lord must pass to bring in eternal redemption to his people. Matthew presents to us a fulfillment of that prophecy, which brings us directly to contemplate the sufferings of our Redeemer, and the awful scenes that were attendant upon those sufferings. Every fact recorded in regard to those scenes is replete with interest to the children of God. Hence I do not wonder at your desiring greater light upon those awfully sublime truths recorded by the evangelist; but I do wonder that you did not seek that light in some other direction than from one who realizes daily that he is groping in darkness. Please excuse this departure from the subject.

We find the veil of the temple is described in 2-Chronicles iii. 14: "And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon." Cherubim is the plural of cherub; therefore there were more than one cherub wrought on the veil of the temple. Lexicographers have differed as to the true meaning of the word "cherub," but we infer that it conveys the idea of holiness. The psalm-

ist, when by inspiration he was enabled to view the power and glory of God, breaks forth in this language, "And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind." And in the holy of holies, in the temple, the ark of the covenant was placed, and was overshadowed by the wings of the cherubim. It is written, "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above."—1 Kings viii. 6, 7. The holy of holies was so sacred that none but the high priest could enter it. The apostle says, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Then may we not conclude, as those cherubims occupied so important a place in that most sacred place in the temple, that that word carries with it fully the idea of holiness? That tabernacle was a figure for the time then present; but the apostle says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." When he entered in by his own blood the veil of the temple was rent in twain from the top to the bottom. No longer was it necessary that the holiness represented by those cherubim wrought upon that veil should remain, for he, the great antitype of those things, had come, and had by one offering forever perfected them that are sanctified. No longer could the high priest enter alone into that holy place, secluded from mortal gaze, for the veil that covered him from the view of the hosts of Israel was now rent in twain. No more need of his entering with blood to offer for himself and the errors of the people; for the great High Priest had shed his own blood for the remission of the sins of his people, and had brought in everlasting righteousness. The apostle says, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The dead works were the works under the law. But he having fulfilled that law in all its jots and tittles, his people were no longer under it; no more bound by it than the woman is bound by the law of her dead husband. The apostle says, "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." Then, as all those ordinances under

the law were taken out of the way, God's dear people were no more under the law, but under grace; and that veil of the temple was no more needed, but was rent asunder. Then well might the apostle say, "By the deeds of the law shall no flesh living be justified." The only justification that can or will ever be enjoyed by God's dear people is found alone in the finished work of the Lord Jesus Christ, in which he fulfilled all the requirements of that law in their room and stead. It was then that the gospel heavens were unfolded in all their glorious grandeur, and in which the Sun of Righteousness arose with healing in his wings. By faith God's dear people with inexpressible joy and delight beheld him their great High Priest, without their spiritual vision being obscured by the veil, for it was rent in twain from top to bottom. O glorious thought! Jesus our great High Priest entered in once into the holy place by his own blood, having obtained eternal redemption for us. The high priests under the law, when they entered the holy place with blood to be offered, must be clad in their priestly robes, and with the breastplate of judgment upon the heart, which bear the names of the children of Israel. But our Immanuel, when he came to make an offering for the sins of spiritual Israel, came not under the law of carnal commandments, came not with the priestly robe upon him, with the golden bells, the Urim and Thummim and pomegranates; but he came clad in his own righteousness, having no need of the veil of the temple, no need of the blood of bulls and goats, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

My dear sister, you will please pardon a thought that has sometimes occurred to me when contemplating this infinitely sublime and glorious subject. That thought is, that when the high priest entered the holy of holies, clad in the priestly robes, with the golden bells and pomegranates upon the hem thereof, while he moved, making the offering of blood and sprinkling the sacred vessels, the sound of those bells was heard by the hosts of Israel without. So long as they heard the sweet music of those golden bells, they knew that their priest lived, and the offering for them was accepted. And when spiritual Israel hears the glorious gospel proclaimed, they know the joyful sound, and they know that their great High Priest ever liveth to make intercession for them. Those bells were made of gold, the only metal in its pristine state found without alloy. Hence the sound of those bells came from that in which there was no impurity, and therefore there were no discordant notes heard by the hosts of Israel. The glorious gospel has no discordant notes in it when proclaimed by God's dear servants, the true ministers of the gospel, for it comes from hearts that are created in righteousness and true holiness. It presents Jesus in all his glorious fullness as our Prophet, Priest and

King. The joy of the redeemed when they hear the glorious gospel proclaimed is as much above that enjoyed by Israel when they heard the sound of those bells, as is the roar of the mighty ocean above the feeble babblings of the limpid brook. For Israel knew that their high priests, by reason of infirmity, passed away; while spiritual Israel know that their great High Priest ever liveth to make intercession for them, yea, that he is alive forevermore. Please excuse what you may regard vain speculation.

Matthew closed that verse with these words, "And the earth did quake, and the rocks rent." Well might this ponderous earth quake when its great Creator by the hands of sinful men languished and died upon the Roman cross. Well might it shake to its deep center when he who created all things for his own glory suffered the tortures of Calvary, that he might remove sin and all its direful consequences from his people. But the earth was cursed for man's sake, and we do not learn that the curse was removed from the earth by the great sacrifice made on Calvary. O no. The earth still brings forth thorns and thistles, and in sorrow man eats bread all the days of his life. It was thus that inanimate nature was made to show forth God's hatred to sin. It was even thus when the law, which entered the world by reason of sin, was given upon that cloud-capped mount, which shook and trembled from its summit to its very granite base. Then if inanimate nature is made by God to declare his hatred to sin, O how should we who have named his name seek to depart from iniquity.

I close these rambling thoughts, feeling assured that you will find nothing in them to instruct you, and but little to interest and pay you for reading them. But you will please accept them as a token of my christian love and fellowship. I was much interested and instructed in reading your experience in a late number of the SIGNS. May the candle of the Lord ever shine upon you, till you are removed to your future and glorious home beyond these scenes of sin and sorrow, is the prayer of

H. COX.

SIDNEY, N. J., Aug. 5, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—I received from our dear beloved brother, Elder F. A. Chick, an excellent letter, which I have read with pleasure, and think the dear brethren and sisters would enjoy reading it too, so I have obtained the liberty from our dear brother to send it to you for publication in our paper, the SIGNS. Your sister in hope,
ELIZABETH C. HULSIZER.

REISTERSTOWN, Md., July 4, 1883.

MISS ELIZABETH C. HULSIZER—MY DEAR SISTER IN CHRIST:—When I reached home from the Chemung Association I was glad to find your letter among others waiting for me, and this evening I feel like attempting a reply.

I was glad to hear from you all again. I found my family all well, and they had been so during all my absence, for which I had great reason to be grateful to the Giver of all good. I enjoyed my whole trip to the meetings in every way. One portion of the trip, however, was especially pleasant to me. I had been for a long time laboring under a great anxiety and depression of mind. This continued during the association at Hopewell to a great degree. After I left there, on my way to Stockton with sister Lawshe and her husband, there came over my heart a great tenderness of feeling and a sense of rest and peace that I had long been a stranger to. This continued that night, when I spoke in Stockton, and the next day at sister Johnson's, and on Sunday during both meetings, and then went with me on the short ride up to your place, and during all my stay with you and with your uncle. It was great peace, that peace which floweth like a river, which the world could not have given, and which it had no power to take away or disturb. I seemed entirely at home among you all, and the time of my stay seemed very short. I shall never forget the time from Sunday afternoon to Tuesday morning. The calm and contentment which I had seemed wonderful. It left me nothing to desire; yet I never felt more small and unworthy. I think that I felt a little true humility; and there was also a sense of gratitude to God, and of childlike dependence upon him, and that he was near to me. It was like a visit from a long absent friend. I had not doubted his love, but now I had the evidence, the tokens of it. At that time I could not tell you much about it, but now I feel like writing it, so that you all may know that my visit among you was like a little Bethel, because the Lord was there. This state of feeling went with me through the Warwick Association, and to some extent through the Chemung, and has not all left me yet. I felt to appreciate all the kindness which I received at your place and your uncle's, and I hope that our conversation was also pleasant to you. For many years I have enjoyed no conversation as much as I have upon the things of the kingdom of God. I remember when I was but a child that I used to get away in the corner of the room to listen to such conversations when neighbors called at my father's. I used to wonder even then if the time would ever come when I could speak as they did upon such holy things. I remember hearing my mother tell of attending the meetings in my native state of Maine, and of evenings spent in conversation with the brethren, that I thought must have been so delightful, and I wondered if such privileges were in store for me. Now I look back and recall hundreds of evenings spent as the one at your place and at your uncle's, and the reality has been better than my expectations, and I feel that I have been so abundantly blessed in this respect. And such seasons have not grown wearisome to me. I love

them as well as ever I did. How much better to spend the evening in sacred converse, in speaking of the goodness and power of God, and of personal christian experience, than to talk politics or gossip, or about any worldly theme. This better conversation leaves no sting behind it. For years in my early experience I had no such privileges, and I used to question in my own mind, if such privileges were multiplied to me, would I not grow tired of them as I did of other things. I thought if I should, that it would prove that I had no real vital change of heart. But I feel to thank God that I love these things more and more, instead of less, as I grow older; and this strengthens my hope for myself that I am in deed and in truth a heaven-born soul, a child of God.

You have spoken of poverty and nothingness in your letter. Surely none are more poor and needy than I. A sinner saved by grace is the whole story. My experience has been that at those times when I have felt to be least and poorest, I have been the most contented and the happiest. I have been satisfied then that God had dealt bountifully with me, and I could only bow and praise and adore such riches of grace.

I have written hurriedly, my dear sister, but I hope there may be a word for you in it. I feel like thanking you all for all your kindness to me. May God bless and keep you. Remember me to your mother and sister, and to your uncle, and all the dear ones whom I met at his house. May love and peace abound to you from God our Father and our Lord Jesus Christ. May God give you a heart to pray for me also. I desire to hear from you again.

I remain your brother in fellowship and love,

F. A. CHICK.

SELVIN, (formerly Polk Patch,) Ind., }
March 6, 1883.

DEAR BRETHREN, ELDER G. BEEBE'S SONS:—Inclosed find five dollars, for which please give me credit on your books for the SIGNS OF THE TIMES. I have been much comforted by reading the communications of brethren and sisters scattered all over the land. I have been thinking for some time that I would cast in my mite, by your permission.

Like all of Adam's race, I was shapen in iniquity and brought forth in sin, and lived well satisfied, except at times, when I would have some serious thoughts; but they would soon pass off, until I was about twenty-seven years old. One day, about the year 1863, while I was writing a letter to my brother, who was in the army, I thought I would warn him about his condition as a sinner, but not knowing what to say to him. I thought I would get the Bible and write some passages of holy writ to him; so I opened the book, and the first part my eyes rested on was the forty-first and forty-second verses of the sixth chapter of Luke, which reads as follows: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not

the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." So I closed my letter without saying anything to him about his condition as a sinner, thinking, Can it be possible that I have a beam in my eye, while my brother has only a small mote in his? I was concerned about his salvation, and was not thinking about my own case. And I had been in this condition all my life, and had never seen it in this light before. So I went to work to try to get the beam out, or get religion, thinking that it would cost me but a few prayers, or to break off my bad habits, such as swearing, drinking, &c., which was not hard to do. But this did me no good; for I soon saw that not only my eye, but my whole body, was full of sin. My heart was "deceitful and desperately wicked. Who can know it?" Why, I knew nothing of it myself before, and O how I did want to get relief! I did not know what was the matter with me. I could not enjoy myself anywhere. I tried to pray, but this seemed to make my case worse. I could not rest day or night. After some months spent in this way I thought I would get rid of this trouble in some way, so I thought I would return to some of my old habits. I went to a little town, and there met some of my old associates. They soon wanted to know what was the matter with me. I told them, "Nothing at all." They said they knew better, and began to urge me to drink with them. I refused at first, but the thought came to me, It may be that if I will get drunk this trouble will leave me; and I was willing to get rid of it on almost any terms, for I was in great distress of mind. So I took a drink or two; and being a fiddler, one of the party handed me a fiddle, saying at the same time, "Play me a tune for to dance." I took the fiddle and began to play, and he began to dance. Soon there came in another fiddler, and we all took another drink, and I gave him the fiddle and he played, and I began to dance. We had a good time. I enjoyed it much. My trouble was gone, as I thought, never to return. Poor, blind creature as I was, I soon started for home, but had not got out of that little town till my troubles came back with redoubled force. Among the first thoughts was that I had committed the unpardonable sin. I had heaped fuel to the fire. The time had been when I could have repented, but now it was too late for me to be forgiven. O my soul! am I forever lost? Shall I sink into a never-ending hell, and be forever banished from the presence of the Lord? Sad state indeed; but I saw no way of escape. I hardly knew how I got home, but I got there about night, did the chores, and went to bed, but not to sleep, for I did not

sleep any that night. I turned from side to side, and every breath was, "Lord, have mercy on me, a sinner." I had been taught that I was a sinner, but never knew it before. I now felt like I was the chief of sinners. I could say, with the poet,

"If my soul were sent to hell,
Thy righteous law approves it well."

This was the last time I tried to get rid of my trouble by doing wickedly. Time passed on, and I tried everything I could think of. I would go to the secret grove, and there try to pray to the Lord to have mercy on me. I sought him on the right hand and on the left, but got no relief. At times I was afraid to take the name of God on my sinful lips, such a hell-deserving sinner as I was, to ask favor of one so holy, just and good. Why, there appeared to be sin enough in it to damn a world. I got to be afraid to kneel in prayer, for fear I would never get up. Yet every breath was, "Lord, have mercy on me, a poor sinner." I was in this condition for some time. About midnight one night, while lying on my bed, thinking that probably I would never see the morning light, all at once there appeared a light, and these words seemed to be spoken, "Peace, be still. Thy sins are all forgiven thee." O how I did rejoice! I forgot that I was a sinner. The load that had been weighing me down was gone, and I did not think of it for some time. But when I did think of it, I wanted it back, that I might know when it went. But I have never had the same kind of trouble from that day to this. I have doubted many times my having a genuine hope, but I have never doubted God's power to save his people from their sins. "Go tell it to others," has been on my mind for a long time, and has given me much study. It is a case hard to decide in my mind. I joined the Regular Baptist Church, telling them some of the above exercises, and was baptized by Elder S. Fettingger, in June, 1864.

My sheet is full. I have only given a sketch of my travels. It may be that in the future I will write more, and tell you how I have lived between hope and despair ever since. If you publish this, correct mistakes, as it is my first attempt to write, and I am in a hurry.

Your brother in Christ,

C. C. HEATH.

AUGUST 18, 1883.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have just received this letter from sister Mary Parker, together with a request from sister Cordie Yoeman that it be published in the SIGNS, saying that sister Mary had given her consent that it be published; and I feel that many of your readers would be glad to again read a few words written by the dear afflicted sister, as I have been.

KATE SWARTOUT.

NEW HOLLAND, Ohio, August 9, 1883.

MY DEAR SISTER IN THE BLESSED SAVIOR:—Your most welcome and interesting letter was received a few days ago. I am very weak and stu-

pid, both naturally and spiritually, and very illy fitted to write to a person like yourself, who is gifted in spiritual things; but I want you to know that I appreciate your letter, and your kind motive in writing to a poor, weak worm, who, if I belong to the great Shepherd's little flock, am the very least and poorest of them all. It is very pleasant indeed to be held in kindly remembrance by our dear kindred in Christ, and to receive letters or visits from the brethren and sisters is the greatest earthly joy that comes to me amid my affliction and pain and darkness of mind. I am so glad that you described your affliction to me. It is a comfort to know that I am not walking alone in this troubled way, but that others are chosen in the furnace of affliction as well as myself. I can sympathize with you in your disappointment. When you are brought to the very gates of death, and feel that the peace which floweth like a river, and the sweet rest that is found only beyond the grave, shall soon be yours to enjoy forevermore, then to feel one's self slowly coming back to life and strength, to be obliged to mingle with the world and engage in worldly things, O is it not disappointment indeed? How often has this been the case with myself. How often have I been almost down in the valley of the shadow of death; and when I found myself obliged to turn back, how great was my bitterness. But, my dear sister, I think I was taught a useful lesson last winter, when at one time my friends and physician all thought me to be dying. All my natural senses seemed to be leaving me, and I felt like one just hanging upon the brink of another world; but though I had no fear, and all looked bright and shining on the other shore, yet Jesus seemed not yet ready to call me home. He seemed to make me feel that I must stay here yet awhile for his dear sake, because he willed it so; and I witnessed the life and strength slowly returning to me with a calmer degree of trustful resignation to his divine will than ever before, and I think I have ever since been able to feel and say, "All the days of my appointed time will I wait till my change come." How thankful I have ever since felt for this lesson, and how glad to be made willing to suffer trial, sorrow and affliction for his dear sake, if it is through this terrible darkness that I am to be purified and caused to pass through before I reach the land of eternal light and glory. "By terrible things in righteousness wilt thou answer us, O God of our salvation." We pray for grace, we long for holiness, we hunger and thirst after righteousness, we long for an answer to our prayers; but O how differently comes the answer from what we expected. Instead of worldly prosperity there often comes poverty; in the place of the longed-for ease and earthly happiness and great self-complacency there comes great tribulation and darkness of mind; and when "by terrible things in righteousness" he answers our pray-

ers, he breaks our teeth with gravel stones, and gives us a stone for a pillow, instead of one of softest down. We are often surprised that our prayers are thus answered, and we exclaim, as did Jacob, "All these things are against me;" forgetting the while that he will try us as gold is tried, and that in the furnace of affliction he has chosen us. Dear sister, our affliction is hard for us to bear, for "no chastening for the present seemeth to be joyous, but grievous;" but do we not sometimes sweetly realize that it yieldeth even to us the "peaceable fruit of righteousness?" Is it not one of the terrible things by which he answers us, as well as among the all things which work together for our good? Through all our afflictions, our headaches, our heartaches, the awful sense of indwelling corruption and sin, shall not his grace be sufficient for us? Looking away beyond these things to the sufferings, the agony, the groans of the dear Savior, who in all our affliction is afflicted, and who by his death brought salvation unto us, can we not find grace and comfort and help in every time of need? O what a blessed Savior he is to us, and how blessed we are through him. What need we have to praise and adore one who has done such wonders for us.

You quote this passage in your dear letter, "Be thou faithful unto death;" and very truly say, "There is no promise of rest here." But, my dear sister, in the promise that he will be with us even unto death, do we not find a great harbor of safety? And to those who look for new heavens and a new earth, if there is not rest, there is sweetness in the looking forward to the time when we can enjoy that perfect rest found only beyond the grave in all its fullness. The goodness of God is over all and extendeth to all, and to each one of us he meets out the proper portion and needful share of gifts. You, my dear sister, who are deprived of health, are blessed with a wonderful gift to expound the Scriptures, and comfort the tried little ones throughout the length and breadth of the land. Another may be void of this gift, but may be gifted or blessed in another way, so that they may be useful in the Lord's vineyard; so that whether we live or die, we are the Lord's; and whether we have long life, or are early taken away, it is according to his will and goodness and love.

I have not been able to stand on my feet for a year; but with the exception of two hard attacks, which would prostrate me entirely for a week, I have been freer from intense pain of late than at any other length of time since I took dropsy. It is a terrible disease, when, as in my case, the limbs burst, and erysipelas follows. Like any other disease that weakens and debilitates the body, it weakens the mind, and I am often like you, mentally depressed and filled with gloomy forebodings; but we must be patient. Ere long we, with all our troubles, shall pass away,

and if not deceived, shall have beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." O shall not the glorified spirit, just awakened in the likeness of the blessed Redeemer, shout glad hosannas to him who is Lord of lords and King of kings?

MARY PARKER.

MIDDLETOWN, N. Y., July, 1883.

I HAVE often felt like trying to write my experience, but would put it off from time to time, until I have grown so old that I do not know as I can; but I will try, with the help of God.

I was born in sin, like all of Adam's race. My parents were Old Baptist members before I was born. When I was seven months old my father died. When I was quite young, not more than six or seven years old, I had very serious thoughts about dying. I had often heard my mother say, "Except you be born again, you cannot see the kingdom of heaven." From that time on, until I was twenty years old, I still had serious reflections, but did not think it could be conviction. From that time my trouble grew heavier. I kept it all to myself, and read the Bible privately, until one day I met with Elder Ball, and he had a talk with me. I tried to keep out of his way, but I could not. He came and sat down by me and began to talk, and told my feelings so much better than I could, that I could not say anything. I stayed all night with mother, and when I awoke in the morning my load seemed heavier than I could bear, and these words came to me, "Be still, and know that I am God."

I went home, and that day Elder Ball preached at New Vernon, and it seemed as though his preaching all applied to me. I went home with a heavy heart, and my troubles were so great for one week that it seemed as though I could not live. I went out in the orchard and knelt down by a tree and tried to pray, but I could not open my mouth. It seemed as though the evil one stood before me, and frightened me. I got up and started for the house. I thought if I were a dog, or anything that had no soul, how much better off I would be. I thought it would be just in God to cut me off; but there was a cry all the while, "Lord, be merciful to me, a sinner." I took up the Bible and opened it at the first chapter of Revelation, and read to the second chapter and seventh verse, which reads, "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." My burden was gone, and I felt so happy that it seemed as though I could almost fly. I read on to the seventeenth verse, which reads, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no

man knoweth saving he that receiveth it." The promises seemed all so plain that I could take them all. Why had not I seen before? My mother-in-law was up stairs, and I thought I would go and tell her. I got almost to the top step, when it seemed as if something said, "It is only an imagination," when these words followed, "Put not your hand to the plough and look back." My mother looked up and said, "I guess you feel better." I said, "Yes; did you ever see anything so beautiful? It is so strange that I have not seen before." It appeared so plain, and so easy to believe. I stayed and talked with mother quite awhile, and in going down stairs these words came to me, "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 the water of life freely." They were so comforting to me that

"Jesus all the day long
Was my joy and my song."

The next day mother and I were invited to one of the neighbors. There was quite a company of members, and there was an old aunt there whom we had not seen in some time. They were talking about worldly things, and I thought how could they enjoy such conversation, for I wanted to hear only about the goodness of God. I got up and went out. It was a beautiful day in September, and the birds were singing. I thought they were praising their Maker, while those old christians were in the house talking about worldly things. There was a verse of a hymn that came to my mind,

"I wonder why old saints don't sing,
And praise the Lord upon the wing."

I felt as if I never should want to hear anything but religious conversation. I thought that I should grow in grace; but if I have, it has been to show me my depraved nature. I had felt as if I could live a holy life; but by sad experience I have found that I cannot. There is a constant warfare, the Spirit warring against the flesh, and the flesh against the Spirit; and I have to say, with Paul, O wretched one! who shall deliver me from this body of death?

I was baptized by Elder Benjamin Montanye, in the fellowship of the New Vernon Church, October third, 1819, the week after I first found comfort.

I have given you a short sketch of my experience. I am old and feeble. If I live until next month I will be eighty-nine years old.

LYDIA MULLOCK.

CLAY VILLAGE, Ky., June 4, 1883.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy, vile, sinful and wicked can claim the near relation of brother. I say wicked; but the command is, "Let the wicked forsake his way."—Isa. lv. 7. May I be enabled to continually forsake the wicked way of the old man, who is carnal, sold under sin. As our June meeting is over, I thought I would write you of the bountiful feast that we have enjoyed. I trust it is not in any spirit of vain glory that I write,

but from a desire to let the household of faith know that we, a handful of believers in our Lord and Master, have been blessed with a rich feast from the inexhaustible fullness of our exalted Head; for Jesus is the Head over all things to the church.

Our regular June meeting is over, and we have to part and say, Farewell; but we hope to meet in that blessed clime where parting will be no more. The following preaching brethren were with us: Elders George Weaver, Spencer Jones, and Uncle Sammy Jones. They preached to us the unsearchable riches of Christ. It has been all of a piece, all of grace, free and sovereign grace. Yes,

"Grace which, like the Lord, the Giver,
Never fails from age to age."

And we can truly say that we have been built up in the blessed faith. Uncle Sammy, who is eighty-five years of age, was still enabled to give us words of comfort, and to declare the finished salvation of our Lord and Savior. But he feels that his warfare is about over, and is only waiting for his discharge. But while we feast at our meetings, we miss the kind and cheering words of our dear departed brother in Israel, Elder J. F. Johnson. But we desire to cease mourning, and rather rejoice that he now rests with Jesus, far above the trials, toils and snares of this sin-polluted earth. And as we saw his dear body laid away in the silent grave, we know that the earth shall cast out the dead, (Isaiah xxvi. 19,) and his sleeping dust shall arise and be fashioned like unto the glorious body of our dear Redeemer. For Paul was inspired to write, "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."—1 Cor. xv. 51-53. So when his redeemed people are taken home to dwell with Jesus, that is all the heaven they want; for in his presence there is fullness of joy, and at his right hand there are pleasures forevermore.

On Saturday, the second day of our meeting, when our faithful pastor, Elder J. E. Newkirk, opened the door for the reception of members, three of the Lord's dear ones came forward, two by letter and one by relation. Brother Morton and his wife put in their letters, desiring a home with us, and we welcomed them, for they witnessed that they were built upon the sure foundation. Brother Lewis related a good experience, how he had traveled in Babylon. He verily thought that he could follow the work system and please the proud Pharisees, who, like their brethren of old, "bind heavy burdens and grievous to be borne, and lay on men's shoulders; but they will not move them with one of their fingers."—Matthew xxiii. 4. But the Lord enabled him to come out of Babylon and be separate, (2 Cor. vi. 17, 18,) and on Sunday morning he followed

his Savior in the ordinance of baptism. May the Lord bless his Zion the world over, and guide us in the path of righteousness and peace, and keep us from error and delusion and every false way, is my prayer, for Jesus' sake.

Dear brethren Beebe, may the Lord guide you by his holy Spirit in your labor of love, and keep you and all the household of faith by his almighty power.

Yours, I trust, in the best of bonds,
WILLIAM F. SLONE.

DENMARK, Miss., June 10, 1883.

DEAR BRETHREN BEEBE:—I have thought for some time of writing for publication what great things the Lord has done for me; but feeling my unworthiness, I have deferred from time to time till the present. I will now make the attempt, hoping the Lord will guide my pen.

I was brought to see myself a poor sinner in the year 1880. I had been ill for some time, and it came into my mind, If I were to die, what would become of me? It came upon me with such force that I thought there was no heaven for me, for I was too vile, too prone to sin. One day, while lying on my bed, I saw as it were a dark dungeon opened, ready to swallow me up. That night I felt that I was going to die. I told my husband that I was going to die, and I could not live any longer. I turned my face to the lamp that was burning near my bed, and it seemed to shine unusually bright. We were then living in the state of Arkansas. Our first babe was nine months old. We came back to Mississippi, and three weeks after our return our baby died. This seemed to double my trouble. I continued in this condition until the year 1882, trying to pray, but my prayers seemed to go no higher than my head. All that I could say was, "God, be merciful to me, a sinner;" for I felt that I was the very chief of sinners. I went one evening to visit my father, and that night I had a dream. I thought the day of judgment had come, and that I was wrapped up in darkness. I could see the very gates of hell open to receive me, and heard a roaring as of a mighty wind. This all passed away, and I cried out, "Lord, have mercy on me." I felt very glad that I could say that once more. In my dream I looked up and saw my Savior coming down with outstretched arms to receive me. I saw the wounds that he received on the cross. I awoke, and was trying to pray, saying, "Lord, what a sinful wretch I am. My whole nature is a lump of sin." Then these words came to me, "Not the body only to be saved, but the spirit." In the morning I arose, feeling very bad, thinking over my ruined condition. I went to the door to look out at the world, and I saw my Savior as I had seen him in my dream, and saw the blood running from his wounded side. A few days previous to this I heard my sister relating my mother's experience, the first time I ever recollected hearing it. I was thinking that morning, How is it

possible that a few little words could remove such a mountain of sin, when these words came to me, A drop of Jesus' blood could make a great apostle. My trouble was gone, and even the birds seemed to be praising God's name. I could say, "Bless the Lord, O my soul." I thought I never could see any more trouble; but I soon began to have doubts and fears. My only desire was to go to the church, and what I suffered no tongue can tell. I would go to hear preaching, and when the church would open the door for the reception of members I felt so miserable that I could hardly bear it. But I felt too unworthy to offer myself to such a good people. At last I went to meeting on the fourth Sunday in May, 1882, at Pleasant Grove, Panola County, Mississippi, when eight joined the church. I went to the baptizing, and thought the saints all looked so lovely. It was a heaven below, my Redeemer to know. I could stay away no longer, so I went forward. I said very little, but was received, and baptized by our beloved brother, A. B. Morris. As I went down into the water they sang,

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

I looked back and saw the dear saints standing on the bank, and O I felt so happy!

May God bless all his dear children. I have written more than I intended, and I fear it will weary you. If you think this worthy a place in your valuable paper, publish it; if not, all will be right.

Your little sister in Christ,

SARAH E. WIGLEY.

HAMPTON, Iowa, July 22, 1883.

DEAR BRETHREN BEEBE:—Having seen the notice to delinquents in our precious paper, the SIGNS OF THE TIMES, it put me in remembrance that I am one among the number. Inclosed find the required amount until June, 1884.

Dear brethren, how negligent we are to lighten the burdens of those we love so dearly as saints of the most high God, when so little is required on our part. I am so often made to mourn on this account, and sometimes feel that I have no part nor lot with them. But O, my soul, can I give up that little hope which shines so bright at times? I feel like I could take the whole family into my arms, were they large enough, and cry, Most holy God, surely thy ways are ways of pleasantness, and thy mysteries are past finding out. O could I only walk as becomes the children of that great King, and live in honor to his holy name! But alas! how far short I come. Yet, blessed hope, we that were afar off are brought nigh by the blood of Christ. When I see a communication from some lonely one, how my heart goes out in love to that one. We read that the tree is known by its fruit; and the only way to judge the fruit is to taste of it. When we read of the travels of the saints through this weary land, we can follow with them after the shadow of that great

Rock, which is manna to the hungry soul, and to the weary rest. Dear brethren and sisters, write on. It is encouraging to know that somewhere on the way you may meet a poor wanderer who is in need of cheering words to lighten his load. Although we may never meet on earth, we can read and understand our Father's language, which binds us nearer together. I read so many obituaries in the SIGNS, it reminds me that the old must die, and the young also may pass away; yet I know not the hour when my Lord will come to bear me away to his own dear home. But I know that his presence will lighten the gloom, and that will be glory for me.

I will close, lest I weary your patience. If you think this poor scribble worth publishing, please do so; if not, all will be well. With much love to all the saints of God, I subscribe myself a poor, weak sister, if one at all,

H. D. BROWN.

490 SCOVILL AVE., CLEVELAND, Ohio, }
August 6, 1883.

MRS. CORDIE A. YOEMAN—DEAR FRIEND AND FELLOW-TRAVELER:—Your relation of the Lord's dealings with you, and your trials and conflicts, as published in the July number of the SIGNS, touches my heart, and a desire sprang up to communicate with you. Does it not seem strange that with the varied experience of God's children, the different circumstances in which they are placed, they are yet brought into such harmony and union as clearly shows the same fashioning hand, the same almighty and divine power? And how comforting and soul-establishing it is when the path is clearly traced out by another, and especially when clearly manifest to be the work of God and the breathings of a living soul. I well understand your feelings on account of not being able to discern clearly the time when the divine life was implanted in your soul. I have myself wished for greater evidences; and when I have heard those who could so clearly trace a work of grace, I have thought, O had I been led in such a manner, I should not so often fear the beginning was wrong, and therefore conclude all must be. But, my friend, are we not wrong in thus feeling and judging? God is sovereign in all his acts and ways, and the manner and the time when every elect soul shall be quickened into life, taste his grace and know his love, is according to his own infinite wisdom. Hart says,

"Some long repent, and late believe."

He says also,

"Their pardon some receive at first,
And then compelled to fight,
They feel their latter stages worse,
And travel much by night."

I have thought if I come in anywhere, it is with the latter, for certainly the latter stages appear worse, and I travel much by night. For when I received, as I thought and believed, the pardon of my sins, I knew little of either myself or the way of life and salvation; so, in order to learn more, I must go down; for it is God's

method to pull down before he builds up. And I tell you I do not wonder, at least with a right view of it, that I am so often down, for I am the dullest of all scholars, the greatest of all fools, and profit the least by the lessons received. Why, I am now learning lessons which I really thought I had learned twenty-five years ago. And I sometimes say, "Lord, how canst thou bear with such a dull, stupid wretch?"

But as I was saying, about being able to discern the time when we were quickened into divine life, what a mercy if we have had but a taste of his love, no matter by what means it is brought about. I confess I am not troubled as much as formerly about the manner how and the time when God called me by his grace. My trouble is to find that I am now in possession of this "pearl of great price," and my work much of the time is searching for the "piece of silver," the pure and precious metal; and I tell you, my friend, I have to search diligently if I find it, as it is so covered up with scum and dross. In fact, I never should find it, did not the Lord put me in the furnace and purge away the dross and tin. And no doubt the reason why I am so often in the furnace, is because I have so much spurious metal. You speak in your letter of that afflicted sister, Mary Parker. I have heard something about her sore affliction through a friend, Mrs. Dorr, of Tiffin, and also read a letter from her in the SIGNS. I feel for her and towards her as a child of God, and it has been a comfort to me to hear that she has been so wonderfully sustained by her covenant-keeping God. For if he keeps one from murmuring, he is just as able to keep another. I myself have been suffering from disease of body within the past few months, which although not severe like that dear sister's, has admonished me of frail mortality, and I have thought perhaps I should not long tarry here. And why should we wish to? O how loth to part with our worst foe, our worst enemy! I am sure I cannot understand myself, or define my own feelings. I have many fears about death, more especially dread a lingering illness, lest I should be left to murmur, for I am a very coward at pain and suffering. But why should I wish to choose in this respect? The manner and time of our death, as well as every event of our lives, is already fixed, and sometimes I have been enabled to draw sweet comfort from this truth; and it has of late been sweet, as Toplady says,

"Tis sweet to look beyond my cage,
And long to soar away;
Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own."

May the Lord bless you, and all his chosen and blood-bought, with grace, mercy and peace, is the desire of yours in tribulation,

LYDIA HUGHES.

EDITORIAL .

MIDDLETOWN, N. Y., SEPTEMBER 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

FALLEN ANGELS.

"AND the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

Our views on this portion of Scripture are requested by brother D. S. Bunch, of Arkansas, and the subject is of interest to all who heed the admonitions recorded by inspiration. No warning or exhortation addressed to the saints can ever become unprofitable for their consideration; but rather, as time rolls away, and the mystery of iniquity is developed, it becomes more solemnly important that they that fear the Lord give the more earnest heed to those things which are written for our learning.

In the text quoted, and in John viii. 44, and in 2 Peter ii. 4, some who are esteemed as teachers in religion have understood that there is reference to a rebellion among the spirits in the world of glory; and the wild fancy of Milton has lent poetic expression to the blasphemous imagination, so that popular tradition has accepted the vagary as truth. In the "Editorials," volume i., page 571, will be found an article on this text from the pen of the late editor, which is commended to the attention of all who are interested in the truth on this subject. Fully approving what is therein written, we comply with the request of brother Bunch in giving our own views also.

This epistle, as stated in verse three, is written unto the beloved saints who were with the apostle included in the salvation of God in Christ Jesus; and the subject is the common salvation, that is, that amazing display of the grace of God in which Jesus is revealed as the Rock of refuge in whom alone there is salvation for lost sinners. It was needful that Jude should exhort the saints that they should earnestly contend for the faith which was once delivered unto them; and this need resulted from the fact that certain ungodly men are crept in unawares, turning the grace of God into lasciviousness, and denying the only Lord God and our Savior Jesus Christ. Now in consequence of this invasion it is needful that the saints be put in remembrance of that which they once knew, how that the Lord, having saved the people out of Egypt, afterward destroyed them that believed not. Then follows the text under consideration. It would be very inconsistent to understand that in this expression there should be introduced a reference to such a wonderful contradiction of all revealed truth as that in the heaven of eternal glory, where there is no possibility of the entrance of evil, rebellion against God originated among the holy angels. Such a fanciful idea may please

the carnal mind of those who know not God; but to those whose secret sins have been revealed in the light of his countenance, no argument will be needed to expose its falsehood. Even the darkest depths of the bottomless pit are naked in the sight of our God; how then could rebellion exist among them whose element is the light of his glorious presence? Those who can believe such absurd folly must indeed be blinded to the character of the true God; and if any of the saints are bewildered by it, they certainly need to be put in remembrance of that which they once knew, that our God is infinite in his wisdom and power as well as in all the holy perfection which is manifested in the revelation he gives to the subjects of his grace when he shows himself as the God of their salvation. But it is needless to further refer to the imaginary theory by which the Gamaliels of modern theology expose their ignorance of the God of salvation.

The important question with them that love the truth is, What does the text mean? In considering this question let it be remembered that Jude tells us expressly that he is putting us in remembrance of that which we once knew; not darkly hinting at a mysterious event which is not only unknown, but which would, if it were true, render the saints insecure even in the bliss of heaven, since that sin which had once eluded the vigilance of the all-seeing eye might again creep in to seduce the glorified ones to their everlasting destruction. But this can never be. No evil thought ever did or ever can exist in that perfect blessedness where God is the life and dwelling place of all his redeemed ones. The angels which kept not their first estate, or *principality*, as it is rendered in the margin, are included with the same people whom the Lord destroyed after he had saved them out of Egypt. The word *angel* means simply a messenger or servant. It is applied in the Scriptures to those who are sent to perform any work, and is sometimes translated by the English word *messenger*; as in Luke vii. 24, those disciples sent by John are called the *angels* of John; and in James ii. 25 Rahab is said to have received the *angels*. The word in these places translated *messengers* is the same word which is in our text translated *angels*. There is therefore no reason to understand the word here to refer to any others but those mentioned in verse five as having been destroyed in the wilderness, who are presented here as an example for our admonition, as the same fearful illustration is cited in Hebrews, third chapter.

The first estate of that people whom the Lord saved out of Egypt was the manifest favor and protection of that God who had delivered them; and the covenant which he gave them secured that favor so long as they were obedient to its injunctions. But they rebelled and broke the covenant, although the Lord was a husband unto them.—Jer. xxxi. 32. The fearful visitation of divine judgment upon

them is "written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 11, 12. As those angels left their own habitation of divine favor, and by disobedience brought upon themselves all those temporal calamities under which they suffered, so it is important that we give the more earnest heed to the things which we have heard, lest at any time we should let them slip. It is not that our eternal life is liable to be forfeited by our neglect or rebellion, for in the example these sinning angels did not cease to be the nation whom God had chosen as his peculiar people, and even when their carcasses fell in the wilderness they were still Israelites, though they failed to enter the typical land of rest; but the lesson so impressively taught in their fall is that a promise being left us of entering into his rest, we may seem to come short of it in our present experience if we disregard the solemn exhortation to contend earnestly for the faith which was once delivered unto the saints. This is not fulfilled by merely arguing in defense of the truth in the letter, for that may be done from a desire for the mastery, and to display our own ability. Our Lord says, "Ye are my friends, if ye do whatsoever I command you." In this obedience the saints contend for the faith and glorify their Lord much more effectually than by honoring him with their lips while their hearts are far from him. It is for this cause that Jude in this exhortation calls to their remembrance the just severity of the Lord toward those sinning angels under the Mosaic dispensation, not to excite their natural minds with terror, but to awaken their sleeping love to the righteousness of their Lord, by presenting the importance of obedience in the light of his dealings with the natural Israelites in their typical relation as the nation whom the Lord had chosen from the world to be his own peculiar people. As they were thus specially favored with much advantage every way, he said to them, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. So, while there is no condition attached to the election of the saints to eternal life which is in Christ Jesus, and they all are complete in him, yet they are not without law to God, but under the law to Christ.—See 1 Cor. ix. 21. Hence, when they are tempted to continue in sin because their salvation is secure in the righteousness of Christ Jesus, that temptation comes from their deceitful lusts, and is to be resisted by crying to the Lord for deliverance from its power. Instead of their finding occasion for continuance in sin because their salvation is assured, those who are led by the Spirit of Christ will find in that very fact the most effectual reason for abhorring all evil and cleaving to that which is good. To them sin appears exceeding sinful, and they hate their own life also because of its pollution. Such characters follow after right

eousness because they hunger and thirst after it, needing neither to be bribed by the prospect of gaining heaven, nor to be scourged by fear of the torments of hell, to influence them in the path of obedience. Because the Lord has put his laws into their mind and written them in their hearts, they love righteousness as God loves it, from his holy Spirit dwelling in them. This is the seal with which they are sealed unto the day of redemption; and in manifesting this seal in their walk and conversation they work out their own salvation with fear and trembling, and not with boastful self-confidence and carnal pride.

Those angels which kept not their first estate, but left their own habitation, we understand to be those Israelites whose first estate was in the favor of God, when he led them out of Egypt; but they rebelled against their God, and he visited them with sore punishment, insomuch that they died in the wilderness. They never entered the promised land of rest, and so are said to have been reserved under everlasting chains of darkness unto the judgment of the great day. Clearly these chains of darkness represent a bondage which is perpetual, and from which they cannot deliver themselves. Those chains still hold them as an everlasting illustration of the fearful judgment of God upon the disobedience of his people. Even these angels toward whom such signal favor had been shown in their miraculous deliverance out of Egypt, were so severely punished for their iniquity that they stand as a perpetual warning to those that after should live ungodly. The chains of inflexible condemnation forever hold them in this terrible darkness, where not a gleam of hope can ever illumine their awful doom. Their condition in this literal everlasting darkness of condemnation is cited by the apostle as illustrating the fearful end of such departure from the faith which was once delivered to the saints as is typified in the infidelity of those angels, the murmuring Israelites. The type never represents more than the antitype. In the gospel dispensation "It is a fearful thing to fall into the hands of the living God."—Heb. x. 31. His chastening rod is not to be despised by his children. Chastisement will certainly be visited upon every transgression of his children, and that too in full measure. "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."—Gal. vi. 7, 8. This is addressed to the saints, and has its application to no others. This fact gives solemn weight to the exhortation in which it is recorded.

"The judgment of the great day" cannot be understood to mean that a great day is to come when a court of inquiry shall investigate the case of those angels to determine the question of their guilt. Such an idea would involve the absurdity of their

being condemned before they were found guilty; and also it denies the omniscience of God. But it is written, "All things are naked and opened unto the eyes of him with whom we have to do."—Hebrews iv. 13. The judgment unto which they are reserved, then, is already come upon them in the sense of their final doom consigning them to the hopeless darkness of everlasting night; and that great day of the signal display of their dreadful sentence is the day of which Jude speaks. That condemnation which is already fixed by the unchangeable judgment of infinite justice, will be clearly manifest in that day "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God;" which is the same day "when he shall come to be glorified in his saints."—See 2 Thess. i. In many passages of Scripture this fact is declared. The acceptable year of the Lord is the day of vengeance of our God.—Isa. lxi. 2. He comes to the joy of them that love his appearing, at the same time when all the workers of iniquity are consumed by the brightness of his coming. The same revelation of eternal truth which confirms the confidence of all who believe, exposes every false way; so, that manifestation of the righteous judgment of God, in which the hope of the saints is assured in realized fulfillment, buries in everlasting conviction every suggestion of the enemy of truth and righteousness. The same light which shows the saints freely justified by the grace of God in Christ Jesus, displays the hopeless condemnation of all who trust in their own works for acceptance with God. The display of this true light is appropriately designated as "the great day." In the piercing light of that day the thoughts of many hearts shall be revealed. To the saints this great day is experimentally revealed when they are made to see their own vileness and the infinite holiness of God. Then they die to legal trust, and Christ is manifest in them as their only hope for justification. To those who know not God, and have no life in them, the coming of this great day shows their dreadful judgment in consigning them to the night of endless woe. Their bitter hatred against the holiness of God is the darkness under the chains of which they are everlastingly reserved, not to be hereafter brought to trial, but to receive the just condemnation under which they are already bound. No other power but the sovereign grace of God can deliver a sinner from those chains; and they who are bound in them cannot even wish to be delivered from that bondage, much less can they do anything to free themselves from that hopeless darkness. Those who hate the truth of God cannot desire to love it; and such are not troubled on account of their bondage, for they are so firmly confined under their cherished delusions that they really mistake their darkness for light, and therefore trust in themselves that they are

righteous, and despise others. This mark distinguishes them from such as mourn their own sinfulness, and hunger and thirst after righteousness. The light of the knowledge of the glory of God as revealed in the face of Jesus Christ, makes manifest the truth of the pollution of the heart of every sinner in whom it has shined; and such must feel their utter helplessness. But this is never shown to those who are under those everlasting chains of darkness until their final judgment is visited upon them in the perdition of the ungodly, and even then they can have no desire for the true light of divine glory. On the contrary, they shall pray to the rocks and mountains to fall on them and cover them from the face of him who sits upon the throne, rather than wish to dwell forever in the blazing light of his presence. To them the Judge shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

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 CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Jan. 13, 1833.

THE EVERLASTING TASK FOR ARMINIANS,

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

OBITUARY NOTICES.

DIED—At the residence of her son-in-law, Charles L. Martin, of Dallas, Texas, June 27, 1833, Mrs. Malinda Lindsay, aged 79 years, 9 months and 6 days. The deceased was born at Culpepper Court House, Va., September 21, 1803, and at the age of three years she removed with her parents, Manson and Elizabeth Seamands, to Bourbon Co., Ky., where she was raised and lived all her life until 1857, when she made Texas her home. On the 31st of January, 1822, she was married to John Hicklin, with whom she lived most happily until his death, Feb. 7, 1828. During her first marriage she bore three children, (all sons), all of whom died before she did, only one of them leaving offspring, five children, who yet survive their grandmother. On September 13, 1835, she was again married to Colonel James Lindsay, whose father was the second son of the Earl Lindsay, of Scotland. By him she bore two children, the eldest of whom died in infancy; the second survives her, and is the mother of two children, both of whom are living. With her second husband she lived happily until August 29, 1853, when he died. She left besides her daughter and seven grandchildren, a brother and two sisters with their children to mourn their loss; and in addition some cousins and a great host of warm and ardent friends. The deceased was for nearly half a century a member of the Predestinarian Baptist Church, was an earnest, faithful, prayerful christian, and died in peace with her God and with the world, and with a blessed hope and assurance of a happy hereafter, passing away as calmly and as gently as a little child falling asleep. For very many years before the late war she was a subscriber and constant reader of the SIGNS OF THE TIMES, and all through the late war she sorrowed that she could not get her paper, and just as soon thereafter as it was in her power she renewed her subscription, and it was always a happy day for her when the mail brought her paper. A good, pure, true woman, with "honesty and truth" as her motto all through life, a good neighbor, a warm friend, and full of charity and good will for all, truly a mother in Israel has gone to her reward, which we trust and believe is with the elect in the blessed enjoyment of the Father's presence and of his munificent love.

DIED—May 26, 1833, Miss Maryetta Wolf, aged 18 years and 4 days. Ettie, as she was familiarly called, was confined to her bed for six months, and at times her sufferings were intense; but throughout that long period she never uttered a word of complaint, but seemed to realize from the first of her sickness that the time of her departure was near at hand; and as the time drew near, she appeared to become anxious to leave, saying, "There is nothing in this world for which I have a desire to live. I want to go home to rest. But O, I am so wicked, and I have often tried to pray, and would then cry out, Lord, have mercy on my poor, sinful soul." A few days before her death she drew her hand from under the cover, and raised it toward her mother, and said, "O ma, the time is so long I cannot wait. I want to go home to rest." A desire to depart and be with Christ, (or to be at rest, as she expressed it), was the only thing about which she seemed anxious and impatient. She called her brother to the bedside, and after greeting him, said, "Dear brother, your poor sister is going to die and leave you. You must be a good boy." And as he turned to leave her, she prayed to the good Lord to have mercy on her poor, afflicted brother and all the family. She had never made a public profession of religion, but often said that she loved the Old Baptists, and was a devoted reader of the SIGNS OF THE TIMES. She often attended our meetings, and seemed to listen to the preaching with interest. But she is gone. He who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," has, we confidently believe and hope, called her to that immortal home where the weary are forever at rest. In consequence of the illness of some other members of the family, her funeral was not preached until the fourth Sunday in July, when the writer of this notice tried to preach

to the comfort of her afflicted family and many friends left behind to mourn her departure. But we mourn not as those that are without hope. The text used on the occasion was Matt. ix. 24, "Give place, for the maid is not dead, but sleepeth."

May the Lord comfort the bereaved, is the prayer of your brother in hope,

J. TAYLOR MOORE.

GEORGETOWN, Ky.

It becomes my painful duty to write for publication the obituary of our dear parents, A. and Ruia A. Day. My father was born in Caldwell Co., N. C., May 27, 1815. Mother (maiden name was Bradley) was born in the same county and state, July 21, 1821. They were married in the county where they were born, September 5, 1843, and remained there until 1853, when they moved to Wayne Co., Mo., and in 1870 moved to Dade County, Mo. They were both members of the Old School Baptist Church, and remained faithful members as long as they lived. They were blessed with nine children, (four sons and five daughters), all of whom are now living except one daughter. My mother died of catarrh of the lungs, November 7, 1879. She lay about three years, in bed most of the time. She was a great sufferer, but bore it patiently, and when the good Lord called she was ready to go. While she was suffering such agonizing pain she would often say, "The Lord's will be done, not mine." Father died April 16, 1882, of bronchitis, being sick about six months, but never was heard to complain, and would often say to me, "Finly, how I long to be at rest, and to realize just what God has in store for his dear children." If space would permit, I would like to tell you how faithful they were to their neighbors, children and the church. Their seats were seldom vacant when it was possible to fill them. Their door was always open for the brethren. May we all as children follow their exemplary steps and the teachings of the Bible, is my prayer.

ALSO,

SISTER Adala D. Divine, wife of G. W. Divine, was born July 9, 1852, and was married January 9, 1876. She was the third daughter of our parents. She was a member of the church, and a loving mother and a faithful wife. She died August 19, 1881, of the flux. She leaves one daughter and a faithful husband to mourn their loss; but blessed be God, we do not mourn as those who have no hope. Our loss is her eternal gain.

Yours in hope of eternal life,

F. A. DAY.

PITTSBURG, Kansas.

By request of the bereaved children, I send a notice of the death of our highly esteemed sister, Abigail Rittenhouse, widow of the late Deacon James Rittenhouse. This dear sister was born in the year 1798, and died April 9, 1833. She was baptized by Elder David Bateman, October 18, 1818, and was received in the fellowship of the Kingwood Church, at Locktown, N. J. This was about twenty years before the battle or division took place in this church, in which she stood as a pillar in the house of God. The writer of this notice loves to look back to those times; and yet at the same time it causes both weeping and rejoicing; weeping, because we see their faces no more in the flesh; rejoicing, because they have come off conquerors and more than conquerors through him that has loved them and gave himself for them. I have been acquainted with this dear brother and sister for more than sixty years. I have lived with them and worked for them, I might say for years, off and on, and in all the time of my living with them I could not say that I ever saw that dear sister out of humor. She had the joy of seeing most of her children brought to Zion before she left these mortal shores. I think I can truly say that I never felt more attached to any family than this, except my own. When I felt lonely and gloomy, the thought would come, Well, if I could only have a little visit with my old companion, how glad I would be. If any wish to see his obituary notice, it can be found in the SIGNS, page 23, 1874.

To the children of the deceased I would say, What cause have you to weep? A dear

mother has gone home to be forever with Christ, which is far better. May the blessed Lord keep his children from all the bewitching snares of this world while he sees fit to leave them here, for his name's sake.

CORNELIUS MYERS.

LOCKTOWN, N. J.

DIED—In Alexandria, Va., June, 1883, sister **Ann Coulter**, a member of the Primitive Baptist Church in that city. The deceased was about 62 years of age. She had been sick for some time, and during her sickness manifested an abiding trust in Israel's God, and a precious hope of a life beyond the turmoils of the earth. She was baptized in the fellowship of the church in Alexandria, Aug. 7, 1881. Her experience was one of the most interesting that I have known. She had been deaf for about thirty years previous to her death. In early life she had been somewhat accustomed to Old School Baptist society and preaching, but was very much opposed to them religiously. After several years absence from their society she moved to Alexandria, Va. God had wrought a wonderful work in her experience during these years, and she had been called to endure severe trials. Several times she had been brought down in the depths of poverty and distress, but the Lord had miraculously sustained her. The relation of this part of her experience was peculiarly interesting and very touching. Time and again the Lord had come to her in such a remarkable manner to supply her temporal needs and relieve her distressed mind as to clear all doubts for the moment. After these years of experience she came to Alexandria, and at once sought a home where she might find rest. They took her to the New School Baptist meetings. Although she could not hear their preaching, she said at once there was no home there for her. The gaudy display surrounding the idolatrous worship in the temples of anti-christ, though popular with the world, can never comfort the devoted followers of the Lamb. But when they conducted sister Coulter to the hall where we hold our meetings in Alexandria, upon the occasion of one of these meetings, she seemed overjoyed, and wept freely, as she stated afterward, to find a people "whose God is the Lord." It was a matter of deep interest to us afterward to converse with her upon the wonderful things of the kingdom, and to hear of her clear and deep exercises of mind. I was absent from home at the time of her death, but Deacon Broders, of Alexandria, was present and made some most excellent remarks, much to the comfort of the friends of truth who attended the funeral.

ALSO,

DIED—February 11, 1883, at her late residence in Fairfax Co., Va., sister **Susan Mills**, of the Church of Frying Pan Spring, Fairfax Co., Va. The deceased had been a member of the church about forty-six years. She was in the 85th year of her age at the time of her death. Sister Mills was a devoted Baptist. For several years previous to her death she was an invalid, and while her mind and memory failed through age and infirmity, it was refreshing to witness how clearly she could talk upon her experience, and of the gospel. Many pleasant seasons I have enjoyed in conversation with her upon these things. It was the theme of all her conversation, the one subject upon which her mind seemed to dwell. The exchange is, I am confident, a glorious one for her. The Lord has graciously taken her from a world of toil and care, and she has entered the final rest. While our churches all over the land are mourning the death of loved members, it is comforting to know that the God of heaven directs these things, and others are brought in as witnesses of Jesus. May he graciously lead us to the never-failing fountain whose healing waters afford a panacea for all our woe.

WM. M. SMOOT.

OCOQUAN, Va., Aug. 8, 1883.

DIED—At his late residence near Stephenville, Sullivan Co., N. Y., August 8, 1883, **Deacon Sylvester Wheeler**, aged 83 years, lacking 6 days. Brother Wheeler was born in Hartford, Conn., August 14, 1795, and was united in marriage to a daughter of the late

Deacon Enoch Comstock. He was married to his second wife, Drusilla Smith, who survives him, and is an esteemed member of the Middletown & Walkill Old School Baptist Church, June 18, 1831. Brother and sister Wheeler together were baptized in October, 1831, by the late Elder Gilbert Beebe, in the fellowship of the Thompsons Old School Baptist Church, in the bounds of the Warwick Association. Those who have been intimately acquainted with the deceased have uniformly esteemed him as an intelligent, sound and orderly Old School Baptist, unwavering in his devotion to the cause of truth. He selected the 991st hymn of Beebe's Collection, "When I can read my title clear," &c., to be read at his funeral, and also the words recorded Phil. i. 21, "For to me to live is Christ, and to die is gain," to be used as the foundation of a discourse on the occasion. The funeral services were conducted by Elder Benton Jenkins, at his request, in the presence of a large assemblage of relatives and friends, after which his remains were laid to rest in a cemetery a short distance from the place where he had resided for more than half a century.

His beloved wife and eleven children survive him, to mourn their loss of an affectionate husband and father. For him to live was Christ, and to die was gain.

Peter Buxton, of Mercer Co., Ohio, departed this life July 7, 1883. He was born in Warren Co., Ohio, October 9, 1818, and moved to Mercer County October 12, 1835.

His funeral was conducted by the writer, in the presence of a very large concourse of people.

WM. O. WILKIN.

SALAMONIA, Indiana.

RECEIVED FOR THE CHURCH HISTORY.

Mrs Mary W Boice 2, Mrs E Candler 2, Wm Willett Sen 2.—Total \$6.00.

TWO DAYS MEETINGS.

THE Baptist Church of Brookfield will commemorate the centennial anniversary of its constitution by holding a two days meeting, on the 28th and 29th days of August. Trains leave Main St., Middletown, for Slate Hill, at 6:30 and 8:00 a. m. Trains from Jersey City, via N. Y., S. & W. R. R., arrive at Slate Hill at 11:20 a. m., in time for the meeting.

A cordial invitation is extended to all lovers of the truth to meet and rejoice with us.

CHARLES D. WOOD, Church Clerk.

YEARLY MEETINGS.

We have appointed yearly meetings with the churches of Bryn Zion and Cow Marsh, in Kent Co., Del., the former on the first Sunday, and the latter on the fourth, of September, Saturday and Monday included. Ministering brethren and other brethren and friends are cordially invited. Trains will be met at Clayton for the Bryn Zion meeting, and at Woodside for the Cow Marsh meeting, on the Delaware R. R.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held with the Rock Springs Church, to begin on Saturday before the third Sunday in September, 1883, at ten o'clock, and continue two days. The brethren and friends will be met at Rowlandville on the day before the meeting, on the arrival of the morning and afternoon trains. We hope to see a goodly number of the friends with us at that time, especially brethren in the ministry.

GEORGE JENKINS, Clerk.

THERE will be a yearly meeting held with the Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the last Saturday in September, being the last day of the month, and on Sunday the first day of October, 1883. A general invitation is given to the brethren and friends, and especially to the ministering brethren. Those coming from the east will be met at Roxbury on Friday, on the afternoon train, and also from the west.

By order and in behalf of the church, at their regular meeting, July 28, 1883.

WILLIAM BALLARD, Clerk.

ASSOCIATIONAL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, will hold its next annual session, the Lord willing, with the Sugar Creek Church in DeKalb, Buchanan Co., Mo., on the 5th, 6th and 7th of October, 1883. DeKalb is on the Atchison branch of the Chicago, Rock Island & Pacific Railroad, and the early morning trains of that road, will pass the place in ample time for the meeting on Friday morning, the 5th, but those who come by other railroad should come on Thursday. Those from the south-east should come to Kansas City early Thursday morning, take the train on the Kansas City, St. Joseph & Council Bluff R. R. to Winthrop, there wait a few hours, and take the Rock Island R. R. to DeKalb. Those coming by St. Joseph will come the same day to Winthrop, thence to DeKalb. Those from the westward in Kansas should come to Atchison, thence to DeKalb. Those from the eastward, along the Wabash route, will come to Plattsburg Thursday morning, and there take the Rock Island road to DeKalb. All who come will be cared for.

A cordial invitation is extended to all who have a desire to be with us.

Brother W. C. Garton lives one and a half miles south of DeKalb.

R. M. THOMAS.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Salem Church, two and a half miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1883, and continue Sunday and Monday. All coming from the east and west will come on the St. Louis, Vandalia & Terre Haute R. R., to Vandalia, and also those from the north and south on the Central R. R., where they will be met by the brethren, and taken to places of entertainment.

A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

E. SMITH, Clerk.

THE Mt. Pleasant Association of Regular Old School Baptists will meet (the Lord willing) with Elk Hill Church, Spencer Co., Ky., on Friday before the first Saturday in September, and continue three days. Those coming by rail will come to Shelbyville on Thursday before, where they will be met and conveyed to the meeting, about ten miles south. A cordial invitation is extended to all.

J. M. DEMAREE, Pastor.

THE Spoon River Association is appointed to be held at Henderson Church, Knox Co., Ill., on Friday before the first Sunday in September, (Aug. 31) and the two following days. This church is located near Rio, on the St. Louis & Rock Island R. R., run by the C. B. & Q., and twelve miles north of Galesburg, on the C. B. & Q. Friends to the cause are invited, and will be met by teams at Rio, Friday morning, and at Galesburg Thursday evening, or about noon.

I. N. VANMETER, Clerk.

THE Greenville Old School Baptist Association will convene with the Providence Church, Darke Co., Ohio, near Lightsville, nine miles south of Fort Covey, fifteen miles north of Greenville, and nine miles northeast of Union City, on Aug. 31, Sept. 1 and 2. Those coming by way of the Lake Erie & Western R. R., will be met at Fort Recovery, Ohio. Those coming by way of Bellefontaine R. R. will be met at Ansonia. Those coming by way of Panhandle R. R., by way of Union City and Piqua, will be met at Woodington.

NEWTON PETERS.

THE thirty-second annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Pleasant Grove Church, at the house of brother W. N. Jones, four miles northeast of Barnes City, Powsheik Co., Iowa, commencing on Saturday before the second Sunday in September, 1883, at 10:00 a. m., and continue the next two days. A cordial invitation is given to all the brethren and sisters of like precious faith, especially to the ministering brethren.

WM. J. REEVES.

THE Maine Old School Baptist Conference will be held with the Old School Baptist Church in North Berwick, and will commence on Friday, the last day of August, 1883, at 10:30 a. m., and continue three days. Teams will be at the depot the day before the meeting to take visiting friends to the meeting. A general invitation is given.

WM. QUINT.

THE Maine Old School Baptist Association is appointed to be held with the church at Whitefield, commencing on Friday before the second Monday in September, 1883, and continue three days. Those coming from the west will be met at Gardiner, Thursday, September 6, about 4:00 o'clock p. m. All Old School Baptists are cordially invited to attend.

J. H. LOWELL, Clerk.

THE Salem Association agreed to hold her next annual meeting with the Providence Church, five miles northeast of Plymouth on the C. B. & Q. R. R., and seven miles southeast of Bently, on the Wabash R. R., Hancock Co., Ill., commencing on Saturday before the third Sunday in September, 1883, at 10:00 a. m. We give a general invitation to our brethren and sisters.

C. G. SAMUEL, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Shiloh meeting house, in Marshall Co., Miss., one mile west of North Mt. Pleasant, commencing on Friday before the third Sunday in September, 1883, and continue the two following days, when we hope to meet the brethren from sister associations. Come and see us.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Old School Predestinarian Baptist Association called Mad River will be held with the Tompson Church, six miles north of Columbus Grove, Putnam Co., Ohio, commencing on Friday before the second Sunday in September, 1883, at 10:00 o'clock, and continue three days. Brethren and sisters of our faith and order, and all others who love the truth, are cordially invited to attend.

DAVID SEITZ.

THE Lexington Old School Baptist Association will be held with the church of Olive & Hurley, in the town of Olive, Ulster Co., N. Y., on the third Wednesday and Thursday in September, 1883. Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's Station, and taken to places of entertainment.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend.

A BOGART, Clerk.

THE Big Spring Primitive Baptist Association will be held with the Hopewell Church, Vermillion Co., Ind., two and a half miles north of Gessie Station, on the C. E. & I. R. R., commencing on Friday before the third Sunday in September, 1883, and continue over the following Sunday. Those coming from the east, west, north or south can be met at Danville Junction on Thursday, or change cars, if they come first to Danville, and go southeast to Gessie, where they will be met with conveyances. Danville is ten miles from the place of meeting.

GEORGE W. STIPP.

THE next annual session of the Licking Association is appointed to be held with the Little Flock Church, nine miles south of Frankfort, Ky., and three miles north of Lawrenceburg, to commence on Friday, the 7th day of September, 1883, at 10:00 o'clock a. m. Those coming by rail from the west should arrive at Frankfort at 10:20 o'clock a. m. on Thursday, and take the Lawrenceburg stage that leaves Frankfort on the arrival of that train, and come to the neighborhood of the meeting. Those coming by rail from the east by way of Lexington, Ky., should arrive at Frankfort at 2:20 p. m. on Thursday, the 6th, where they will be met and cared for. Those coming by stage from Lexington to Lawrenceburg should take stage at Lexington at 1:00 o'clock p. m., on the 6th, arriving at Lawrenceburg about 6:00 o'clock the same evening, where they will be met by the brethren and friends, and cared for.

B. FARMER, Church Clerk.

The Indian Creek Association will be held with the Dry Fork of Twin Church, located in the north part of Treble Co., Ohio, in the town of West Manchester, ten miles north of Eaton, fourteen miles south of Greenville, Dark Co., Ohio, sixteen miles east of Richmond, Ind., and twenty-five miles west of Dayton. Those coming on the cars from the west will come by way of Richmond. Take the Pittsburg, Cincinnati & St. Louis R. R., and stop at West Manchester. Those coming from the northeast and south, will come by Dayton, and stop at West Manchester, Ohio., and call on A. H. Banta and J. M. Richards. Those coming in their own conveyance from the east and southeast will come by way of Lewisburg and Ephemia; and those wishing to stop with John Burns will take the Costin road at Ephemia, and go five miles in a northwest course. Those wishing to stop with J. A. Howell will take the National road at Ephemia, and go west three miles, and turn north one and one-half miles. Those coming from the north, south and west will come to West Manchester, and call on A. Howell, Henry Banta and J. W. Richards.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend. Will not Elders Durand and Housel pay us a visit?

The association is to convene on Friday, at 10 o'clock, before the third Sunday in September, 1883.

JAMES W. RICHARDS, Clerk.

The Sangamon Old School Baptist Association will commence on Saturday before the fourth Sunday in August, 1883, at 10 a. m., and continue till Monday evening. All persons will come to Mt. Pulaski, Logan Co., Ill. The P. D. & E. R. R. runs through it, also the Illinois Central. The association will be five miles south of Mt. Pulaski, known as the Lake Fork Church. There will be plenty of teams at the trains to bring all that come that way. Come on Friday if you can.

J. L. LUDWICK.

The Sandy Creek Association will meet with Salem Church, in Marshall Co., Ill., on Wednesday before the second Sunday in September, 1883.

Those coming by the Illinois Central R. R. will stop at New Rutland. Those coming by the western division Chicago & Alton R. R., from the east, will stop at Evans, from the west at Varna.

A cordial invitation is extended to brethren and sisters to come and see us.

JOHN DOWNEY, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the *brethren Beebe*, so that the latter may issue the whole edition of three thousand copies at one time.

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., SEPTEMBER 15, 1883. NO. 18.

CORRESPONDENCE.

"THEN they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."
—Malachi iii. 16.

The prophet in this chapter foretold the coming of our Lord and the sending his messenger to prepare the way before him. That messenger was none other than John the Baptist. The prophet says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." But the mission of John was to make ready a people prepared for the Lord. The preparation of that people did not consist of the temple service or their relation to Abraham. John rebuked those who set up that claim when he said to them, "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." But John was to make ready a people prepared for the Lord. That people were they of whom the prophet speaks when he says, "Then they that feared the Lord spake often one to another." The prophet introduces this subject by the use of the word *then*, an adverb of time, having reference to that particular time of which he was prophesying; that period in which the greatest events were to occur that ever had or ever would be witnessed by any of the millions that people the broad plains of earth; that period when the messenger of the covenant would suddenly come to his temple. "Then they that feared the Lord spake often one to another." Simeon, who was waiting for the consolation of Israel, when he had taken the young child up in his arms, 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." Simeon was one of those who feared the Lord, and his language was prophetic. The salvation which he saw was the light that was to lighten the Gentiles. John was not that light, but bore witness of that light; and Peter did not understand that the great light which then appeared in the world was to lighten the Gentiles until he had a vision upon the house-top, and a voice said to him, "What God hath cleansed, that call thou not common." Those stones on the banks of Jordan were common. They had no life, no

natural vitality; but John says that God is able of these stones to raise up children unto Abraham. God was able to impart natural life to the cold, inanimate matter of which those stones were composed. To the natural mind this seemed impossible, and perhaps many of those who heard John ascribing that power to God went away caviling at John's preaching, just as those who are claiming in this day great preferences because of some earthly relationship cavil at the great truth when proclaimed by God's servants, that God by his Spirit quickens the dead in trespasses and sins, without the aid of earthly means and instrumentalities. They who believe that by the use of means they are able to bring themselves into favor with God, do not fear him. All they have to fear is that they will not build their Babel high enough to reach their heaven. When they speak to one another it is as to what they are doing, what means they are employing, and how many poor sinners they by their means are converting. They do not speak of the power, wisdom, justice and mercy of God, made manifest in the great plan of life and salvation through the finished work of our glorious Lord. They cannot sing that 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." They who are redeemed fear the Lord, and with David their cry is, "O fear the Lord, ye his saints: for there is no want to them that fear him." They fear him because of their indwelling corruption, knowing that he cannot look upon sin nor behold iniquity, and that their natural minds are continually leading them away from his law, causing them to fail to keep his commandments and walk in his statutes. They have learned that the fear of the Lord is the beginning of wisdom. It is that wisdom which enables them to behold him in his glorious character as their Redeemer. Isaiah said, "Mine eyes have seen the King, the Lord of hosts." The effect upon that ancient saint in beholding the superlative glory of his Lord was to humble him, and caused him to fear the Lord. They fear him and put their trust in him, and with the psalmist they say, "Ye that fear the Lord, trust in the Lord: he is their help and their shield." The Lord said to Abram, "Fear not, Abram: I am thy shield, and thy exceeding great reward." When you, dear saint, are

enabled by faith to behold him as your shield to protect you from all the fiery darts of the wicked one, and your great reward being made of God unto you wisdom, righteousness, sanctification and redemption, it is then that you fear him, and fear to violate any of his commandments. That fear is produced in you by the love of God, which is shed abroad in your heart by the Holy Ghost. Then you work out your salvation with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure. It is then you desire to speak to the saints, to tell them of the goodness and mercy of your exalted Lord and King. The saints in the days of John the Baptist spake often one to another; and you, dear saints, belong to the same family with them, are led in the same paths, are subject to the same trials, sorrows and afflictions, and are made heirs to the same glorious inheritance. Hence your desire is to speak often one to another of the resplendent glories that shine with unsullied lustre around his holy and reverend name.

But the prophet says, "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It has ever been a subject of deep and anxious solicitude with God's dear people to be enabled to understand the great and glorious truths revealed in the sacred volume. Knowing, as the humble writer of these rambling thoughts does, his ignorance of those sacred and heavenly truths, it need not be a matter of wonder if he should err in regard to that book which was written before him for them that feared the Lord, and that thought upon his name. It was a book of remembrance, and it was written for them that feared him, and that thought upon his name. The time that book was written is declared by the prophet. It was at that period when the messenger of the covenant should suddenly come to his temple. The law and the prophets were until John. They were all written and preserved by omnipotent power, and now they were all about to be fulfilled by the coming of the messenger of the covenant to his temple, and a book of remembrance was written before him. Being written before him who searcheth the hearts and trieth the reins of the children of men, none dare to doubt anything that appears upon its sacred pages, and none dare to add thereto or take therefrom. He who says, "I am the root and the offspring of David," says, "If any man

shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." All that was written in that book was true, and God determined that those glorious truths which were written before him should be perpetuated in their sacred and sublime beauties for them that feared him, and that thought upon his name. O the matchless love of God made manifest in all his dealings with and for his people! Having given them that faith in their glorious Lord which works by love, he caused for their comfort, edification and building up in that most holy faith a book to be written before him for them; a book which declares a complete fulfillment of all that was written in the law and the prophets. Philip said to Nathaniel, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." In this book are presented the wonderful works of Jesus, his advent, which was heralded to the shepherds who watched their flocks by night, and his humiliation, suffering, death, resurrection, exaltation and glorification as King of saints. It also presents the calling, qualifying and sending forth his servants to proclaim the everlasting gospel of God our Savior, guided as they were by his Spirit in all their acts and in all they wrote to the churches, and closing with "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." This book was written in his presence for them that thought upon his name, and all that was needful for them was embraced in it. When guided by his unerring Spirit into its sacred and sublime truths, they have a foretaste of the joys of the redeemed who have laid aside their armors and gone to dwell with Christ at home. More than eighteen hundred years have passed since it was written, and it is just as precious to the saints of to-day as it was to those who first beheld its sacred beauties and fed upon its rich treasures. All the efforts of wicked men to conform it to suit and sustain their creeds have proved abortive; for that God who gave it in his love and abundant mercy to his people reigns in the armies of heaven and rules among the inhabitants of earth. With what gratitude to our glorious Lord should the hearts of the saints

pulsate for this gift. How often, dear brother, dear sister, has the Spirit opened up to you the rich treasure contained in some portion of Scripture, and caused you to rejoice with a joy to which the carnal mind is and must forever remain a stranger. It was written for you who fear the Lord and think of his name. The saints think of his name, and with the psalmist they can say, "My meditation of him shall be sweet: I will be glad in the Lord." And with an abiding faith in him who is the subject of their thoughts and meditation, they say, "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."

Please dispose of these rambling thoughts, and believe me affectionately yours,

H. COX.

GHEENT, Ky., July 12, 1883.

P. S.—As some brethren have addressed me by an incorrect name, I will just remark that my given name is "Hezekiah."

H. C.

WAYNE, N. Y., July 25, 1883.

DEAR BRETHREN BEEBE:—I will express a few thoughts in writing of the kingdom of heaven, for publication in the SIGNS, should you approve of them.

"Except a man be born again, he cannot see the kingdom of God." Ever since the children of men have multiplied in the world, God has had a chosen people, to whom he reveals himself; not to their natural mind, but to their spiritual mind, the mind of Christ. This people were chosen in Christ before the world was made, or Adam was formed of the dust of the ground; but they are partakers of flesh and blood, and are by nature the children of wrath, in a state of death, for they were in Adam when he disobeyed his Maker, and by his disobedience they, with all the human family, became sinners. As soon as they are born of the flesh their sinfulness is manifest, and their deathly state appears; but when they are born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," the Spirit of life is manifest in them, by the light of which they are made to see the kingdom. Then they learn that "in Adam all die," and that their body is dead because of sin; and by faith, which is the fruit of the Spirit, they are made to see Jesus the Savior of his people. By this faith Abel offered unto God a more excellent sacrifice than Cain. Faith, which is the substance of things hoped for, will always present to God the proper offering. Abel's offering was a lamb, a fit type of "the Lamb of God, who taketh away the sin of the world." Forasmuch as the children of the kingdom are partakers of flesh and blood, Christ also himself likewise took part of the same, that through the sufferings of death he might deliver them who through fear of death were all their lifetime subject to bondage, under the bondage of sin; and sin, when it is finished, bringeth forth death. So Christ came in the world, was made in the likeness of

sinful flesh, and for sin condemned sin in the flesh. He made his soul an offering for sin. He bore the sins of his people in his body on the cross. There he cried, "It is finished," and put an end to sin by the sacrifice of himself. He rose again from the dead for his people's justification; by his stripes they are healed. The people of the kingdom, in their fleshly relation, were lost in the wilderness of sin; but Christ came into the world of sin to seek and to save them. The law held them in bondage until it was satisfied; but it could reach no further than death, which was the end of the law. And when Jesus said, "It is finished," the law was fulfilled in every jot and tittle; and his people are no longer under law, but under grace, a free and accepted people in the beloved Jesus. God so loved them that he gave his only begotten Son, who laid down his life for them, and took it up again; and now he is crowned King of kings and Lord of lords, and is sitting in the throne of his glory in the new Jerusalem. And before him all nations are gathered, and he divideth them as a shepherd divideth his sheep from the goats, saying to his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Indeed, this is a free people; for whom Christ shall make free, they are free indeed. He has purchased them with his own blood, by which they receive the remission of their sins. Of this peculiar people is the kingdom of heaven composed. They are not numbered with the nations, for they know them not. But with reference to their relation to the first man, Adam, they are of every nation, kindred, tongue and people. The great King of the kingdom has established his authority over death, hell and the grave by his resurrection; and now his ambassadors preach Christ the power of God and the wisdom of God, the resurrection and the life, and that he is God, and beside him there is no Savior. The manifestation of the kingdom, or great power and glory of the resurrection, commenced at Jerusalem, when the apostles of the Lamb were filled with the Holy Ghost, and spake with other tongues, declaring the wonderful works of God, sitting on twelve thrones, judging the twelve tribes of Israel; from whom the legal forms of worship were taken away and destroyed by the brightness of the Lord's coming, who filled all the types and shadows of him, taking away the hand-writing of ordinances, nailing them to the cross, his body the end of them all. Before him the heavens pass away, and behold, all things become new. The new man appears. The earth is filled with his glory. The children of the kingdom have all things common, and go from house to house, eating their meat with gladness and singleness of heart.

The supreme law of the kingdom is love. He that loveth is born of God. This law of love is written on the fleshly tables of the heart of the children of the kingdom, and it is the

evidence that they are of the kingdom. It has been said of them, "Behold how they love one another." Jordan, the river of judgment, flows on the line of the kingdom, and through it Jesus leads his people into the heavenly land of Canaan. He was baptized in the river Jordan, by which figure he showed forth his burial and his resurrection; and his people manifest their faith in him when they follow his example. On the day of pentecost those who gladly received the words of the apostles were baptized. Baptism I believe to be the first work by which we show our faith, or the first step in the kingdom; and the children of the Lord should walk even as Christ walked in this respect. The ordinances of the Lord's house are but few and simple, yet of great importance to the children of the kingdom. In the administration of them, I believe, the kingdom of God is made to appear. In the administering of the sacrament the Lord's people do show forth the Lord's death till he come, and by their works is faith made perfect, or manifest. Indeed, it is said that "faith without works is dead."—James ii. 20. Again, James says, verse 18, "I will show thee my faith by my works." Not that works will produce faith; no, for faith is the gift of God; but faith produces works. The people of the kingdom work out their salvation with fear and trembling, for it is God that worketh in them both to will and to do of his good pleasure. Indeed, his people shall be willing in the day of his power. It is the willing and obedient who eat the good of the land. In the heavenly land of Canaan the kingdom is located, and the new Jerusalem appears where the throne of God and the Lamb is manifest, out of which proceeds the river of life, of which the people of the land drink and are satisfied.

"Samaria's daughter drank this water
When she stood by Jacob's well,
Listening to the Savior's teaching,
Hearing what he had to tell."

To this heaven-bought people, holy nation, is the gospel preached by the Lord's chosen ministers of the kingdom, and to the people are given ears to hear the blessed sound from heaven, "On earth peace, good will to men." By the preaching of the gospel the line of the kingdom is made manifest, over which none but the redeemed of God can ever pass. This holy people have much evil to contend with while passing through the valley and the shadow of death, for they find that in their flesh dwelleth no good thing. The body is dead because of sin; but the Spirit, of which they are born in the second birth, is life because of righteousness. But this valley through which they pass is not entirely dark, only shaded by the fleshly body, a mountain of sin, which stands between them and the Sun of Righteousness, which has risen and shines in the firmament of the heaven of heavens. Remember, this is only a shadow through which we pass in our earthly pilgrimage, following Jesus, in which we partake of the sufferings of Christ's death in

our experience in the way that he leadeth us, and will never forsake us. By faith, the fruit of the Spirit, of which we are born, we look beyond death's misty vale unto Jesus, who has gone on before us and prepared a place for us; and when this earthly house of this tabernacle shall be dissolved, we have a house not made with hands, eternal in the heavens. This death that shades our pathway Jesus has passed through in the body prepared for him, in which he bore the sins of his people; and he that hath the evidence of death in himself has been born again, and is one of the "all" that Jesus died for. But Christ rose again from the dead, raising them up to newness of life. He that hath the Son hath life, for this life is in the Son; and by the light of life the shadow of death is seen. And though the Lord's people walk in Christ, through the valley and the shadow of death they fear no evil, for his rod and his staff they comfort them. By faith they look forward beyond death to Jesus, in whom they gain the victory over death, hell and the grave, saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

WALTER REED.

CANTON, Texas, July 18, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES for July first is at hand, and as usual is filled with words of comfort and instruction. Many of the communications I have read with more than ordinary interest, and especially the one by brother I. N. Vanmeter, on the text, "Go, stand and speak in the temple to the people all the words of this life." It set my mind to running, and to draw a contrast between the preaching and practice of Peter and John, and the preaching and practice of the popular preachers of the present day. Neither Christ, nor his apostles, nor any of his disciples, ever called on the people for money to carry on the work of healing the sick, the lame, blind or dead; but their mission was to declare unto the people all the words of this life, without money and without price. And they taught the people that they had received all the power and gifts which they possessed from above, and that freely they had received, and in like manner freely they would impart to others. And those of the people that had the hearing ear and the understanding heart believed, and there was "added to the church daily of such as should be saved." And the Spirit directed them where to go and what to preach. No schools were necessary to educate preachers to preach the gospel of the Son of God. They preached Christ, the way, the truth and the life; and took no part of the power, honor or glory to themselves, but ascribed all to the great Head and Lawgiver of the church. They did not, like some modern divines, claim to be God's vicegerents, and co-workers with him in the salvation of lost and depraved sinners. No, all their trust was in him who commanded and it stood

fast, and accomplished the thing whereunto he sent it, and it never returned to him void or lacking in power. They went whithersoever the Spirit directed them, taking neither purse nor scrip; and they lacked nothing, and even devils and unclean spirits were subject unto them. If they had colleges, Sunday Schools, Bible or tract societies, or any treasury, or any board of directors, or any hired preachers to go to this or that or the other field of labor, under the direction of boards of men, they failed to give any account of it in the New Testament, which is the law and standard of the church; and all that is not enjoined on the church is strictly forbidden. Nothing is to be added to, and nothing is to be omitted or erased from, the perfect rule therein laid down.

But now there are many organizations claiming to be churches, and claiming Christ as their Head, and the Scriptures as their rule of faith and practice, who send out swarms of preachers, after having educated them in schools of divinity, with high sounding titles, such as Right Reverend, Doctor of Divinity, with many other affixes and prefixes, to give them notoriety for their wisdom and learning. And the so-called churches have provided themselves with nurseries and auxiliaries to their organizations, to train them for the church from infancy. They take a commercial view of the matter. The more members, and the more zealous they are, the more money will flow into the treasury, and the more preachers can be educated and sent out to gather in the tithes. They teach the people that by all means they should cast into the Lord's treasury liberally and without stint, for such is the will of the Lord, that he may send the gospel to the heathen, and many destitute places in our own enlightened and highly favored country. They appeal to the people in the most agonizing manner for help, claiming that thousands and millions are sinking down to endless torment for want of men and money to send the gospel to them. Is not that assuming an awful responsibility, to undertake the salvation of the whole family of Adam, or any portion of it, when they are wholly powerless to save themselves, much less to save others? "Teaching for doctrines the commandments of men." Now, if they believe what they teach, they are of all people the most inconsistent. If money and self-made preachers can by any means which they can command, or all their combined works, save anybody from endless misery, they should put forth greater efforts than they ever have. As charity begins at home, they should begin at home, and save their own households first, and then their neighbors and neighbors' children; then, if they have still on hand a surplus of money and saving power, let them extend the borders of healing to those further off. I am of the opinion that they need not leave home very far to find plenty of heathen, so far as a true knowledge of God is concerned.

With all the effort-systems based upon money, with man's free will and free agency, energetically worked for fifty years and upward, yet the people are not saved; and still they are traveling that broad way which leads to death, and crime and infidelity seem to be constantly on the increase, where the Bible is printed in all languages, and is in every family, and what they are pleased to call the gospel is preached by them to every man, woman and child. Why do they not believe and be saved upon the terms of the gospel? as they tell the people, "Now is the accepted time—the day of salvation; to-morrow may be too late." The reason of their not coming and obeying is because they have not heard the gospel, for that is the power of God unto salvation to every one that believeth, to them who are the called according to God's purpose. None others can hear, understand or believe; for without faith it is impossible to please God, and all men have not faith. "Faith is the substance of things hoped for, the evidence of things not seen." It is as impossible for any one to exercise faith until it is given, as it was for Isaac to be born before the time appointed of the Father; and it is just as certain to be given to all the heirs of promise, as that Isaac was born in due time and in accordance with the divine will. Not all the anxiety of Abraham and Sarah, nor all their misgivings as to the promised seed, made any change in the promise of God concerning Isaac. Not one can be added to the number of the redeemed, nor one taken from it; for God is not slack concerning his promise, as some men count slackness. If men by their cunning craftiness could change the plans or purposes of God, then nothing would be settled, fixed or certain; for men are like the waves of the ocean, always in commotion, restless and unsettled. As the sea casts up mire and dirt, so man works up evil, and that continually, and in his best estate is full of vanity. When left to himself, unaided and unrestrained by the Spirit, he imagines that he is full of power and greatness, and has much to do in his salvation, and has the care of many souls resting upon him, of which he is vainly proud, and expects to have a star added to his crown of glory for every soul he converts and brings to the fold of God.

E. J. PARSONS.

NEAR PANOLA, Ga., June 15, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Ever since you published my letter in the SIGNS OF THE TIMES, I have had a desire to write again; but a sense of my inability to write has caused me to put it off until the present time, and even now I fear that I shall fail in the attempt. I desire to tell the dear brethren and sisters how I was led, as I hope, to the church of Christ. In my weak manner, I will try to express some of my feelings while undergoing the change of mind in regard to the doctrine of Christ. For eleven years I lived with the Missionary Baptists, believing

them to be the church; but in that revelation I was made to see that they were not the church. The first impression that was made on my mind that the Primitive Baptists were the church, was at an association at Rock Spring, in September, 1877. On Saturday evening Elder Isaac N. Moon preached. I do not remember his text, but in his discourse he remarked that many birds would mock each other, but the dove never mocked any bird. And he said he fully believed the Primitive Baptists were the dove. His words made a deep impression on my mind, and I could not get rid of it. I was then a member of the Missionaries, and was confused about the matter. At times it pressed heavily upon me. The thought began to arise, "Where is the true church?" About two years after this association, I went to a general meeting at Flat Shoals, where I heard good sermons by Elders Hamby, Adams, Philips and others, all of which seemed to stir my thoughts and feelings upon the subject. But I tried to keep it all to myself, thinking that perhaps it would wear off. But instead of that, I grew worse. My longing desire was to know which was the true church. In February after the general meeting, I began to search the Scriptures, and every part that I read seemed to prove the faith of the Primitive Baptists. The following September I went to an association at Hardemans. By that time I felt that I would be compelled to go with them, yet I could not get my consent to be baptized again. But a few weeks after the meeting I became willing to be baptized, and then I thought I was ready to join the Primitive Baptists; but I met with disappointments. The subject kept pressing on my mind, and I did all that I could to throw it off. I strove hard against it, but found there was an overruling power, and that I had no power or control over myself in the matter. I desired much to know which was the church, but did not know how I could find out. In April following I wrote to Elder W. D. Almand, and told him of my troubles. I then thought I would join at Rock Spring, he having the care of that church. Some time after that I wrote and gave him the reason of my hope. In July following I went to Rock Spring to attend a general meeting. The sermons I heard there made lasting impressions on my mind. I felt troubled, and felt that I never would be satisfied until I had joined the Primitive Baptists. But my way was so hedged up that I could see no way to get to them. I had no desire to turn and go back to the Missionaries, though I believed there were children of God among them. All the week after the meeting I was troubled, and my thoughts were, O where will this trouble end? O if I could only go and join the Primitive Baptists, what a relief it would be. Yet I could see no way to get there. It seemed that everything worked against me. My mother was a member of the Missionaries, and I disliked to leave her.

On Saturday after the meeting I concluded to try to pray again for relief. I stole off to a secret place, and my cry was, "O God, do relieve me, if it is consistent with thy will. If I am wrong, show me my error. If I am right, lead me on." I found relief in due time, and then I could hardly wait for an opportunity to join the church. Yet there were things in my way, and I could only compare myself to a poor child trying to get home, yet unable to get there. I was made willing to leave all and follow Christ. About fifteen months after the meeting named, I found a way to join at Rock Spring, and it was there that I made use of the words, "The little lost child has got home at last." I could not keep from studying and talking about it. At home at last. Yes, at home at last among the dear kindred in Christ, after wishing, longing and waiting so long. Since I have found the dear precious band, it seems to me that I have realized some of the sweetest blessings of my life, and Rock Spring seems to me the dearest place on earth. But am I fit to be there? This is a question that often arises. I do feel unworthy of such a place, yet I love to be there. "One Lord, one faith, one baptism." I rejoice at the thought of being led to the church. Sometimes I am cast down with doubts and fears, and wish I could have a brighter evidence that I am a christian. Ever since I joined the church I have had a strong desire to attend the meetings regularly, but circumstances beyond my control have prevented me thus far. I feel that I am the very least of all, if a saint at all. When I try to do good, evil is present with me. My hope seems small, yet it is a sweet comfort to me in my lonely, desponding hours. When I look back upon my past life I see so few christian marks, it causes doubts and fears to arise. I meet with trouble, and have bodily afflictions, and my pathway seems rough and rugged. But we have to pass through much tribulation while sojourning in this world. Sometimes I am ready to murmur at my afflictions, and at other times I can submit humbly. There is one consoling thought, that God will not send more upon us than he will enable us to bear.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow."

It is written, "Cast thy burden upon the Lord, and he will sustain thee." O that I could put all my trust in him! O how many crosses and temptations there are in this life! I feel that my trouble and afflictions have been sent upon me for my good. They sometimes seem to us a curse, but they prove a blessing in the end. I can say with the psalmist, "It is good for me that I have been afflicted."

"Afflictions, though they seem severe,
Are oft in mercy sent;
They stop'd the prodigal's career
And caused him to repent."

When my hope is revived, it is then that I can look forward to the period when time shall be no more with me, and sometimes I am made to rejoice

when I contemplate those pleasures, the joys of eternity.

"While in this vale of sorrow
I travel on in pain;
My heart is fixed on Jesus,
And hope the prize to gain."

O that I could love him more and serve him better. I constantly feel the need of his sustaining grace to support me through my troubles and sufferings.

I hope the dear brethren and sisters will continue to write for our much beloved paper. I am deprived of the pleasure of attending the meetings of the church regularly, and it is a comfort to me to read the sweet communications, especially from the dear sisters. We are strangers in the flesh, but I trust we are guided by the same Spirit. If so, I am your sister, in hope of meeting beyond this vale of tears,

"Where sickness, sorrow, pain and death
Are felt and feared no more."

O blessed hope! What a sweet rest for the weary soul!

In christian love and fellowship, I remain your unworthy sister in hope,
ARMINDA L. DULIN.

ELLISVILLE, Miss., July 23, 1883.

DEAR BRETHREN BEEBE:—If I may so speak, for I feel too unworthy to brother any one, or to be brothered; but let this be as it may, I would give the dear brethren and sisters a brief history of my travels from darkness to the marvelous light of our heavenly Master. I am very illiterate and unaccustomed to writing for publication; but in reading the SIGNS OF THE TIMES I find the experience of a good many of our Father's children, which is comforting to poor me, and I have been impressed to write; but feeling my weakness so sensibly, I have put it off from time to time, but at last I have got my consent to make the attempt. I was born and raised in Wayne Co., Miss., in a backwoods country, and all the preaching I ever heard until recently was the New School and Methodists. They taught that salvation was obtained by the works of the creature. That was what I believed, and I thought that at some future time I would work myself into the favor of God, and be saved. Time passed away, though there were times with me when I was made to see myself a miserable creature, and this had been the case with me ever since my boyhood. When in that condition I often tried to pray, but it seemed that my prayers did not go higher than my head. This continued to be the case with me until I was some thirty-eight or thirty-nine years of age. Many were the vows that I made. But when those feelings abated, I was at peace again. In (I think) my thirty-ninth year, those feelings came again, unbidden by me, and O what trouble I saw! I cannot find language to express it. It seemed that all the sins I ever had committed were presented before me. I now thought I must commence the work. So I went to work; but it seemed the more I worked the worse I got. I tried to read the Scriptures, but I found no life in them for me,

And for me to pray and to ask the Lord for mercy, after I had made so many vows and broken them all, would be an insult to the Lord. It seemed that I could hear something say, "There is no forgiveness for you; you have sinned away your day of grace." What to do I knew not. And O, my brethren, if I had heard that awful sentence announced to me, "Depart into everlasting fire prepared for the devil and his angels," I could have said, It is just. At last I was compelled to try to pray and ask the Lord to have mercy upon me, for it seemed that without relief I would surely die. And to die in that condition I knew that I should sink into endless woe. I continued in prayer both night and day, asking only for mercy. "Lord, have mercy on me, a poor sinner," was my cry. This was my situation for some months. At last a hope sprang up in my soul. O happy day! The trees looked lovely, the Bible seemed to be a new book, and I thought I should never see any more trouble. But alas! I soon found myself doubting and fearing, and inquiring, Have I ever been born again? If so, how is it that I am so cold, so inclined to fulfill the lusts of the flesh? But still I had a mind to serve the Lord. Soon those feelings passed away, and I felt safe in him who loved me, and my whole desire was to serve my Master, and to be with those I thought to be the people of God. I was inclined to love the Baptists best, and could understand the Bible. I thought they were right. I had heard of a despised people called "Hard Shell Baptists," but from the name they bore, I was prejudiced against them, and so I went to the Missionaries' meetings. They, I thought, preached salvation by grace, so at last I was constrained to offer myself to them, though I did not feel worthy to be among them, for I was inclined to believe that they were all the children of God. I soon became a "Reverend" among them. I remained with them some five or six years, trying to preach among them, but after awhile I found that I and they could not agree. I tried to preach salvation by grace. That was what my experience taught me. That was what I understood the Bible taught. But I found that most of them preached a mixture of works and grace, and I began to be dissatisfied with them, for I saw they spoke the language of Ashdod. Money seemed to be the mainspring of all their devotions. They preached any and every kind of doctrine that best suited the times and circumstances, to swell their numbers and loose the purse-strings. I got so dissatisfied with them that I undertook to expose them; but I found that I could effect no good towards cleansing them, and the famine grew worse and worse. At last I declared myself no more with them. They labored with me and did all they could to get me to remain with them, but all to no effect. I tried to become reconciled, but it seemed that I could not. By chance I got hold of the SIGNS OF THE TIMES,

and through it I verily believed I had found the people I longed to see. Their experience and mine did agree, and the more I read of their experience and sermons, the more my mind was drawn towards them. So I determined if the Lord willed to go to them and offer myself to them. The nearest church of that order was in Newton County, Miss., some sixty or sixty-five miles from me. I got up a correspondence with a sister I had in that county, and I found out when their meetings convened. So I posted off in company with another lost sheep of the house of Israel, not knowing what the result would be. We arrived in time for their meeting, and I am compelled to confess that it was the first time I ever had heard the gospel preached. It certainly was a feast of fat things to my soul. After meeting the church went into conference and extended the privilege of the church for the reception of members, and we went forward and gave the brethren what little experience we had, and they received us. This was in October, 1882. On Sunday following I was baptized by the beloved pastor of Union Church, brother McGee, and on Monday following the church met in conference and examined me in regard to my call to the ministry. The brethren appeared to be satisfied, and called me to ordination. On the Saturday before the fifth Sunday of the same month, brethren McGee, A. J. Craig and W. S. Ferguson visited us, and constituted us into a church, and after the organization the church went into conference, and received by experience fourteen members. The church chose me as their supply. Since then the Lord has added to the church four by experience and two by letter. Brethren, pray for us. We are but a little band in the midst of a host of enemies. We are persecuted on every side. But thanks be to the Giver of all gifts, he has not left us comfortless. Brethren McGee and Ferguson have just returned from a visit to us. We certainly have had a refreshing shower of the blessings of God. Their coming among us was like the coming of Titus to the dear saints of old. May the Lord ever bless them.

Brethren Beebe, please excuse the many blunders I have made in this letter, and if you think it worth a place in your valuable paper, you can publish it. If not, just cast it away, and all will be right. Your brother, I hope, in the unity of the Spirit and love of God,

S. BUSBY.

OTEGO, N. Y., Aug. 27, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed is a letter written by our dear brother Guernsey to his sister (both in the flesh and in the Spirit) while he was in the sweet enjoyment of pardoned sins. If you please, you will give it a place in our family paper.

Yours in bonds of love,

BALAS BUNDY.

EAST COBLESKILL, N. Y., Nov. 21, 1877.

MRS. L. J. BORST—DEAR SISTER:

—I will now try to pen a few lines to you in response to yours of August 5th, although I feel incompetent to write anything to the edification of any one, much less to those of the household of God. Although you complain of leanness and slowness of speech, I think I shall hardly be able to write an answer to your epistle of love and fellowship. I united with the Old School Baptist Church of Schoharie last July, having seen myself a sinner lost and ruined for over twenty years. I had taken my fill of sin whenever occasion offered, and as often reflected upon my condition, my guilt and just condemnation. I have groaned internally for years, and longed for relief, yet to your own certain knowledge I have profaned the name of the great Creator, when my evil nature has been stirred up, and I have at times had fears that I might be blotted out of existence for my wickedness. For a few years back it has seemed good for me to sit and listen to the truth as it was proclaimed from the sacred desk, and I have thought how exceeding comforting it would be if I could but partake of the crumbs that fall from the Master's table. But I dared not hope there was any part or lot for me. Though I had listened with tearful eyes, yet I had to go away sorrowing. Thus I lived until some time last winter, and then for the first time I could say that I thought I had a hope. These words often came into my mind, "Who shall ascend into the hill of the Lord?" They were sweet and comforting beyond measure to me. Still I was not drawn toward the church, neither had I any disposition to relate my exercises to the church. In fact, I often remained at home on meeting days, because of some little ill humor I felt toward some of the members, or on account of doubts I entertained concerning some. But on the 16th day of June, as I was working in my hop-yard, and pondering on my situation, the blessed words spoken to Gideon came to my mind in a still, small voice, "Peace be unto thee." I felt unspeakably happy. I was filled with joy, and felt like shouting and praising the Lord. I was working alone, and desired to be alone, that I might enjoy the rapture of this condition of mind, or, as I might term it, if not deceived, the fellowship of the Holy Spirit, without interruption. I felt as though I could endure anything and renounce everything for Christ and his cause. It seemed now that I could understand how the saints of old could endure martyrdom for the truth's sake. Now I could take the members of the Old School Baptist Church by the hand, and I felt more like embracing them, one and all, than like throwing clubs or expressing doubts concerning their christianity. Here was shown the truth of John's writing, "We know that we have passed from death unto life, because we love the brethren." I felt that it is better to go to the house of mourning than to the house of feasting. I had not spoken to any one, up to this time, about the con-

dition of my mind; but in a day or two I wanted to "tell to sinners round what a dear Savior I had found." I thought I would go and tell the church my exercises at their next Saturday meeting, but when Saturday came I did not go. I went and heard the preaching next day, and it seemed it was directed entirely to me. That still, small voice was spoken of, and I plainly felt the truth of Elder Bundy's remarks. But after preaching the congregation was dismissed, and I did not relate the exercises of mind, although opportunity was offered. I looked at the departing members, and it seemed that they must know I wanted to say something. However, I went away with a heavy heart, to wait another long month before an opportunity might again be offered. But I had additional exercises, and although out in the field at work I enjoyed (seemingly) the communion of the Holy Spirit. While plowing one day, this text came to my mind, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." I was filled with amazement, and felt like worshipping God for his goodness to a poor worm of the dust, as I felt myself to be. The time came for the meeting again, and I went and related my exercises. I was received as a candidate for baptism, and was baptized after preaching on the following day, (Sunday, July 22), by Elder Bundy. I went among the Baptists because they, and only they, talked and preached the gospel in its purity as I understood it in connection with my own experience; for the "do and live" system had been abandoned by me a number of years since, and I have been waiting God's time since. But I have had doubts since I was baptized. My doubts now are concerning myself. But my seasons of darkness are interspersed occasionally with a glimmer of light. Christ is spoken of as a "light that shineth in darkness, and the darkness comprehendeth it not." Again, he is "the true light, that lighteth every man that cometh into the world." You are right in saying that what we receive, we receive from God, and that Christ teaches his children, for "they shall all be taught of God." Jesus was made a little lower than the angels for the suffering of death, and crowned with glory and honor, that he by the grace of God should taste death for every man. Again, "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." Glorious thought! What a wonderful love is revealed here! Man by transgression fell, his posterity were doomed to death and condemnation, and when he could not by his own efforts redeem himself, or regain favor with

God, then God sent his own Son as a ransom for his children, and he died the ignominious death of the cross. He was in all points tempted like as we are. He was a man of sorrow and acquainted with grief. His own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness. However, as you remark, no man can say that Jesus is the Lord but by the Holy Ghost. Here, then, is to be an exercise of faith, of which I daily feel the need, and my prayer is that God will lead me into all spiritual understanding, and that I may look with an eye of faith for the fulfillment of God's promises. Abraham staggered not through unbelief at the promises of God. But we find even Christ's disciples in doubt, who were almost daily in his presence and under his teaching. "O ye of little faith."

It is late, and my family have all retired. I have written more than I expected to write, but I am not yet near the end of the subject. This theme, this glorious doctrine of salvation by grace, through faith, and that not of yourselves, is inexhaustible. May God keep and direct us, and all his dear children, and prepare us for all he has prepared for us, and bring us to sing the song of the redeemed forever and ever, through him who loved us and died that we might live.

Yours in hope of eternal life,

G. W. GUERNSEY.

BUTLER, Md., July 3, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It is with a feeling sense of love and gratitude, which I hope I duly appreciate, that I now attempt to pen a few thoughts for the household of faith, readers of the SIGNS OF THE TIMES. I recall to mind the oft repeated words of the late Eld. J. F. Johnson, "My think so is no better than any one's else think so." "To the law and to the testimony."

"Man is a fallen sinner still,
And God must reign alone."

"Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. "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 show the exceeding riches of his grace in his kindness towards them through Christ Jesus."—Eph. ii. 4-7. Again, the apostle says to the church at Corinth, with all the saints which are in Achaia, "Ye are our epistle, written in our hearts, known and read of all men."—2 Cor. iii. 2. Now, dear brethren and sisters, you all have the same experience, bemoan the same corrupt, evil nature, have the same carnal mind, speak of the same conflicts and deliverances, have rested from your own works, and manifest the blessed fruit of the Spirit; and therefore each reads in the other their own experience. "One

Lord, one faith, one baptism." But experience is progressive. We daily learn that "Except the Lord keep the city, the watchman waketh but in vain."—Psalm cxxvii. As I write the word "watchman," my mind is led to think of those who stood on the watchtower at the last session of the Baltimore Association. Was there not a flood of light unusually brilliant shed down upon the churches and messengers composing the association, as well as all others who were present and having the hearing ear and understanding heart? And will not the result of such preaching be the final overthrow of Babylon? "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work."—2 Thess. ii. 7-17. Now, dear brethren, I was in my mind drawing the line of demarcation between those unto whom God sends strong delusions, and those whom God has from the beginning chosen to salvation, through sanctification of the Spirit and belief of the truth, knowing that we are passive, as clay in the hands of the potter, having no power in ourselves to fix our lot. The wise man tells us, "The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. xvi. 33. Hope, being an anchor of the soul, sure and steadfast, causes the sense of love and gratitude which I felt when I commenced writing this to you, loved ones. What an abundant reason there is for its existence! Yet how small is the stream that flows from such an abundant source, even the boundless ocean of God's love! I will relate one more incident and then close this scribble. On Saturday afternoon before the third Sunday in June I went to Black Rock to attend the regular appoint-

ment for that day; or rather the regular appointment is the Saturday before the first Sunday in each month; but as brother Chick was not at home on the first Saturday, it was called for the third. I went cast down, surrounded by darkness and quite unwell. Elder Chick spoke from the words, "God is love." This truth penetrated the darkness to some extent, and a little light entered into my mind. I remarked that the truth unmixed with faith was of no account. I then saw and felt the need of that prayer, "Lord, increase our faith." The gospel, rich, full and free, as it is of itself, has no more warmth than a stove without fire on a cold day, except the hearers have faith to receive it. One lesson that I learned on that day was, not to stay away from the appointments of the church on account of my frames and feelings of mind, nor on account of my physical condition, unless it amounts to an impossibility. "Not forsaking the assembling of yourselves together," is a command. "In keeping his commandments there is great reward."

THOMAS H. SCOTT.

NORTHPORT, Ala., June 18, 1883.

DEAR BRETHREN BEEBE:—I wish to express through the SIGNS my high appreciation of Elder Rittenhouse's remarks on my communication in the SIGNS for May 1st. His remarks were timely and instructive, and to me were words of comfort. I agree with all that brother Rittenhouse said on the subject, but I think that he, and perhaps others, did not exactly understand my letter. Brother Rittenhouse seems to think that I covet the pastoral care of churches. If so, he is mistaken, for I have never felt that I was competent in any sense whatever to take the pastoral care of any church. The trouble with me is this: As I had been traveling and preaching a good deal for the past two or three years, and had never been called to the care of any church, nor called on to baptize any person, I took this as an evidence that I was not called to preach, or if I was, my gift was so small it was not considered worth anything, or else my conduct or something was such that the brethren had no confidence in me. I began to suspect that the brethren had put forward the wrong man, and it caused me great trouble. I wrote that piece in the SIGNS with the hope that some one would have sympathy enough for me to write to me encouragingly. Before I ever wrote that letter in the SIGNS, I had asked an aged minister if he ever knew a preacher that had preached as long and as much as I had, without being called to the care of a church, or baptizing any one. He replied that he did not know that he had. He said he was called to the care of a church before he was ordained, and that gave rise to his ordination. And now, brother Rittenhouse, can you wonder that I began to feel cast down, heart-broken, tossed with waves and not comforted, and desired some evidence of accept-

tance in the ministry? You see I did not covet the pastoral care of churches; I only coveted an expression from the churches, that I might know that my labors among them were acceptable. In reference to baptizing, I can say that for a long time after I was ordained I had no desire whatever to baptize any one; but I had traveled among the churches and preached, and became attached to those who united with the church; and the first thing I knew, I found a burning desire in my heart to administer the ordinance of baptism. But all the churches had pastors, and I was not needed in this particular. And I confess that I got to feeling that if I worked hard all the time, I wanted to reap at least a portion of the harvest. Whether this was a right or wrong spirit, I am not able to say. I am satisfied that I was in a measure in possession of a disobedient and rebellious spirit, yet I do not think that a minister of the gospel ought to be contented just to drag along, not caring whether this or that or nothing prospers. I covet not the honors, titles or wealth of this sin-smitten world, but I do covet to be an "able minister of the New Testament." I had rather be a faithful minister of the gospel of Christ than to be a king upon his throne, or President of the United States. And besides being an "able minister of the New Testament," I desire to "make full proof of my ministry." And if my gift be that of an evangelist, I desire to "do the work of an evangelist." And I do believe that a gospel minister's whole soul, mind and strength ought to be in his calling. These, brother Rittenhouse, are some of my feelings in reference to the gospel ministry, especially so far as my unworthy self is concerned. Will you remember me at the throne of mercy, that the good Lord may give me a spirit of resignation to his will in all things? May I not say in the language of the apostle Paul, "Brethren, pray for us?" I am pleased to state to you, brother Rittenhouse, that I had the pleasure of burying one willing subject in baptism yesterday morning, and on that point, my mind in part has been satisfied.

In love to brother Rittenhouse, and to the editors, contributors and readers of the SIGNS OF THE TIMES, I subscribe myself, your humble servant,

H. J. REDD.

Mt. Pleasant, Iowa, June 15, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am once more permitted to drop you a few lines, as it is about time for me to send my remittance for another year. I cannot do without the SIGNS OF THE TIMES as long as I live. At least that is the way I feel about it. I hope I feel thankful to our heavenly Father that our paper still continues to come so richly laden with the good things of the kingdom which is not of the world; that kingdom which John saw when he was on the isle of Patmos, while in the spirit on the Lord's day. He saw the bride, the Lamb's wife,

arrayed in all her beauty, having on her wedding dress, which her glorious Husband wrought for her by his righteous life, death and resurrection. She is an heir of God and a joint heir with his Son, to a heavenly inheritance, which is incorruptible, undefiled and 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. No wonder that the beloved apostle John cried out, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." I feel at times to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name." For he has done great things for us, whereof we are glad. "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." For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. For God works in his people both to will and to do of his good pleasure. And we are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

I am now in my seventy-ninth year, and have had a hope in this glorious Jesus over forty-five years. And I have to say that I am a poor old sinner, entirely helpless to do any good. I can say with Paul, "In my flesh there dwells no good thing." My dear kindred in Christ, you all know the plague of your own deceitful heart.

"From what I hate I can't refrain;
What I desire I can't attain."

Jesus has said to his disciples, "In the world ye shall have tribulation, but in me ye shall have peace." "Be of good cheer, I have overcome the world." To you, dear brethren, he is precious.

When I began this letter I thought I would write but a few lines, as I was about to send a Post-office order. But my mind got to running, and I have let my pen run with my mind until I have written quite a lengthy letter. I did not think of writing for publication in our paper, and do not publish it to the exclusion of better matter. I am but a bungler at best. It is like myself, a poor thing, and very disjointed.

SAMUEL R. PATTON.

SPRINGDALE, Ark., April 2, 1883.

ELDER JAMES EVANS—DEAR BROTHER:—In much weakness I will now try to comply with your request and give you my limited views on the following Scripture, to wit: "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v. 18. Dear brother, I understand the apostle here to have under consideration the two Adams with their respective families or generations; the first or earthly Adam, as a figure

of the second or heavenly Adam. As the first Adam was the progenitor or seminal head of all his fleshly descendants, even so, or in like manner, the second Adam was the progenitor or seminal head of all his spiritual family. And as the first Adam transgressed the law, he brought judgment upon all that had life standing in him. Even so by the obedience of the second Adam he brought the free gift of justification unto life upon all that had life standing in him. But the all men represented in the fall of the first Adam was not the same all men represented in the obedience of the second Adam; for all the human family was represented in the disobedience of the first Adam; but only the Lord's portion, or the believing part of the human family, was represented in the obedience of the second Adam. In order to set my views properly before your mind, I will use an illustration. Our congressman, when he goes to congress, represents all men in his congressional district. So when our legislator goes to the legislature, he represents all men in his county. So we can use the words "all men" in each case properly. But there is a vast difference in the number or amount of men. And this is the sense in which I understand the apostle to use the phrase "all men," in each case. The apostle here places the first Adam at the head of an unbelieving, wicked and adulterous generation, and Christ at the head of a believing or chosen generation. In the first Adam both sheep and goats all fell alike, and alike were children of wrath by nature, and alike condemned. But in Christ only the sheep were represented, and upon them only the free gift came to justification of life. So the words "all men" are appropriately applied in both cases. Now, my brother, I think this view of the subject agrees precisely with a limited atonement, otherwise it would conflict. I will submit the above for your consideration, asking you to receive it only so far as it agrees with the word and Spirit of our God.

After you have done with this scribble, if you think it worth anything to God's dear people, you are at liberty to send it to Elder Beebe for publication. I subscribe myself your brother in gospel bonds,

ASA BOYDSTON.

HINDS Co., Miss., August 8, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please find inclosed four dollars for the SIGNS OF THE TIMES, and excuse our long delay. We are unwilling to do without the paper, as we live among the spiritually dead, and there is no comfort to us in meeting with the congregations of the dead. Therefore we remain at home on Sundays and read the SIGNS, which comes to us twice a month, laden with good news from a far country, which is manna to our hungry souls. The writers all bring their knowledge from afar, and ascribe righteousness to their Maker.

Dear brethren and sisters, when I

read your communications, my soul is filled with joy which my poor stammering tongue can never express, and I am made to cry out, Blessed are my eyes, for they see, and my ears, for they hear. Notwithstanding the loneliness of my condition and the longing desire I have for the company of the saints, I am constrained to say, Behold the handmaid of the Lord; for in all your afflictions I am afflicted. And in all our afflictions Christ was afflicted, and the angel of his presence saves us. In his love and in his pity he redeemed us, and he bare us and carried us all the days of old. O solid foundation! O blessed hope! We have nothing to do but look and live. And he gives us eyes to see before he requires us to look.

I will close for fear of wearying your patience. I hope that brother McLeroy will not fail to have his call to the work of the ministry published in the SIGNS, and also his views on any scripture the Lord may reveal to his mind. For when the sent servant of the Lord preaches or writes what the Lord bids them, the Scriptures are expounded and the body is edified.

When it is well with you, remember us. Yours in hope of a blessed immortality,

MARY G. HUMPHREY.

WAVERLY, Ill., Aug. 5, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I left home on Friday before the first Sunday in July, and visited the Fort Branch Church, in Indiana, at her regular meeting on Saturday and Sunday. We had a pleasant meeting. The church received two members by experience and one by relation. I next visited old brother Hume, who is now seventy-eight years old, and has worn himself out in the ministry. He was the first Baptist that I ever heard preach, and he baptized me twenty-three years ago, when I was but a boy. His company is ever endearing to me. From there I went on to Kentucky, according to my published appointment in the SIGNS OF THE TIMES. I did not get to Providence Church until Sunday, where I met their pastor, Elder Demaree, and also Elder Stout. I tried to preach to them twice that day. They had on Saturday received four members by experience, and one had been received at a previous meeting, all of whom were to be baptized yesterday. I continued preaching from house to house until the regular meeting at Cane Run, and tried to preach there three times at Cane Run meeting. At the request of brethren I continued preaching until the meeting of Mt. Pleasant, at Pleasureville, and from thence went to Sulphur Fork on the fourth Saturday and Sunday following, where I saw two of the dear ones come home to the fold, bringing tidings of great joy from a far country, having stood beside the pool about twenty years. These, with one that had been received at a previous meeting, were baptized on Sunday by Elder N. A. Humstou. I then started homeward, preaching as I

went. I reached my home last Friday, and found all well, for which I feel under obligations to God for his goodness to my family during my absence. I met many brethren and formed many acquaintances on this tour, which I appreciate; and should I never see them more, their hospitality and liberality will remain in my mind until I reach the grave. I think the good work of the Lord is going on in that country, and I can but pray for a continuation of his blessing and mercy upon them.

Your brother, I hope, in Christ,
IRA TURNER.

WATERLOO, Iowa, June 12, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find a letter written by brother Amos H. McKay, which I think is worthy a place in our dear family paper. It seems so full of the breathings of the Spirit of Christ that after reading it I thought it too good to keep to myself, so I concluded to send it to you. I have not asked his consent to do so; but knowing his disposition, I feel assured that he will forgive me for taking such a liberty unasked.

Yours in hope,
SARAH A. BLAKE.

MANCHESTER, Iowa, May 14, 1883.

MISS SARAH A. BLAKE—MY DEAR SISTER IN CHRIST:—Your precious letter has come laden with comfort and consolation, in which I see your mind so clear on the duty or privilege of the Lord's children. How glad am I of your enjoyment of this great blessing, hoping thereby I may be in more frequent receipt of those ever-welcome messages. I hope you will send them at least to us poor mortals here in Delaware County.

I have tried several times since I received your last to write you, but the barrenness of my mind made it impossible; and by the time you read this scroll your mind will be changed with regard to my having a gift of communication, or of matter to communicate, which would be of greater importance. What am I but a broken cistern that will hold no water, a poor, sin-depraved wretch, who now feels as though he had never drank of that river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. So much of my time I am under captivity to the law of sin which is in my members, and so short the time of my deliverance therefrom, which makes the time of freedom more enjoyable and pleasant than if the happy seasons were more frequent. There is nothing but the law of the Spirit of life in Christ Jesus that can free us or deliver us from that direful bondage, for which, O Lord, let me feel thankful. The great Shepherd knoweth how to temper the storm to his shorn lambs, and says to them, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self-denial is crucifying to the flesh or to the world, and consequently brings on the cross, which is the hatred of the world, even the shame and contempt of the wise and

prudent, from whom all spiritual matters are hid. Yet the apostles, after they had been beaten, departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name. And Paul would say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "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." These assuring words were given the apostle as the earnest of his inheritance until the redemption of the purchased possession, and he was happy under their influence, and could say, "My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." These Scriptures have presented themselves to my mind, and I have written them down, but of their true meaning I fear I know nothing.

I will now close. When at the throne of grace remember a dying worm.

AMOS H. MCKAY.

TUPELO, Miss., Jan. 25, 1883.

DEAR BRETHREN BEEBE:—I have long felt like I wanted to write to you and let you know how thankful this sinful mortal is for the kindness you have bestowed on me by sending me the blessed paper, the SIGNS OF THE TIMES, without paying for it. I never can tell how I appreciate it, situated as I am. I scarcely ever get to hear an Old, Primitive Baptist preach in the winter. Although the bells ring every Sunday, yet I feel that I would not be benefited by going to other denominations. I am nearly seventy years old, and have been an Old, Primitive Baptist over forty years. I feel that my time on this earth is drawing to a close. I feel that I am drawn to you as I was to your dear old father. I wrote to him once and told him to discontinue my paper, as I was not able to pay for it; but he did not stop it, and I never can tell the joy I have had in reading it. Sometimes in reading the experiences of my brethren and sisters, my troubles are so much like theirs that I take courage on my way. I was brought to see my sinful condition at a very early age. Sometimes I would try to throw it off my mind, and go into all sorts of gay company, but O how my heart would ache! I would wet my pillow at night with tears. I felt that I was too great a sinner to ever cry to God for mercy. In the darkness of the night I would go the woods, fall on my knees, and pray to God, if it was possible, to save a poor, trembling

sinner, too unworthy to live. About this time there was to be an association some distance off, and we all expected to go. I hoped that at that time I should hear something that would do me some good, and thought that it might be that God would speak peace to my poor soul. We went on until Monday evening, and I had as much trouble as any poor soul could live under. Of all the miserable sinners on earth I thought I surely was the greatest. I could not think there was any way for God to save me consistent with his justice. I even envied the birds of the air. I felt the justice of my heavenly Father, and thought if he sent me to hell it would be right. I got worse all the time. I went on in this way for three or four years. I was coming home from meeting, being only a child, riding behind my father. I had given up in despair. I was praying all the time. All at once a light shined around me, and I could not help crying out. O how I praised my blessed Jesus! and how I loved the people of God! I do hope that God for Christ's sake pardoned my sins. I was so happy, I thought I never would see any more trouble; but alas! troubles came. I still have a hope that when my time comes to die I shall meet my dear Jesus who has done so much for me, I hope.

Yours in love,
C. F. GARDNER.

NORTH BERWICK, Maine, June 3, 1883.

BELOVED EDITORS:—I think I have some realizing sense of my poverty, weakness and ignorance, and also my inability to write anything that would interest any one. But I have been reading this morning our much loved and highly esteemed paper, the SIGNS OF THE TIMES, and have received so much consolation that I feel as though I ought to be very thankful that the Lord has put it into the hearts of his children to support such a paper, that they may hear from each other all over this widespread land. I have read and re-read the communication of Bessie Durand, and language fails me to express the comfort I enjoyed while reading it. She said she hoped that it might be a word of cheer to some poor, afflicted one, and I can assure her that it has been. I felt that I could endorse the whole of it. Many times have I reviewed the back volumes of the SIGNS, which I have as far back as 1846, and they have brought fresh to my memory many of the departed saints, many of the aged pilgrims, ministers of the gospel, whom I have listened to with great satisfaction. But they are gone to rest. Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them.

I am a poor writer, and will draw my scribble to a close. I hope that those who have a gift to write will continue to do so. When I read such soul-cheering pieces, I wish that I could tell you all how much consolation it is to me. Sometimes when I am cast down in sorrow and afflic-

tion, the SIGNS comes, and perhaps the first line that meets my eye will cheer me, and it seems written for me.

May the Lord bless you and sustain you in the publication of the SIGNS. Yours truly,

J. C. S.

SAVANNAH, Iowa, April 11, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS is a welcome visitor. I do feel a desire to be thankful to God for enabling the dear brethren and sister to write such able communications, to strengthen and build up the poor, desponding ones who feel so poor and lonely in a barren land. I am very much pleased with the editorials. May the Lord bless you and ever give you a word to speak for the comfort of his poor and afflicted people. I think I can take to myself the letter of sister Rumney in the last number of the SIGNS. It did me good to read it. I have been so troubled with such wicked thoughts of late that I have wondered whether any one was ever troubled like me. I make very poor returns, and can bring forth no good fruit. It is all faulty. I will close, praying for God's blessing on the household of faith. I am a sinner saved by grace, if saved at all.

MARTHA A. YOUNG.

PUNGOTEAGUE, Va., August 15, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I wish to say to those interested about my health that I have been in a very feeble state for four or five weeks. I seem to improve but little, if any, neither do I seem to grow much worse. I am just able to go about the house and yard, a little at a time. I also wish to say to Elder Chick and to sisters Baker and Thomas, that I have received their most welcome letters, and they were to me like precious visits from much loved ones, causing me for a while to forget my light afflictions, which are but for a moment, and which will work a far more exceeding and eternal weight of glory. If I improve, you will hear from me again. I must say good-by to all the dear family of God. From the least one of that family.

M. S. MOORE.

ELDON, Iowa, Feb. 5, 1883.

DEAR BRETHREN BEEBE:—Having been a constant reader of the SIGNS OF THE TIMES for over fifty years, and also one whose faith has always been in unison with that contended for by its cherished founder, I inclose you two dollars for the present year's subscription. God's love for his church has truly been manifested through you, whom he hath chosen to succeed our late beloved and faithful brother Beebe. The same uncompromising devotion to God's truth makes glad the christian's heart. May God's blessing ever be with you, is the prayer of your humble sister,

REBECCA FLINT.

CIRCULAR LETTERS.

The Corresponding Meeting of Virginia, convened with the church at Mill Creek, Berkeley Co., W. Va., August 15th, 16th and 17th, 1883, to sister associations and meetings with whom we correspond, sends greeting.

DEAR BRETHREN:—Being permitted to assemble again in an annual meeting, and to hear from you through your messengers and correspondence, we desire to send in return an expression of our continued love and fellowship for you in the gospel; and with this expression we would submit a few remarks for your consideration concerning the fellowship of the saints.

The term *fellowship* has several applications in the Scriptures, but we wish to speak of it more particularly as it applies to the privileges of the church. Fellowship is a fruit, so to speak, of gospel experience; therefore, without an experimental knowledge of salvation by grace there can be no gospel fellowship. Based then, as it is, on the work of the Spirit, we cannot create it. But when the work of the Spirit is made manifest in one of God's elect by relating his or her experience and travel from a state of death in trespasses and sins, and from under the curse of the law, into the light and liberty of the gospel, it finds a response in the hearts of others who have been taught and led in the same way by the same Spirit, and there is at once a fellowship in experience, and we can extend the hand of fellowship and welcome to the privileges of the church all who bring this evidence, and are baptized according to the pattern and order given us in the New Testament. This we understand to be the foundation of gospel and church fellowship; and O how sacred, how encouraging and comforting is this companionship, and how careful we should be not to mar it. Steadfastness in the faith, together with an orderly walk, are necessary in order to promote it. A word in regard to faith. It is not simply a belief in the truths of the gospel, (though it embraces them,) but is a fruit of the Spirit. The case of the eunuch will serve to illustrate our meaning. Philip did not ask him whether he believed in election, or any other branch of gospel truth, but, "If thou believest with all thine heart, thou mayest" be baptized. And the eunuch answered, "I believe that Jesus Christ is the Son of God." And Philip baptized him. In this brief expression of the eunuch's experience faith, as a fruit of the Spirit, is given; and in this sense it is given by every subject of grace, "according to the measure of the gift of Christ." But faith embraces, as already stated, all the truths of the gospel, and these truths are revealed to us for our comfort and edification. Not that they are all revealed to each one, or to any one, in all their fullness; but to each a portion is given, now and then, "according as God hath dealt to every man the measure of faith." Some are led deeper and further into the mysteries of the king-

dom than others, but none understand them all fully; therefore, as each one knows but in part, the strong ought to bear the infirmities of the weak. And not only in regard to days and meats and drinks, of which the apostle was speaking in this quotation, but there should be forbearance when brethren differ, as they sometimes do, on a point of doctrine or order; and when we strive lawfully, or with one mind, (the mind of Christ,) as admonished by the apostle, we do exercise forbearance and charity toward each other, especially if our different views do not conflict with the fundamental truth that "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." Our differences do not arise from the teaching of the Spirit, but from the darkness and imperfections of the flesh. "We now see through a glass darkly," says an apostle; and not until we put off the veil of flesh which darkens our vision shall we understand or realize fully all the glorious mysteries of redemption. Hence, while we should not compromise the truth, but earnestly contend for it, we should at the same time endeavor "to keep the unity of the Spirit in the bond of peace." "Behold," exclaims the psalmist, "how good and how pleasant it is for brethren to dwell together in unity." "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Keeping the commandments, and "forbearing one another in love," make for our peace; and speaking often one to another of the things which God has prepared for his people, and of which he reveals to us from time to time, are the things wherewith one may edify another, till we all come in the unity of the faith. And as nothing but the truth, as revealed in our experience, can edify us, let us avoid speculative and foolish questions, which gender strife rather than godly edifying. "Mark them," says an apostle, "which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." And as an ensample of such he mentions Hymenæus and Philetus, who erred concerning the resurrection, saying it is "past already;" and he mentions and alludes to others who erred, for our admonition. "He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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." The Lord's people are not reckoned among the nations, but are "a chosen generation, a royal priesthood, a holy nation, a peculiar [purchased] people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." They are admonished all through the Scriptures to "be separate," and to have no fellowship with antichrist, or with any of the unfruitful works of darkness, and to "be not con-

formed 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." "Love not the world," says an apostle, "neither the things that are in the world." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." But not to be tedious in quoting, we would refer you to the record itself, which abounds in instructions to guide us in all things pertaining to life and godliness; and may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Although the weather has been unfavorable the greater part of the time, and the number of our messengers not as full as we would have wished, still we have been blessed with a pleasant meeting. The preaching has been comforting, instructing, edifying, sound and discriminating, exalting the Savior and abasing the creature; and we can still go on our way, rejoicing that he has left "in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

Our next annual meeting is appointed to be held, by divine permission, with the Mt. Zion Church, Loudoun Co., Va., to commence on Wednesday before the third Sunday in August, 1884, when and where we hope to again receive your messages of love through your messengers and correspondence.

E. V. WHITE, Mod.
G. G. GALLEHER, Clerk.

THE CHURCH HISTORY.

DEAR BRETHREN:—For the purpose of devoting all my time to the completion of the Church History, I have decided to suspend my school from the 19th instant to the 3d of next September. Although I had employed assistants to do nearly all the teaching, yet the superintendence of the general interests of a large boarding school seriously interfered with my work upon the History; and as I was hindered from finishing the manuscript last year, according to my design, and I now find a favorable conjuncture of events, I have resolved to imitate the example of my dear father, and go out of worldly business, and give all my time to the History. By thus doing, I may reasonably hope to be able to send you the completed manuscript, providence permitting, at least by the first of next September, so that the book may be issued from the press during the fall of the present year.

Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Jan. 13, 1883.

THE EVERLASTING TASK FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

MARK IX. 38 AND XI. 13.

"AND John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us."

"And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

In compliance with the request of brother D. M. Walker, of Louisiana, the following thoughts in connection with these two passages are submitted to the consideration of our readers generally, and of our inquiring brother particularly. While it is a pleasant privilege to give such views as we have concerning any portion of the revealed truth of God, we earnestly desire that any reader who may feel impressed to write should understand that we shall be gratified to receive additional light on the subjects discussed, whether the views presented shall coincide with our own, or expose errors in what we have written. A painful consciousness of ignorance and weakness forbids that we should claim infallibility for our own understanding of any of the glorious mysteries of divine revelation.

In the text first quoted, John told the Lord of one whom they found casting out devils in the name of Jesus, who was not a follower of the disciples, and they forbade him for that reason. To the natural mind it seems that the disciples were actuated by zeal for their Lord in doing this, as it probably appeared to them that the man whom they found so engaged did not glorify God in the miracle performed, since he was not following them. It is not recorded whether this man was a disciple of John the Baptist, or how he knew anything of the name of Jesus; nor is it needful that we should know more of the case than what is written. Evidently he did know the power of that name, and like the house of Cornelius to whom Peter was sent, he had received the Holy Ghost, without which gift he could not have wrought the miracle of casting out devils. The work which he did gave evidence of this more clearly than would have appeared in his literally forsaking household and kindred and following the disciples. Multitudes on some occasions were found so following Jesus, whom he rebuked and exposed by declaring unto them their selfish motive in going with his disciples, because their natural appetite was satisfied in eating of the loaves and fishes which he gave them. But Jesus says, "There is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part." This was manifest in the case of those vagabond Jews and the seven sons of Sceva, whose wickedness was exposed in their miserable failure as recorded Acts

xix. 13-20. No doubt to carnal reason then the power of the name of Jesus seemed like the enchantments by which their soothsayers bewitched their deluded followers; just as carnal religionists now lead multitudes by their false teaching, and perform wonders in the sight of men, who know nothing of the real power of the name of Jesus. Such deceivers cannot do miracles in the name of Jesus, although they repeat that name in their forms of enchantment; and this test will always expose their devices. All the wonders wrought by them are done in their own names, and they glorify themselves in all their works. They do indeed speak the name of Jesus to delude their hearers, as did those referred to in Acts xix., yet they claim the glory of all they do; and sometimes they will boldly assert that the Lord cannot convert sinners without their aid. Clearly such works are done in their own names, and not in the name of Jesus. It is not strange that such teachers are popular, and lead multitudes by their teachings. "They are of the world: therefore speak they of the world, and the world heareth them."—1 John iv. 5. The works of such false teachers are in marked contrast with such as are done in the name of Jesus, in which God is glorified and man is abased, as was the case in all the miracles wrought by the apostles, who were careful to ascribe all the glory to the Lord, as in Acts iii. In our own time there are many who tremblingly hope in the name of Jesus as having delivered them from sin, who yet follow not the ordinances enjoined upon the lovers of the Lord. It is not the duty of the disciples to forbid such hope; but simply in meekness they should instruct them, by word and example, in the way of truth, "teaching them to observe all things" commanded by the Lawgiver in Zion. However reason may dictate some other course as a better policy, that servant of Christ who pursues any other way will subject himself to the reproof in this case administered to John, and it may be that he may experience the severe judgment spoken by our King in Matthew xviii. 6: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Notice this declaration is not limited to the obedient believer, but to every little one. It is never an offense against such even to reprove and rebuke them sharply in the spirit of love to the law of Christ. It may sting their carnal pride for the time, and they may manifest anger, but they are not offended in the sense of this text by anything which is enjoined by the commandment of the Lord. There is a very wide difference between the anger of carnal enmity being excited and the meek spirit of Christ being offended. Only the little ones are offended, and in their helplessness they can but cry unto their Father, who will surely avenge them. Anger seeks to revenge itself, and feels itself

amply able to visit the punishment due upon the offender. It is an offense against one of these little ones which believe in Jesus, when he is forbidden to trust in that name wherein alone there is salvation, or to teach him to disregard the holy commandment of the Lord. His carnal mind may be moved to wrath by the very teaching which our Lord enjoins; but that teaching does not offend the little one which believeth in Jesus, even though it may stir up the hatred of the natural mind of the saint. The Spirit of Christ alone can enable a sinner to trust in the salvation of God, and that Spirit never fails to bring the one who is led by it to feel himself little. Such an experience is known to no others; and these are not to be forbidden to cast out every wicked spirit or devil of doubt and unbelief, even though he may be so weak in the faith as to fear to follow the apostles in the ordinances of the gospel. But those who dispute the authority of the Lord, and set up another law as superior to his commandment, are to be rejected, and their mouths must be stopped. This is done not by physical force, but by the application of the law of Christ and the manifestation of his truth in the spirit of meekness and love. It may seem strange that the apostles who abode continually with the Lord should have fallen into the error recorded in the text; but it must be remembered that this circumstance occurred before they were endued with power and established on the thrones of judgment by the outpouring of the Spirit on the day of pentecost. It is recorded for our learning, and harmonizes perfectly with the teaching of the Spirit in our own experience. Our reason might approve the conduct of those who should follow the form of obedience even without the indwelling love of God; but the Spirit of Christ accepts the love of holiness, which proves that its subject is born of God, even though in weakness and ignorance its subject has failed to walk in obedience to the established order of the church. Such captive children of God are often found in the present time, whose love for the church as the pillar and ground of the truth is evidence that they are born of the Spirit, yet they never follow their Lord in openly professing their faith by obedience to his law. Such are not forbidden to call upon the name of the Lord, and to hope in his salvation; but they should be admonished and exhorted to obedience. In the case of such the divinely authorized course is not to forbid their trust in the Lord; but as they oppose themselves in conferring with their unbelieving reason, they should be dealt with according to the direction given by inspiration concerning such. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of

the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 24-26. Literally the latter clause may be translated "taken alive," which must refer to such living children. These captives should never be forbidden to trust in the precious name of Jesus.

In the text Mark xi. 13, the case of the fruitless fig tree is recorded, and in the context it is further stated that at the word of Jesus the tree was withered. This literal event displays the sovereign authority of Jesus as that God who upholds all things by the word of his power; but there is doubtless a much deeper meaning in the record which is left for the instruction of the saints. This display of omnipotence was not needed merely to attest the divinity of him whose word controlled the tempest and brought back the dead Lazarus to the embrace of his weeping sisters. Reason cannot comprehend how the Lord should have looked for fruit on the tree when "the time of figs was not yet." In this, as in every event written in the inspired record, there was a definite design which must be fulfilled. It was when the Lord was come from Bethany, (this name signifies *the house of dates or figs*), that "he was hungry, and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves; for the time of figs was not yet." In this literal circumstance the fact is manifest that he was made like unto his brethren in being subject to all the wants and weakness of the flesh; yet in bearing our griefs and taking our infirmities, and being in all points tempted like as we are, he was without sin. In this endurance of every trial he practically gained the victory over sin and temptation; and having borne all our sorrows, he is touched with the feeling of our infirmities. Every tried subject of grace must feel that such a high priest becomes us, who can appreciate our tribulations by personal experience of the same trials.

Those who are familiar with the peculiarities of the fig tree will be able to see why it is so often used in the Scriptures as an illustration of the experience of the people of God. Immediately after the entrance of sin into the world our first parents resorted to this tree and sewed the leaves to cover themselves. This is a strikingly appropriate representation of the efforts of every conscious sinner to hide himself under the flimsy covering of self-righteousness. If the leaves were such as we have seen, they were as little adapted to the purpose designed as anything which could have been selected; and so the convicted sinner finds his own works. "All our righteousnesses are as filthy rags, and we all do fade as a leaf."—Isaiah lxiv. 6. This fig leaf covering cannot endure the scorching rays of the Sun of righteousness. As in that type, the Lord provides for us a better covering, which is only obtained by the shedding of blood. But the tree in the text had leaves,

which may well represent the appearance of life in an outward profession of righteousness. It is recorded, however, that even these were withered at the word of Jesus. In this is very forcibly expressed the effect of the word of the Lord in consuming all the self-righteousness in which the quickened sinner had trusted. Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died."—Rom. vii. 9. The fig leaf righteousness of our own works of external obedience cannot endure the blazing light of divine justice, which desires truth in the inward parts.—Psalm li. 6. The righteousness which justifies a sinner must exceed that of the Scribes and Pharisees, or there is no place for him in the kingdom of heaven. None can ever glory in his own works when subjected to the discerning scrutiny of infinite justice. Nothing less than the infinite perfection of God can be accepted in his sight. This perfect holiness is never represented by anything so perishable as the frail fig leaf, yet nature never seeks beyond this for shelter. Our best protection is only compared to this, for since the first account given in the Scriptures there has been no improvement upon the vain effort of Adam to find a covering in our own fig leaves. Left to ourselves, we should never find any defect in this shelter. But in his amazing grace God looks upon us, and in his own way calls us from our vain confidence, and then brings us to know him as the only true God, and Jesus Christ whom he has sent is of God made unto us wisdom and righteousness and sanctification and redemption. Before this is experienced, like Nathanael, we may rest confidently under the fig tree of that righteousness which is of the works of legal obedience. But even there the gracious eye of our Lord looks upon us, and his almighty voice calls us with a holy calling. His word always finds the sinner to whom it is sent, and withers the fig tree under which he had trusted. Then, when he reveals his great goodness unto us, we are enabled to see him as indeed the Son of God and the King of Israel. When this light first dawns upon us we may hesitate to leave our old hiding place, and incredulously ask, "Can there any good thing come out of Nazareth?" But drawn by the irresistible power of almighty grace, we must "Come and see." The result is never uncertain, but always "He which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. i. 6. When our fig tree does not blossom, and all our dependence is cut off from the earth, then we are indeed ready to perish in the very land where we had been happy in our fancied security, and thought ourselves on a level with the justice of God. It is always in this "land of Assyria" that the voice of the trumpet is heard by the perishing ones to whom it comes with power. This calling never fails to bring them forth from their refuge under the fig tree; for it is written, "The Lord

God shall blow the trumpet, and shall go with whirlwinds of the south," (or of *perfection*.)—Zech. ix. 14. How helpless does the penitent sinner feel in the presence of these terrible whirlwinds! His fig trees are all uprooted and blighted, his self-reliance is withered, and he is compelled with Job to confess, "I know that thou canst do everything, and that no thought can be withholden from thee." "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job xlii. 2, 5, 6. Of all who have thus seen their fig tree righteousness withered by the whirlwinds of divine perfection it is assuredly true that "The Lord of hosts shall defend them," and "The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids."—Zech. ix. 16, 17.

In the blighting of the fig tree in the text there is evidently expressed the removal of that old dispensation of Judaism as a fruitless tree, as declared by John the Baptist, Matthew iii. 10. Of this application we cannot now write.

CENTENNIAL MEETING.

The Old School Baptist Church of Brookfield, Orange Co., N. Y., commemorated the one hundredth anniversary of its constitution by holding a two days meeting August 28th and 29th, 1883.

The services of the first day were opened by Elder Wm. L. Beebe, with prayer, after which Elder Wm. J. Purington, of New Jersey, preached from Eph. ii. 19-22. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." After an intermission, Elder Wm. L. Beebe preached from Rev. x. 5-7. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The services of the day were closed by Elder A. St. John, of Watkins, N. Y., and Elder Purington, in a few appropriate remarks.

The services of the second day were opened with prayer by Elder Pur-

ington, after which the Clerk of the church, Deacon C. D. Wood, read the Church Covenant, written one hundred years ago, and also a history of the church from her constitution, August 28, 1783, to the present time.

Elder St. John then preached from 2 Tim. ii. 19. "Nevertheless the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Elder Benton Jenkins preached from Psalm xi. 3. "If the foundations be destroyed, what can the righteous do?"

After an intermission, Elder Purington preached from Deut. xxxiii. 26-29. "There is none like unto the God of Jeshurum, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee, and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

A large concourse of people attended the meeting both days, and it was a season long to be remembered. This church, though few in number, was once a very large and flourishing body. Its first pastor was Elder Lebbeus Lathrop, who was succeeded by Elders John Caton and Henry Ball. After the division, Elder Gabriel Conklin was chosen as its pastor, who was succeeded by Elders Pitcher, Harding, Slater and Benedict. When Elder Benedict first came to preach for the church it was in a very low state; but the Lord raised it up again and added to its number. The attendance at the meetings continued to increase until the death of Elder Benedict about a year ago, since which time the church has been destitute of the preached word, except as she has occasionally had the labors of visiting ministers. May the Lord continue to bless them, and add to their numbers of such as shall be saved.

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.

On August 1, 1883, by Elder William J. Purington, at the residence of the bride's brother-in-law, Mr. Ezra S. Brewster and Miss Mary D. Titus, both of Hopewell, N. J.

On August 20, 1883, by the same, at the residence of the bride's parents, Mr. Gussie M. Hellings and Miss Ollie N. Tindall, both of Ewing, N. J.

OBITUARY NOTICES.

Mr. John P. Benson departed this life at the residence of his brother, B. Franklin Benson, in Baltimore Co., Md., on Saturday evening, June 23, in the 56th year of his age. His disease in the first place was an attack of malarial fever. This was one year ago last spring. From this he never fully rallied, but it developed into chills and blood poisoning. At the time of our last association in May, he came from his residence in Woodbury, near Baltimore, to his brother's, hoping that the country air would be beneficial; but all was in vain. He continued to sink until death ended the struggle. The deceased was the eldest son of Benjamin and Hannah Benson, of this county, who were thorough Old School Baptists in sentiment, his mother being a member of the church at Black Rock. Mr. Benson was himself a full believer in the doctrine of grace, and had no confidence in the popular religion of the day. He was a man of strict probity in business, holding his word sacred when it was given. By energy and industry he had gained a good competence of this world's goods, yet none said that aught was his by injustice. I have had great pleasure in some conversation with him during the time of our acquaintance. He had come to realize the plague of his own heart, and to know that salvation was of the Lord. Yet he could not see the way open to publicly confess his faith and hope. During the last days of his stay on earth the Lord was pleased to give him some seasons of joy, when he felt that the Lord was near. He said to his brother when he first came to his house, "I know well that if I had to trust in myself I would be lost." Afterwards he was speaking to his brother, saying, "How much the Lord has blessed you, by permitting you to hope in him, by giving you health," &c. And then he said, "More than once in my bed here I have been happy enough to say, 'Glory to God.'" He said to me a week before his death, when I was at his brother's, that he was in the hands of the Lord, and could trust him to do all things well. I attended his funeral on Monday, the 25th, speaking from the words, "Salvation is of the Lord." The deceased had been married twice. He leaves a widow and seven children, two brothers, one sister and many friends to sorrow. May their sorrow be turned to joy in the Lord.

ALSO,

OUR sister, Mrs. Diana Kemp, wife of Shadrach Kemp, and third child of Melchoir and Elizabeth Fowble, departed this life Friday a. m., July 6, 1883, aged 46 years, 6 months and 27 days. Her disease was cancer in the side and breast, from which she had suffered for about three years. During the last eighteen months, the progress of the disease was rapid, and she suffered at times intensely. When but a girl, our sister became a member of the Methodist Church, and remained there till the Lord called her by his grace to know the truth as it is in Jesus. During these years her opposition to the doctrine of electing love was great. She, like many others, thought that such sentiments should not be suffered to be preached. I remember that one night I went home from meeting with brother Kemp, and that night as he and I were conversing upon the theme of salvation, she listened silently for a time, and then coming and taking her seat beside us, she said, "Elder Chick, I have something that I must tell you. You know how bitter I have been against the truth, and that I have said many hard things against it. I have been a member of the Methodist Church ever since I was a girl, and I never knew I was a sinner until one year ago. Since then I have had no comfort in what I used to enjoy, and the only peaching that does me any good is what I hear at Black Rock." And then she went

on, calmly and earnestly, to speak of the experience of the past year. I will never forget the expression of her face as she talked for more than an hour in this way. Brother Kemp and myself were overcome with surprise and gladness. I would like to speak of many things in her experience for the next few months, but must forbear. The next December, in 1879, she and brother Kemp both came to the church and were received and baptized together. She at once became an active and useful member, and we looked for the joy of her company for years to come. But the Lord had ordered otherwise. Many things made her sickness a precious memory to her friends and the church. The presence of the Savior was with her so sensibly that she could be reconciled to leave her family, her little children, saying, "I love them as much as ever, but the Lord will take care of them, as he has of me." Once she said to me, "What would I have done if this affliction had come upon me four years ago, before I had this hope?" Grace reigned triumphant in her. Dearly as we all loved her, we yet feel to give her up, since she was so well resigned to go. Myself and wife have lost one of our dearest friends. A husband, three children, aged parents, brothers and sisters, and many friends, mourn a great loss. Her funeral was largely attended on Sunday p. m., the 8th inst. at Black Rock. I used the word "Immanuel" for a text. May God sanctify every sorrow for our good, for his name's sake.

F. A. CHICK.

REISTERSTOWN, Md., July 27, 1883.

DIED—Near Scio, Linn Co., Oregon, June 19, 1883, sister Anna Burch, wife of Robert B. Burch, in the 82d year of her age. She had enjoyed the pleasant companionship of her husband for the long period of sixty-two years. Her birth-place was in Amherst Co., Virginia. Some time between the years of 1825 and 1830, she was baptized in the fellowship of the Mt. Vernon Church, Barren Co., Ky., by Elder Andrew Nuckols, remaining there until the year 1853, when she united with the Little Flock Church, Marion Co., Iowa; thence removing to Oregon, she united by letter with the Scio Church of Old School Baptists, in the year 1874, of which she continued a consistent member until it pleased God to take her to the mansions of eternal bliss, having walked in his fear about fifty-six years, in this vale of sin and suffering. In consequence of a fall some twelve years ago, she became crippled and subject to much bodily infirmity. For nearly eleven weeks preceding her death she was confined to her bed, and her sufferings were very great; but she was enabled by divine grace to bear all with much patience, calmly waiting the Lord's messenger to relieve and summon her to his presence, in accordance with the almighty decree, "Dust thou art, and unto dust shalt thou return." Speech failed her towards the last, so that she could not be understood by her husband and three daughters, who so affectionately attended upon her. Doubtless her end was in peace of mind, although the pangs of death were so great, as a most placid and beautiful expression of countenance remained for so aged a person. In the language of the deeply afflicted husband, who is now nearly eighty-six years of age, "Her sufferings were remarkably bad, even up to the last moment." But who shall say that she was not made perfect through suffering? For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Yes, indeed. It was then her work on earth was finished, like unto that of her precious Savior, who himself received death's sting on her behalf. Her mortal remains were brought to the meeting house which she had attended whenever her opportunities and infirmities would permit, and a comforting discourse on 1 Cor. xv. 55-57, was preached by her pastor, Elder John Stipp, to the sorrowing relatives, the church, and a goodly number of the neighboring community, who sorrow not as those who have no hope; and then her remains were removed to and interred in the Masonic Cemetery near Scio, to await the coming of the Son of God, when the sleeping dust shall hear his voice and come forth from the grave a spiritual body, to join the blood-washed multitude.

and be forever with the Lord. This blessed hope is the heritage of all the Lord's people.
Your brother in the same hope,

EDWARD LOAT.

Scio, Oregon, Aug. 7, 1883.

DIED—May 12, 1882, sister **Sarah A. Minturn**, aged 76 years, 3 months and 15 days. She was the widow of Joseph Minturn, who died Nov. 18, 1847. But two children survive her, Mrs. John E. Conklin and Mrs. Tunnam, with whom she had resided for many years. She was a consistent and faithful member of the Warwick Old School Baptist Church, having been baptized by Elder Murphy about the year 1830. The funeral services were held at the house of her daughter, the late Elder Wm. L. Benedict officiating. Having known her almost all his lifetime, he spoke feelingly of her many virtues, warmly praising her as a kind mother, an obliging neighbor and a model christian woman. She had been in feeble health for the past ten years, the last three winters being unable to go out of the house but very little, consequently could not attend meeting. Her Bible was her constant companion, and many times when unable to sleep, she would sit up and read in the silent hours of the night. She took great comfort in reading the SIGNS. The text from which Elder Benedict so ably and with so much feeling and comfort spoke to the bereaved ones was 1 Cor. ii. 9, 10. It was the last sermon but one he ever preached here. He had also begun this obituary, but while waiting to gather some information desired, he was stricken and called to join the redeemed thron'g forever.

DIED—July 10, 1883, in Roseville, Warren Co., Ill., **Josiah Conlee**, in the 63d year of his age. Brother Conlee was born in Madison Co., Ill., March 28, 1821, and came with his parents to Morgan Co., Ill., in 1827. His first wife was Miss Tursey Turner, who bore him three daughters. His second wife was Mary Ann Brown, who was the mother of one son and one daughter. His companion and five children, many relatives and the brethren in this country will miss this brother, and feel their loss while they cherish his memory. Brother Conlee was the eldest son of the late beloved Elder Isaac Conlee, who lived to be eighty-five years old, and was a minister of our order for half a century. The deceased was baptized by Elder Wm. Crow in 1853, and united with the Regular Baptist Church called Head of Apple Creek. But some years since he joined by letter with the New Hope Church, in Warren Co., Ill., of which he remained a member until his death. He loved the doctrine of grace, and loved to sing of grace, and we believe he now sings a song of triumph through the God of grace in the climes of bliss. His only son, John, is the gentlemanly and highly esteemed ticket agent at Roseville, and his mother, the bereaved widow, is cared for by him. Our departed brother's death was caused by dropsy. May the Lord sustain our bereaved sister, and bless the family according to the multitude of his mercies.

I. N. VANMETER.

MACOMB, Ill., July 31, 1883.

Edward B. Garrett was born February 21, 1806, in Loudoun Co., Va., removed to Harrison Co., Ohio, in 1823, was married to Miss Catherine C. Suddeth, March 30, 1830, and removed to Morgan Co., Ohio, in April, 1836. The issue of this marriage was ten children. Brother Garrett received a hope in Christ Jesus about the year 1838, and united with the Baptist Church called Brookfield, in Noble Co., Ohio. He requested to be dismissed from the Brookfield Church, as he could no longer fellowship the doctrine finally propagated by that church. This occurred about the time of the split among the Baptists. About the year 1871 he united with the Goshen Church of Regular Baptists, in Muskingum Co., Ohio, where he remained a true and faithful member until death, beloved by all his kindred in Christ, and highly esteemed by all who knew him. He died June 10, 1883, at his late residence in Bristol, Morgan Co., Ohio, in the 78th year of his age. He was a constant subscriber for the SIGNS OF THE TIMES from 1853 until his death,

making thirty years in all. He died in the full triumphs of a living faith, selecting the text which he wished to be used upon the occasion of his obsequies, namely, Rev. xiv. 13, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The hymn sung was,

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

The writer, by request of the deceased just before his death, delivered a funeral oration, on June 12th, at his late residence, to a large concourse of people, using the above named text and hymn; after which his body was laid peaceably in the grave, to await the resurrection.

WM. H. HICKMAN.

My dear mother, **Roxanna Clark**, was born in the town of Schoharie, March 6, 1815, and died March 23, 1883, in her 68th year. She united with the Old School Baptist Church in her eighteenth year, and was firm in her belief. I was with her a few days before she died. She realized that her end was nigh, and reminded the family that here we have no continuing city. Her health was poor for a number of years, yet she esteemed it a great privilege to be with those brethren and sisters she loved so well. She patiently bore the troubles and trials of this life, ever walking in the straight and narrow way. My father died two years ago, which made life very lonely for her in her declining years. She kept up her household duties until about a week before she died, and would often repeat the following words when retiring to rest,

"We lay our garments by,
Upon our beds to rest;
So death will soon disrobe us all
Of all we here possess."

The day before she died she seemed very mild, and I asked her how she felt. She replied that she felt easy. "I hear all you say, but am unable to talk much." I miss her dear company and her cheering words, but it would not be right to wish her back again. She has gone to rest, I hope. Our loss is her eternal gain. She leaves nine children to mourn their loss. Elder Bundy preached a very comforting sermon from Rev. vii. 14, 15. Her remains were buried in the Reformed Cemetery at Schoharie C. H., N. Y.

"Dearest mother, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the morn of life is past;
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

H. M. G.

My dear mother, **Minerva A. Davis**, departed this life July 8, 1883, aged 66 years, 9 months and 15 days. Deceased was born in middle Tennessee; removed with her parents to Jackson Co., Mo., in the early settlement of that county; was married to Silas C. Davis; raised a family of four children, three of which survive her, and received a hope in Christ and joined the Pleasant Garden Church of Old School or Regular Baptists, about the year 1840 or 1841. She was in the division on account of Missionism, and stood firm by the old landmarks. She removed to Independence, Jackson Co., Mo., in 1858, taking her letter, and there joined the Pleasant Grove Church. In 1866, with the writer and youngest daughter, she moved to Forest City, Holt Co., Mo., and put in her letter with Mill Creek Church, where she remained until her death. Her life from childhood was one of care and suffering, more especially the last two years. No mortal tongue or pen could describe her sufferings, yet she bore all with christian fortitude rarely witnessed by any, though often saying, "I am so weary, so weary of life! yet I do not want to murmur, but wait my appointed time. I must fulfill my lot." She leaves a son (the writer) and two daughters to mourn their loss. May God bless this dispensation of his providence to our good, is our prayer.

ALBERT DAVIS.

FOREST CITY, Mo., Aug. 3, 1883.

ASSOCIATIONAL.

THE Juniata Regular or Old School Baptist Association, the Lord willing, will convene with the Fairview Church, Fulton Co., Pa., on Friday before the first Sunday in October, (being the 5th), 1883. Brethren and friends coming by public conveyance will be met at Hancock, Md., on the B. & O. R. R., on Tuesday, the 4th. We invite the brethren and friends, and especially ministering brethren, to be with us.

MARCUS STARR, Church Clerk.

THE Kehukee Primitive Baptist Association, providence permitting, will be held with the church at Flat Swamp, near Robersonville, Martin Co., N. C., Saturday, Sunday and Monday, the 6th, 7th and 8th days of October, 1883. Visitors from the north can come either all the way by rail, through Washington, Richmond, Weldon, Rocky Mount, and Tarboro, to Robersonville, or by steamer to Norfolk and Williamston, and then by rail to Robersonville. Visitors from the south and west should come by rail to Rocky Mount, Tarboro and Robersonville. Conveyances will take visitors from Robersonville to the association ground. We would be glad to welcome a large number of visiting members and friends, and especially brethren in the ministry.

S. HASSELL, Mod.

J. D. BIGGS, Clerk.

THE Oconee Baptist Association will be held with the church at Jacks Creek, Walton Co., Ga., on Saturday before the second Sunday in October next. Monroe is the nearest railroad station. I hope brethren living convenient will provide conveyance for all who come by rail.

F. M. McCLEROY.

THE First Regular or Old School Baptist Association called Kansas will be held with the Pleasant Grove Church, at Pardee, Atchison Co., Kansas, commencing on Friday before the last Saturday in September, 1883, and continue three days. Those coming by rail will stop at Cummingsville, on the Atchison, Topeka & Santa Fe Railroad, the place of meeting being two and a half miles northwest. Inquire for brother R. Higly. We cordially invite all lovers of the truth to meet with us.

T. J. HOUSH, Clerk.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, will hold its next annual session, the Lord willing, with the Sugar Creek Church in DeKalb, Buchanan Co., Mo., on the 5th, 6th and 7th of October, 1883. DeKalb is on the Atchison branch of the Chicago, Rock Island & Pacific Railroad, and the early morning trains of that road will pass the place in ample time for the meeting on Friday morning, the 5th, but those who come by other railroad should come on Thursday. Those from the south-east should come to Kansas City early Thursday morning, take the train on the Kansas City, St. Joseph & Council Bluff R. R. to Winthrop, there wait a few hours, and take the Rock Island R. R. to DeKalb. Those coming by St. Joseph will come the same day to Winthrop, thence to DeKalb. Those from the westward in Kansas should come to Atchison, thence to DeKalb. Those from the eastward, along the Wabash route, will come to Plattsburg Thursday morning, and there take the Rock Island road to DeKalb. All who come will be cared for.

A cordial invitation is extended to all who have a desire to be with us.

Brother W. C. Garton lives one and a half miles south of DeKalb.

R. M. THOMAS.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Salem Church, two and a half miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1883, and continue Sunday and Monday. All coming from the east and west will come on the St. Louis, Vandalia & Terre Haute R. R., to Vandalia, and also those from the north and south on the Central R. R., where they will

be met by the brethren, and taken to places of entertainment.

A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

E. SMITH, Clerk.

THE Salem Association agreed to hold her next annual meeting with the Providence Church, five miles northeast of Plymouth on the C. B. & Q. R. R., and seven miles southeast of Bently, on the Wabash R. R., Hancock Co., Ill., commencing on Saturday before the third Sunday in September, 1883, at 10:00 a. m. We give a general invitation to our brethren and sisters.

C. G. SAMUEL, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Shiloh meeting house, in Marshall Co., Miss., one mile west of North Mt. Pleasant, commencing on Friday before the third Sunday in September, 1883, and continue the two following days, when we hope to meet the brethren from sister associations. Come and see us.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Lexington Old School Baptist Association will be held with the church of Olive & Hurley, in the town of Olive, Ulster Co., N. Y., on the third Wednesday and Thursday in September, 1883. Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's Station, and taken to places of entertainment.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend.

A BOGART, Clerk.

THE Big Spring Primitive Baptist Association will be held with the Hopewell Church, Vermillion Co., Ind., two and a half miles north of Gessie Station, on the C. E. & I. R. R., commencing on Friday before the third Sunday in September, 1883, and continue over the following Sunday. Those coming from the east, west, north or south can be met at Danville Junction on Thursday, or change cars, if they come first to Danville, and go southeast to Gessie, where they will be met with conveyances. Danville is ten miles from the place of meeting.

GEORGE W. STIPP.

THE Indian Creek Association will be held with the Dry Fork of Twin Church, located in the north part of Treble Co., Ohio, in the town of West Manchester, ten miles north of Eaton, fourteen miles south of Greenville, Dark Co., Ohio, sixteen miles east of Richmond, Ind., and twenty-five miles west of Dayton. Those coming on the cars from the west will come by way of Richmond. Take the Pittsburg, Cincinnati & St. Louis R. R., and stop at West Manchester. Those coming from the northeast and south, will come by Dayton, and stop at West Manchester, Ohio, and call on A. H. Banta and J. M. Richards. Those coming in their own conveyance from the east and southeast will come by way of Lewisburg and Ephemias; and those wishing to stop with John Burns will take the Costin road at Ephemias, and go five miles in a north-west course. Those wishing to stop with J. A. Howell will take the National road at Ephemias, and go west three miles, and turn north one and one-half miles. Those coming from the north, south and west will come to West Manchester, and call on A. Howell, Henry Banta and J. W. Richards.

We extend a cordial invitation to all, and desire that if it be convenient, the brethren in the ministry will attend. Will not Elders Durand and Housel pay us a visit?

The association is to convene on Friday, at 10 o'clock, before the third Sunday in September, 1883.

JAMES W. RICHARDS, Clerk.

THE next session of the Salisbury Old School Baptist Association is appointed to be held with the Nassaongo Church, Wicomico County, Md., to begin on Wednesday before the fourth Sunday in October, 1883, and continue three days.

T. M. POULSON, Mod.

E. RITTENHOUSE, Clerk.

YEARLY MEETINGS.

We have appointed yearly meetings with the churches of Bryn Zion and Cow Marsh, in Kent Co., Del., the former on the first Sunday, and the latter on the fourth, of September, Saturday and Monday included. Ministering brethren and other brethren and friends are cordially invited. Trains will be met at Clayton for the Bryn Zion meeting, and at Woodside for the Cow Marsh meeting, on the Delaware R. R.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held with the Rock Springs Church, to begin on Saturday before the third Sunday in September, 1883, at ten o'clock, and continue two days. The brethren and friends will be met at Rowlandville on the day before the meeting, on the arrival of the morning and afternoon trains. We hope to see a goodly number of the friends with us at that time, especially brethren in the ministry.

GEORGE JENKINS, Clerk.

THERE will be a yearly meeting held with the Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the last Saturday in September, being the last day of the month, and on Sunday the first day of October, 1883. A general invitation is given to the brethren and friends, and especially to the ministering brethren. Those coming from the east will be met at Roxbury on Friday, on the afternoon train, and also from the west.

By order and in behalf of the church, at their regular meeting, July 23, 1883.

WILLIAM BALLARD, Clerk.

THE Old School, Predestinarian Baptist Church of Fairfield will hold a yearly meeting, to commence on Saturday, October 13th, and continue two days. It will be held in their meeting house in Fairfield, Lenawee Co., Michigan. All of our faith and order wishing to attend are cordially invited, especially ministering brethren.

By order of the church,

C. B. LIVESAY, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

Miss Rachal Moore 2, S D May 2, Henry Hall 2, H R Littell 2, T J Howard 2, J K P Burns 2, J. B. Eaves 2, H F Henigan 2, John Miens 2, I S Meadows 2, Mrs James Tait 2.—Total \$22 00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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MISS E. H. BOGGS, Principal, or Elder Wm. J. Purington, Pastor of the Old School Baptist Church, Hopewell, Mercer Co., New Jersey.

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THE FIRST AND FIFTEENTH
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GEORGIA—Mrs F C Hitchcock, I N Moon, Wm S Montgomery, D Collins, Wm R Daniel, F M McLeroy, G W Morris, J B Buntyn, E Woolly, M C Awtrey, J R Butler

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VOL. 51.

MIDDLETOWN, N. Y., OCTOBER 1, 1883.

NO. 19.

CORRESPONDENCE.

ROCK CAMP, W. Va., Feb. 5, 1883.

DEAR BRETHREN IN CHRIST:—

While meditating upon the works and mercies of the great and good Lord, I thought I would attempt, for the first time, to write my experience and send it to you, and if you deem it worthy a place in our much esteemed paper, and you think it will be of any consolation to the dear people of God, you can publish it. If not, please cast it aside, and excuse me for trespassing upon your patience. While I am not a subscriber to the SIGNS, I have had the privilege of reading many of the precious communications therein, and I find it contending for the faith once delivered to the saints.

I was born in Monroe County, Va., June 3, 1850. From my earliest recollection my mother was a member of the Old School Baptists. My father was of English birth, and was raised by Methodist parents. In 1854 he received a hope and joined the Indian Creek Church. When I was quite young my mother would talk to us of the great God and his goodness, and of death and judgment, which would cause me to fear. At times I did not wish to hear it, neither would I, but would go away from her. Often when I would go to meeting it seemed to me that something was not right with me, and that all was not well within. But though I was raised by a christian mother, and at times had serious reflections, yet I was a wild, frolicsome boy, and spent a great deal of time in wild and giddy company. At the age of sixteen years I was thrown into all kinds of society, and while I had a thirst for revelry and worldly pleasure, yet I kept aloof from drunkenness and gambling. Finally, in the fall of 1866, I thought it was time for me to begin doing something good, for I believed, like all Arminians, that I could go to work and obtain the pardon of all my sins. So I went about the work with the best will that I had, which was a depraved one. I bought a Testament for a start, and went to praying, as I thought, in good earnest. I prayed as I rode, and when upon my couch, and I came to the conclusion that I was about good enough. I had quit my banjo, dancing, swearing, &c. These exercises lasted about six months, when they all slipped away from me. Like a great many nominal professors, I lost my religion, and became as wild, or more so, than before. Time passed on until I was about eighteen years old, when I found a lady which

I thought would make me a good wife, and I further thought that the care of a family would to some extent cause me to be more settled in life. I was married to Leah Harvey, and though poor, we were happy. In August, 1868, my wife professed a hope and was baptized by Elder J. C. Hubbard, in the fellowship of Indian Creek Church. This had some effect upon me for a little time, and then wore off. Still at times I would have serious reflections, for I knew that I had to die and appear before a holy God. In February, 1869, we moved to my uncle's farm, and I worked for him. In April I was taken sick with measles, and again I was believed by my friends that I could not live. This did not seem to alarm me at all. It pleased the good Lord to restore me to health again, and I went about as unconcerned as ever in regard to my sins. But in May of the same year, while alone at work, well do I remember how I swore at the poor beast with which I was plowing. It was then, as I sincerely hope, that it pleased God to alarm me, and give me a view of my wicked heart, when the words flashed through my mind, "Where do you expect to go when you die?" For the first time in my life I saw what I was before God. I fell to the ground, and the very clay which I had thrown up with the plow I was now willing to make my bed. A short time before this I was a profane swearer, but now I was trying to beg God for mercy. I did not now need that some repeat to me frightful tales, or try to make me feel sorry, or tell me that there was no hell, for I felt the very pangs of hell, as I believed, in my soul. I looked up at the sun, and it appeared to be dim, as though it, too, was angry with me, and a trembling seized me, which made me fear and quake. After a time I arose from the ground and finished plowing the piece of ground at that place, and went to the house to turn out the horse. My uncle came out and asked me if I was done plowing, and I felt that he knew something was wrong with me, for I had been weeping. But I kept my back toward him, lest he should detect it, and made haste to get out of his presence. I went to my home, not knowing what to do, for I had usually entered my hut in the highest glee. But now I could not look my wife in the face, and was afraid that she would detect that there was something wrong with me, and she has since told me that she did. I did not know what to do. I felt that I was lost, and I did not wish it to be known. So I waited in the house, my mind being confused,

and wishing that my wife would step outside, so that I could see if there was any relief to be found by reading. After a while I seized my Testament, and to my horror I learned more than I then wished to know. So I put the book away, left the house and sought a lonely retreat, where none but God could see or hear me, and then again I tried to implore God for mercy. But all was confusion. The few words that I uttered did not seem to rise higher than my head, and were as an empty sound. I had undertaken to satisfy a just and holy law which I had broken, and it hurled its vengeance at me, and showed me more and more of its deathlike power over me. For there I read that no flesh can be justified by its deeds, and also that he that offendeth in one point is guilty of the whole law. Thus I went on, sometimes almost wishing that I could forget everything, and then again I would try to beseech God to have mercy on me, a poor sinner. In the month of July I was working for my uncle, Elder W. R. Cummins, and he would sometimes speak a word of comfort to me, as he had discovered that all was not well with me. One night at my home, when he and his wife, and some of the brethren and sisters, were talking of their glorious deliverance from death and sin by the power and grace of God, he asked me how the case was with me. As I did not wish to tell him a lie, I told him what a fix I was in; that when I knelt on the ground and tried to pray, I did not wish to brush the dust off me, as I felt so unworthy, and that the ground seemed to be more pure than I was. His reply was, that he liked to hear me talk so. This cheered me up a little, for I did not believe that he wanted to deceive me, but to encourage me. While working for my uncle, when walking to my home after my day's work, I would try to seek for mercy. One evening, a time never to be forgotten by me while memory lasts, being worn down by trouble and despair, I thought I would once more ask the good Lord to relieve my poor soul, as I had given up all hope of doing anything good myself, or of satisfying a violated law. I sank down on my knees, with my face to the ground, (for I dared not look up), in the public road, for I did not care if all the world should see me, as I felt it was useless for me to try to hide, for my case was beyond endurance. In that state I felt that I must die, unless delivered in some way. While I was pouring out my sore and bitter complaint, it was revealed to my troubled

mind how God can be just and save such a wretch as I felt myself to be. For until this time I could not see how he could save such a sinner, and yet remain a holy God. But now Jesus had appeared as my help, and, as I humbly hope, by faith I was made to rejoice in him, who died to redeem my poor soul. I arose, feeling happy, and sounded aloud his praise. All nature seemed to join with me, and the sun shining upon the tops of the mountains, as it was sinking in the west, seemed to shed more grandeur than I had ever before seen. I was in altogether a different frame of thought from what I had been. A few moments before this I was a poor beggar at mercy's door, and now I had found peace and pardon through the blood of Jesus Christ. I walked on toward my home, thinking that I must tell my wife what had happened. But before I reached home, doubts began to gather around me, so I did not tell her. I felt that I loved God and his people, and I wanted to be among them. It being near the time of meeting of the Indian Creek Church, I waited until the 31st day of July, 1869, which was Saturday before the first Sunday in August, when I went to meeting with my wife. When the invitation was given to any who might wish to unite with them by experience and baptism, I went forward and was received with four others, and we were baptized by Elder W. R. Cummins in the beautiful waters of Indian Creek, in the fellowship of that body of Primitive Baptists. Since that time I have experienced many doubts and fears, but I still have a hope that God for Christ's sake has forgiven my sins.

I have thus written of my travels up to that time, and yet I am not done. Please be patient and hear me through.

In the winter of 1876, after I had been a member of the Baptists over six years, it was impressed upon my mind that I must try to preach the glorious gospel of Jesus Christ, and then began another struggle. I was uneducated, unworthy, poor in this world's goods, and had the care of a wife and four little children. Indeed it appeared to me that any of the brethren were better calculated to preach than I was. But God's ways are not man's ways. I made many excuses to the Lord, and tried to implore him, if consistent with his holy will, to relieve me of the great responsibility, for I looked upon it as being too sacred a work for such a poor, weak, unworthy and sinful worm as I found myself to be. It was my determination to keep the

matter from all living, for I knew, or then thought I did, that I could not even try to preach. I shrank from the task, and studied so much about my case that I almost lost what little reason I had. My wife and parents were watching me, fearing that I would become deranged. They said nothing about it for some time, but got my brother to tell me of their fears. Finally the church noticed that there was something wrong with me, and the preachers (as there were three of them at that time in the Indian Creek Church, to wit, Elders G. Houchins, A. J. and W. R. Cummins, the last two named being my mother's brothers in the flesh,) would all talk to me and try to get me to go forward and speak. But I would generally make some excuse. Sometimes I would try to exercise a gift in prayer, but that gave me very little relief. Sometimes I would talk a little, and felt better for a while, and at other times I would wish that I had kept my mouth shut. Then again I would think that I was doing very wrong, and was very stubborn, if indeed the Lord had called me to the work. I wish here to relate a very dark place that I one day passed through. One Sunday my parents were going to a neighbor's house, and requested that myself and wife go with them. But I refused to go, and insisted that my wife should go. They all went, leaving me alone, which suited my feelings very much. As soon as they were gone I took up my Bible and began to read, when all of a sudden it appeared to me that there was no reality in the Bible, nor in religion, and that all things pertaining thereto were only imagination. I closed the Bible, went into another room, fell upon a bed, and for some time it appeared to me that I was hanging over eternal woe, and was trying to ask God for mercy. But all at once it appeared that my tongue was loosed, and I cried aloud and praised God. Why I was called to pass through such a dark place I cannot tell. But I thank the Lord that I have never since felt the same torture, and I hope I never may again. Yet it taught me more of the frailty and unworthiness of humanity. I record this, thinking that if any of the dear saints have ever been called to pass through a similar trial, it may be some consolation to them. Well, I struggled on, and finally thought I would remove my residence, thinking that if I was not called to preach I would be relieved of my burden, and if I was that I would have it more fully revealed to me. Accordingly, on the first of November, 1879, I called for a letter from Indian Creek Church, and it was granted me and my wife. On the third of December we landed at our new home in Mercer Co., W. Va., and on the sixth day of the same month our letters were handed in to the Laurel Church, of the same faith and order, Elder Wm. C. Dobbins being Moderator. On the 24th day of January, 1880, I was licensed by that body to exercise a gift in prayer and exhortation, in the bounds of Indian Creek Association. In much

weakness and fear I began, and found that my impressions increased more and more as I traveled and tried to lisp the name of Jesus. On the 22d day (I think) of October, 1881, I was set apart to the work of the ministry by a presbytery composed of Elders J. C. Hubbard, J. W. Lilly and J. R. Sparks. Since that time I have been permitted to bury six humble candidates in the ordinance of baptism.

I have tried to give a sketch of my christian experience and call to the ministry, and hope it may be of some comfort to the scattered saints. I wish to say in conclusion that I am now willing, as far as in me is, to preach Christ and him crucified as the only means of salvation. While a wife and seven children are dependent upon me for support, yet I devote a large portion of my time, and have for a little over three years, in trying to contend for the faith once delivered to the saints. I feel to thank the Lord that I have not grown weary under the Master's yoke, or the many trials I have already been called to pass through. While I have no place that I can call my own to lay my weary head, yet I look for a building not made with hands, whose builder and maker is God, eternal in the heavens. Whatever our trials may be, they are for our good and God's glory. May we all be resigned to his will, and may he give us grace to serve him, and at last take us to himself, where we shall rest from our labors and praise his worthy name. I ask an interest in the prayers of all the dear people of God. Having been solicited by several friends to write my experience, I have done so, although I have written more to tell my little story than I thought it would require. May the love of God abound, is the prayer of yours to serve in gospel bonds, and if a saint, the least of all. My residence is again in Monroe Co., W. Va.

HENRY A. HARVEY.

RIXYVILLE, Ky., Aug. 23, 1883.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—As I have been taking the SIGNS ever since I have had a name among the Old School Baptists, which has been nearly seventeen years, and it has come richly laden with the precious truth of the gospel, and my poor heart has been made glad while reading the precious communications therein written, I wish to say to the dear brethren and sisters, Write on. It has been upon my mind for a long time to write and tell what I hope the Lord has done for my poor soul. I was born in Anderson County, Ky., in the year 1822, which makes me past sixty years. I have been trying in my weak way to serve my Master for nearly forty-four years. Like all of Adam's race, I was born in sin, and the Lord has shown me, as I humbly trust, that I was a sinner of the deepest dye. I was made to mourn over my dreadful condition for some months, so that I had no rest day nor night. O the dreadful load I had to bear! Well do I remember how I tried all my works in

order to relieve myself; but I got no relief until I was brought to the end of my strength and was made to yield. Often did I seek for some secret place to try to beg for mercy. But the more I strove against the power of sin, the more I felt its weight and guilt. Well do I remember that just before I was delivered of my burden of sin, it seemed to me that I must sink under my heavy load. I got down upon my knees for the last time, to beg for mercy, and it seemed to me that my cry did not go higher than my head. I arose to my feet with a heavy heart, and went forward a few steps, and strange to tell, I was made to stand still. And while looking upward I saw what I never before saw. Strange and wonderful as it may seem, in a north-westerly direction I beheld a light in a light. I do not suppose that I saw it with my natural eyes. While thus gazing, in a moment my heavy load was taken away. I did not know what had happened, but this one thing I did know, I felt light, and was one of the most happy mortals that ever lived, while but a few moments before I was groaning under a heavy load. Now my tongue was loosed, and it seemed to me that

"On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

For months it seemed that not a wave of trouble rolled across my peaceful breast. But O how changed are the seasons now from what they then were! I can say as did the apostle, "In me, that is, in my flesh, there dwells no good thing." "From the sole of the foot, even unto the head, there is no soundness; but wounds and bruises and putrefying sores."—Isa. i. 6. Often am I down in the valley, am shut up, and cannot come forth. But, dear brethren, there are some things that I do know, and one of them is, that I am a sinner, and if saved, it must be by grace. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." The 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. If I am not deceived, I know that I love the dear children of our God. And my delight is in the law of the Lord, and on his law doth my heart meditate day and night. Yet I must confess that I am a poor, weak mortal, often filled with doubts and fears. Yet I would say, "Bless the Lord, O my soul, and all that is within me, bless his holy name." For I know that the Lord is good, and a very present help in time of trouble. When I think what the dear Savior has suffered for his people, I am made to wonder why it was that he could love such a worm as I am. But the saints are called upon to behold what manner of love the Father hath bestowed upon them, that they should be called the sons of God. The blessed Savior said, "I

came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of the Father which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." And it is further said, "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." Dear brethren and sisters, we may often feel cast down while in this world of sorrow, but for our encouragement the blessed Savior has said, "I will never leave thee nor forsake thee." Then lift up your heads, for your redemption is near. Let us go with the dear Lamb of God to the garden of Gethsemane, and there behold him suffering. Hear him say to his Father, "If it be possible, let this cup pass. Nevertheless, not my will, but thine be done." There he sweat as it were great drops of blood falling down to the ground. Was ever love like this? Then let us follow him to the place of his execution, and there behold his hands and feet nailed to the cross. He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. O that his children may praise him for what he has done. He came to seek and to save that which was lost, and when he expired on the cross he said, "It is finished." I believe that the salvation is complete, and that they shall be brought off conquerors, yea, more than conquerors, through him that loved them.

I have penciled these few lines, desiring to speak that which I do know, and testify to that which I have seen. And in order to be a witness we must thus speak. I feel that the subject of christian religion is of more importance than anything we mortals can conceive of. What manner of persons ought we to be in all holy conversation and godliness? May we in all lowliness and meekness prefer one another in love, and esteem others better than ourselves. May we love one another with a pure heart fervently, and by this we shall know that we have passed from death unto life.

Brethren and sisters in the Lord, pray for me, that my walk and conversation may be such as becometh a child of God. And when this earthly house of my tabernacle shall be dissolved, may I have a house not made with hands, eternal in the heavens. May we all be able to say as did Paul, "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." May grace, mercy and peace rest and abide with all the household of faith, is the desire of one who feels that if he is a child of God, he is the least of all. Farewell.

N. T. WATSON.

HOPEWELL CAPE, N. B., August 6, 1883.

DEAR BRETHREN BEEBE:—As I have read the varied experiences of your different correspondents, I had thought of giving a sketch of my own, but have hesitated until now, fearing that it might discourage some who think their experience is small. Now, whether our experience be great or small is not the question; but is it scriptural? does it lead to Christ and his people in love and unity, or does it lead to enmity against God and his people? Though the Spirit leads in different ways, it always leads to one common center.

I am the youngest of a large family. My mother died before my remembrance. I had a doting father, who was seldom at home; and as we lived in a remote part of the district, my early days were spent in comparative obscurity. The first that I recollect were the impressions on my mind of the glory, beauty and holiness of God. I viewed him as surrounded in awful majesty, dwelling in light unapproachable and full of glory, (and my mind is the same in that respect still). My principal object was to please him, but I thought that if I did anything bad he would allow the enemy to take me away bodily; so every evening I would consider the day's proceedings. At about three or four years of age I mingled with other children, and on hearing their bad talk, I wondered that they were allowed to live; but after awhile, seeing that they were happy, I changed my mind, and thought that I could indulge as well as they. But I had no sooner spoken the first idle word than a sense of guilt seized my mind, which rendered me miserable, and I resolved never to do so again. While this trouble was on my mind I would get along very well; but after awhile it wore off, and to my surprise I found myself deeper in the mud than ever. So I continued for about twenty years, sinning and repenting, making vows and breaking them, forming resolutions which were like bubbles on the water. I always hated lying, stealing, swearing, and everything that I thought God hated. I never joined any secret society, and never went to a ball or frolic of any kind. I had no relish for it, though I did not think myself so good as those who did. I thought they were going to perdition blindfolded, while I was given to see my true position; and I felt a degree of gratitude even for this, as I wanted to know the worst. Now, strange to say, during all these long years I had not the most distant idea that the Holy Spirit had anything to do with me, though I went to school in early life, and the Scriptures were a common school book, which I took great interest in; in the Old Testament, because it showed forth the sovereign power and glory of God; in the New Testament, because it gave the words and life of Christ, whom I loved. I would not for the world have had any one to know the state of mind I was in. I would assume airs of levity, and answer carelessly any questions relating

to the state of my mind on the subject of religion. I have been in different parts of the world, (having been about twelve years at sea,) have read different histories, have heard different kinds of preaching, have a mind that is continually searching for information, have read the Scriptures through several times, and have been seeking for pardon and holiness as for hidden treasure for about twenty years, but had no more knowledge of spiritual things than a heathen. I know that I have heard men say that Christ says so and so, and that Paul says so and so; but they did not speak to me, or if they did, I did not hear them. And even if Paul had bidden me to believe on the Lord Jesus as a condition of eternal salvation, I could not have done it unless he had given me faith to have done so. I thought that I could never be saved, as I could not believe that such a holy God could save such a wretched sinner as I felt myself to be, holiness and sin being directly opposite to each other. But however paradoxical it may seem, there must have been hope against hope, for I was always making promises to God of what I would do if he would only save me. I would endure any privation, suffer any hardship, that he saw fit, and my whole life should be at his service. I would go into heathen lands and preach the gospel, and suffer any death that he saw fit. Besides, I had a way marked out like that of Saul, or more strange if possible. In seeking for salvation, I sought of course where I thought I would be most likely to find it. I searched the Scriptures, and read different books, especially Bunyan. I attended meetings, both conference and preaching, but could not find what I was looking for. The preacher (William Sears) that was here at that time was of the Old School order. He dwelt largely on the sovereignty of God, extolling him with all the power that he possessed, (which was not small,) and likewise the total corruption and depravity of man. I believed both these doctrines; the former because I loved it, and the latter because I knew it to be true. I thought that christians were the excellent ones of the earth, and that the minister was still better; but on attending conference I had varied exercises of mind. I would sometimes think they must be deceived, as I could tell the same things, and I knew that I was not a christian. I thought that if I were a christian I would be all the time praising God, and would do very different from what they did; but charity covers a multitude of sins, and I could not help loving them.

At the age of eight or nine years I went to live with my sister in a distant part of the parish, and on going to school I was somewhat perplexed. The teacher being a pious man, he must bring up his pupils in the nurture and admonition of (his own theory) the Lord; but in this we could not get on at all. He taught different views of Deity from what I had entertained, so I could not listen

to his contradictions. I cannot give you much of an idea of our arguments, but I will state one. "Suppose," said he, "that I should jump into the river and drown myself; would not I die before my time came?" "Go try it and see," I replied. So, as he did not care to try the experiment, he dropped the argument, silenced but not convinced. In March, 1849, there was a new preacher came to this place. He was one of those men who, if you only had enough of them and money to pay them, would save the whole world; and as I had come to a standstill place, there was a good opportunity for trying his skill. I attended his meeting, and he could not have had a more attentive listener. He commenced the attack by bringing his heaviest guns to bear upon me, but did no execution. He shouted with all his might, "The Spirit and the bride say, Come," laying particular emphasis on the word *come*; but I could not tell for my life what he meant. I felt that I was more fit for perdition than for the church, and as for coming to Christ I was entirely helpless. But as I sat confused, not knowing what to do, I heard or felt, "This is the work of God, (not the creature,) that ye believe on him whom he hath sent." This was immediately followed by these words, "Come unto me, and I will give you rest. He spake as one having authority, and not as the scribes. He spake as never man spake, and gave assurance and hope. You must judge for yourself of the result. They that sat in darkness saw a great light." I could hear nothing more of what was going on in the meeting, and I went home. They were all asleep, and the room was dark. I fell on my knees for the first time in my life, and asked God for Christ's sake to have mercy on my soul and save me. You will ask why I did not do this before. I believed that he was, but I could not believe that he was a rewarder of them that diligently sought him. How could I without faith? Of course I had an anxious desire, but could not come until I was drawn. "Draw us, and we will run after thee." I went to bed and slept soundly until morning; but I awoke in a new world. I could hardly believe it was myself, and did not know what to make of it; but presently it occurred to me, This is the pearl of great price, or hidden treasure. Ah, thought I, I will keep it to myself; no one shall ever know anything about it. I had no sooner thought this than there seemed a voice from heaven like thunder, "He that is ashamed of me, of him will I be ashamed." This produced an awful sensation in my mind, and before I had time to think the same words came again, but with double force. I was forced to exclaim, Lord, I will at the first opportunity. I went to meeting the next day; but though my prayer was, "Lord, give me strength," I could not say a word. I fell in with Mr. Sears on the road home, and he questioned me on the subject. I told him a little, which eased my mind, so that the next day,

being called upon, I managed to speak a few words. My mind was now considerably eased, but it was not until I came out of the water that I felt myself a new creature in Christ Jesus.

Yours in hope of eternal life,
G. DIXON.

HOPEWELL, N. J., Sept. 7, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with the request of a number of brethren and sisters, I now forward a brief statement of a visit I recently made.

I left my home August 27th last for Slate Hill, Orange Co., N. Y., to attend the centennial anniversary of the organization of the Brookfield Old School Baptist Church, which was the 28th of August last, it having been then one hundred years since the organization of the church at that place, and there I met Elders A. St. John, Wm. L. Beebe and Benton Jenkins. The meeting continued two days, and on the morning of the second day brother C. D. Wood read a brief synopsis, which he had collected from the church records, containing the main facts concerning the organization of the church, giving a succinct statement of the trials through which the church had passed during a century, which was listened to with profound attention; and the names of the ministers who had been pastors or "supplies" for the church were given, and amongst the number was the name of our late beloved brother, Elder Gabriel Conklin, who served them for a period of time. The meeting house was erected in 1792, and the oak timber in the building is now sound, or the most of it at least, and if properly cared for will last another century. In a box is still kept a portion of the tools used in preparing the timber and in the framing and finishing the house; and on placards are a number of the names of the persons who aided, not only by labor, but by bestowing the needful means, to complete the building. Near the pulpit was a chair which has been kept as sort of "family relic," and is one hundred and sixty years old; and the first day of the meeting a sister was present who was eighty-nine years old that day, seated in that chair, and the second day another very aged sister occupied the same chair.

The weather was very pleasant both days, and a large congregation was present. The preaching was discriminating and in harmony with holy writ, and no "foreign matter" nor "Ashdod" language was to be heard; and the line of demarcation between law and gospel, error and truth, shadow and substance, was clearly drawn, causing the heaven-born and spiritually-taught to rejoice, but "rousing up" the carnal feelings of them who are wedded to the modern idolatry of the present time. There is no doubt but that the church in that place will remember with pleasing emotions the season they enjoyed; and there was not anything to mar the enjoyment except, on the second day, brother William

FEBRUARY 18, 1883.

L. Beebe was called away to attend a funeral.

After the meeting closed, Wednesday, the 29th ult., I went to Middletown, and remained until the Friday morning following, having a very pleasant visit amongst the friends of the truth. I was much pleased to see how well everything is arranged with regard to the publication of the SIGNS OF THE TIMES; and as to the mechanical part of the paper, it certainly is well executed, for it is seldom a mistake occurs. And I would say, with due deference to all the dear brethren, sisters and friends who send communications to the editors, write as plainly as possible, so that the compositors will be able to readily understand the words, for in so doing you will not be made to say what you did not intend.

Friday I left Middletown at six o'clock a. m., and stopped at Westtown, and visited Mr. Halsey's family; also, after dining, I called to see sister Halsey's mother, sister Sayer, who is aged and infirm, but sound in the faith as "genuine ripe corn," and she soon will be gathered with the host who have gone before. In the evening, according to previous appointment, we had a pleasant meeting in Unionville at the residence of sister Harriet Wisner; and next morning, September first, I left for Brooklyn, N. Y. On Sunday I spoke for the Ebenezer Old School Baptist Church in New York City. After the morning service we repaired to the water, and a young brother, R. M. Strong, was baptized. In the afternoon, at the close of the sermon, or, that is, immediately after, the church partook of the supper, and it was a very interesting season; and so far as mortal vision and judgment can discern, the church as a body had a very refreshing season, and now appears anxious to show her faith by her works. Though she is numerically weak in the eyes of the carnal religious world, may she individually and collectively realize that her strength is not in visible numbers, but in Christ her spiritual Head; and if it be the will of Israel's God, may his name be recorded there until the last rolling billow of time shall dash and break upon Zion's pilgrims here in this time state, and the mystery of our God concerning his church on earth be accomplished.

I returned home from Brooklyn, N. Y., on the fourth instant, arriving at eleven o'clock a. m., and found a letter and despatch, informing me that sister Sarah A. F. Conklin, a daughter of the late Elder Gabriel Conklin, was dead, and that her funeral was appointed for Wednesday, the fifth instant, and a special request that if possible I should be present at the funeral with brother William L. Beebe. Therefore, after dining, I returned to New York City, and from there went to Warwick, N. Y., arriving about seven o'clock p. m., and remained all night at brother Beebe's. Next day a large congregation assembled in the Old School Baptist meeting house at Warwick, at two o'clock p. m., and our beloved

brother, Elder William L. Beebe, preached a very comforting sermon from the following words, "For so he giveth his beloved sleep." The text seemed to be given our brother in connection with what our dear departed sister said in her last moments, which was in substance thus, "I want to sleep;" and he was followed by the writer in some remarks upon the following, "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." Surely it was a time of solemnity; for while all felt that our loss was the everlasting gain to our dear sister, yet a sadness clothed our minds, for she had been so dearly loved by her brethren, sisters and friends, that the final separation here in this time state brought tears of sorrow in many an eye. May our God sanctify the bereavement unto the good of the dear aged mother who survives her, the two sisters and brother.

WILLIAM J. PURINGTON.

BALTIMORE, Md., August 26, 1883.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—I have enjoyed your editorials ever since you have taken the place left vacant by your lamented father, and I think my feeling is the general one among our brethren. Since this is so entirely the case, I feel more free to ask your attention to one thing in the SIGNS of August 15th, and do not believe that you will think me captious or fault-finding in doing so. In the reply to "T. A." you say that "In the flesh the saints are not related to Christ at all," &c. I will not quote the rest. I fear that this expression will be construed to mean by some that Christ was not a man at all, and that he did not partake of flesh and blood, and that he is not Immanuel, and that he was not made sin for us, &c. Of course I know your sentiments well enough to be sure that you have no such idea at all, and so I wish to call your attention to this expression, and to ask you to say something further about it through the SIGNS. That Christ must partake of flesh and blood, or in other words, become a man, just as his children are men and women, seems to me essential to our salvation. We could never become partakers of the divine nature unless he first partook of our nature. We can never become one with him in the Spirit unless he first became one with us in the flesh. He must come where we were, else we can never go where he is. He could not be the Mediator between God and man unless he were as entirely man as he is God. We were dead, and he must die in order that we may rise with him and live everlastingly. All alike fell in Adam, and all came under the sentence of death. Election has selected a portion of mankind to be saved, and for that portion Christ died, and into their hearts he comes a quickening

Spirit. He becomes their life, and by his indwelling the sinner lives and is kept forever.

But I will cease. If you should see fit to publish this, with some comments, I shall be glad. I feel that the truth that Christ became a man is a vitally important one, and for this reason I have written.

In love to all, I remain your brother in Christ,

F. A. CHICK.

(Editorial reply on page 226.)

WILSON, N. C., August 28, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I am trying to write a book whose statements shall be incontestable by any competent authority, and which covers so large a field as about six thousand years, I have not yet been able quite to finish it as I wish, and shall need another month or two. I have already written enough, with father's manuscript, to fill the book, according to your estimate; but I am obliged to write about a hundred more manuscript pages, which must go into the book if some of the other has to be left out. I desire that there shall be at least 800 octavo pages, in Long Primer type. There will be, in the course of these 800 pages, a large number of foot-notes.

I have worked most diligently on the History for the last seven months especially, since the suspension of my school, even during the summer keeping my seat every hour of the day, and frequently till ten, eleven or twelve o'clock at night, and I have accomplished a great deal more than ever before. My sole object has been the ascertainment and the defense of the truth, no matter whom it might please or whom it might offend. I hope that I shall be the last person in the world to claim infallibility for myself, or to allow that claim to any man or set of men since the days of the apostles; otherwise I should abandon the Headship of Christ, substitute in his place a fallible mortal, and be a traitor to my King. The Scriptures of inspired truth are absolutely the only final authority with me; from them there can be no appeal.

Although my school is to begin, providence permitting, next Monday, September third, I shall work on the History at night and Saturdays and Sundays; and I think that I can send you the manuscript in October or November. *I am doing the very best that I can*, and the brethren must try to bear with me *just a very little longer*.

I have not undertaken this work for pecuniary emolument, for I have spent more money upon it than I ever expect to recover. Neither have I undertaken it for worldly fame, for the truth and its defenders are hated and persecuted in this ungodly world.

Yours in love,

SYLVESTER HASSELL.

ELDER G. BEEBE'S SONS:—I have just been reading some of the communications in the SIGNS, and they express my feelings so plainly that I have been tempted to pen a few thoughts for our dear paper. Now I do not want any one to think me better than what I am, and I often fear I have deceived a dear people, but I know I have not deceived my God. I like to say my God. And yet I fear, O so much, that I have no right to claim him. I long to talk with the brethren and sisters, but my tongue is a stammering one at best, and when I attempt to talk on the subject of religion I cannot find language to express my feelings. I have a great desire to live the life becoming a christian, but I find by experience (and I believe the holy Scriptures uphold the idea) that there is a constant warfare between the flesh and the Spirit; for when I would do good evil is present with me. I have had a name among the Old School Baptists about twelve years, but I think I never realized the existence of this warfare so plainly as I have in the last year. I often feel as a usurper might feel, and bow my head for very shame of my unworthiness. I know the brethren and sisters talk this same language, but surely none of them has such great reason to feel their bitterness as I. Why, I dare not form prayer into words, or utter God's name in supplication; and yet I have presumed to call him my Savior and my God. I have met with those who were gathered together in his name, and yet did I worship? I suppose the dear brethren and sisters think me a true worshiper, and their fellowship is very sweet to me; but I would not for anything have them believe that I am what I am not. Methinks if they could see me as I am led to see myself, their brotherly love would give place to contempt. No, not contempt, but pity. I wonder if any of the favored ones are ever attracted from the droppings of the sanctuary by the style or beauty of a garment, or by other things equally as frivolous. Surely mine is an outside case. I believe others feel as I do, to some extent, but none of the dear children seem so naturally depraved as I am. O how glad I am that salvation is through free and reigning grace, and not by works. What amazing condescension in one so exalted, to bestow his love on poor mortals. And if I am, as I have sometimes hoped, one of the heirs of glory, he loves me, even me, and my sins have already gone to judgment and been canceled. Some would say, "If I believed like that, I would follow my own inclination and see all the pleasure I could in this world, as it will not change matters. You say your final destination is already decided." One who feels like that, has never known by experience what it is to be sick of sin; never longed to lay down this mortal, and take on immortality; for then, and then only, shall we be free from sin. The cares of this life, or world, often carry our minds away from heaven and heavenly

things; but when the heavenly Master is pleased to draw them back, we can see how unmindful we have been of the many blessings we have been permitted to enjoy, and mourn because of our waywardness. I think I learned long ago my inability to be my own keeper.

I never took the SIGNS until this year, and I wonder why it is that so many Old School Baptists who seldom hear preaching can do without it. Surely the dear people scattered abroad through the land are greatly blessed through this medium of correspondence. Many poor, tempest-tossed souls have been comforted and encouraged by reading that others feel as they feel, and understand the word as they understand it. I, as one of the very least and weakest of the flock, would exhort those who can write to do so, for they know not how many of the weaker ones are refreshed thereby. My dear companion is a Baptist, and we have a great deal of satisfaction in conversing together on the revealed mysteries. We do not live far from where our church meetings are held, but our pastor, who lives some distance away, has not been permitted to attend us very regularly for a year or two, and we often go two or three months at a time without preaching. But we trust we have not been entirely forsaken, though we have fasted much. We feel sometimes that we have also been led to banquet on the good things provided by our ever-thoughtful heavenly Father.

Dearly beloved brethren, perhaps I have been talking of that which I know not, and I hope you will use your better judgment concerning its publication.

Yours in hope of eternal life,
M.

GHEAT, Kentucky.

THE Lord by the prophet says, "Therefore mine own arm brought salvation unto me."—Isaiah lxiii. 5. The word *salvation* is defined, "Act of preserving, saving, especially preservation from eternal misery." But the prophet in using the language above quoted certainly did not refer to that eternal punishment to which Solomon refers when he says, "The wicked is driven away in his wickedness: but the righteous hath hope in his death." He in that language was personating our glorious Lord, and he declares, "Mine own arm brought salvation unto me." The apostle says, "The wages of sin is death." He was holy, harmless, and separate from sinners; but in his union with his people he was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. The prophet says, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." And the psalmist says, "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."

It is written, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Then he is the same yesterday, to-day and forever. "All things were made by him, and without him was not anything made that was made." Of him who is thus declared in the sacred volume to be omnipotent and immutable, the apostle 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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." The apostle further says, "Now ye are the body of Christ, and members in particular." Ye are flesh of his flesh and bone of his bones. The children being partakers of flesh and blood, he also himself likewise took part of the same. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." It was on account of that union, that complete oneness with his people, that he said, "Mine own arm brought salvation unto me." He trod the wine-press of his Father's wrath alone, and of the people there was none to help. Ah, dear saint, when you have been meditating upon the finished work of your glorious Lord, how often has your mind wandered to the dark and gloomy scenes of Gethsemane. Ah,

"Tis midnight! and from all removed,
Emanuel wrestles lone with fears;
E'en the disciple that he loved
Heeds not his Master's grief and tears."

It is there that you behold him pressed as a cart with many sheaves. Yes, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He wept on that dark, that doleful night. He sweat as it were great drops of blood falling to the ground. There was none with him. How fully and how completely is that prophecy fulfilled. All, all had forsaken their glorious Lord. His disciples slept; yea, that loving disciple who leaned upon his Master's bosom at the supper, as well as a valiant Peter, slept. They could afford no aid, no comfort to him who saith, "Mine own arm brought salvation unto me," and of the people there was none to help. But, dear follower of Jesus, your meditations do not stop at the garden, but you view with an aching heart and tearful eye the sufferings of your glorious Redeemer on Calvary's bloody summit, remembering that all he suffered, all his pains, tears, groans and sighs, were to bring in eternal redemption for his people,

his church, his body, of which you are a member in particular. Justice and judgment are the habitation of his throne. On account of that union between him and his people, justice demanded that the Head should suffer the penalty of that law which the body had violated. Hence he laid down his life for his sheep; and having met in that body which was prepared him all the demands of that law, he redeemed his people from all iniquity. He says by the mouth of the prophet, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." We have quoted, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He went forth to Calvary weeping, but in doing so he ransomed his people from the power of the grave and redeemed them from death; and on the third, the appointed morning, he rose a mighty conqueror over death, hell and the grave. The prophet says, "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: and I will turn mine hand upon the little ones." The sword of divine justice, which had slept for four thousand years, awoke, and found in this glorious Shepherd a victim whose blood cleanseth from all sin. That Shepherd laid down his life for his sheep, and he said, "I have power to lay it down, and I have power to take it again." That power thus declared was fully exercised when he came forth from the tomb. The self-righteous Scribes and Pharisees tried to exercise their feeble, wicked and impotent power to prevent that great and glorious event. "Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Here is demonstrated the truth of what the apostle wrote in after years, "The carnal mind is enmity against God." How often do poor, feeble, wicked mortals attempt to defeat the purposes of Jehovah. Pharaoh would not let the people go. The purposes of God declared to Abram were that his seed should be a stranger in a land that was not theirs four hundred years; but he says, "Afterward shall they come out with great substance." Pharaoh was clothed with the power of a king, but his power was as feeble as the tiny spider's web when attempted to be exerted against the purposes of the Almighty. But, dear saint, for your comfort it is written, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Their life is hid with Christ in God, and hence he declares their righteousness is of him. The apostle says, "When Christ, who

is our life, shall appear, then shall ye also appear with him in glory." By that vital oneness of Christ and his people he, when he suffered on Calvary, redeemed them from all iniquity, for they were chosen in him from the foundation of the world. The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And he declares, "Mine own arm brought salvation unto me." As his people were one with him, it encircles all the heavenly family, all whose life is hid with Christ in God, all whom he came to save. The heavenly messenger said, "Thou shalt call his name Jesus; for he shall save his people from their sins." Being saved from their sins, we can understand the declaration, "Their righteousness is of me, saith the Lord." Then it is not by works of righteousness which we have done. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. "Mine own arm brought salvation unto me." It was a perfect work, a perfect salvation; nothing was left by the Almighty partly done, as we have quoted, "I will ransom them from the power of the grave." He said to the weeping sisters of Lazarus, "I am the resurrection and the life." He was both their life and their resurrection. The prophet says, "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."—Isa. xxvi. 19. The prophet Hosea says, vi. 2, "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 thought, dear saint, you shall live forever in the sight of your exalted Redeemer. His resurrection sanctified the resurrection of all the redeemed family. The apostle triumphantly says, "But now is Christ risen from the dead, and become the first fruits of them that slept." The Lord commanded Moses, "saying, Speak unto the children of Israel, 'Ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you.'" This, with the subsequent offerings, sanctified the whole harvest. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." The whole harvest was sanctified, and ready to be gathered into the garner. When he appears the second time it will be in his glorious risen body. It is then that all they who are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life. He being their life, they will come forth with that life which is hid with Christ in God. When he who is our life shall appear, then shall we also

appear with him in glory. Here is the consummation of the great and glorious work of our adorable Redeemer. Having fully paid the ransom price, he by that power which raised Christ from the dead will quicken their mortal bodies, which were sown mortal, but are raised immortal. This corruptible shall put on incorruption, and this mortal shall put on immortality; then will be fulfilled 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, which giveth us the victory through our Lord Jesus Christ." In all the past ages the saints, viewing that great and glorious victory through the finished work of their glorious Lord, have with a joy unspeakable and full of glory been enabled to shout aloud the praises of their exalted Lord and King, saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He says, "Mine own arm brought salvation unto me." In that salvation is embraced the whole elect family; for they were chosen in him, and he is of God made unto them wisdom, righteousness, sanctification and redemption. That salvation will be complete when they are ransomed from the power of the grave. Nothing will or can hinder him from the accomplishment of that great and infinitely glorious purpose. He says, "Repentance shall be hid from mine eyes." Repentance means to turn away from; but he will not turn away from that purpose which was secured in his resurrection from the tomb. The Sadducees of either ancient or modern times are left without excuse, while the saint rejoices when contemplating that great and glorious truth, as the psalmist did when he said, "I shall be satisfied, when I awake, with thy likeness." Then take courage, ye blessed followers of Jesus, and proclaim aloud the glory of your risen and exalted Lord, and in sweetest strains sing the full triumph of his grace. Yes,

"Fear not, brethren; joyful stand
On the borders of your land,
Christ, your Father's eldest Son,
Bids you undismayed go on."

Paul says, "I am glad of the coming of Stephanas and Fortunatus and Achaicus." But he and the church at Corinth had no greater cause for rejoicing than the brethren and sisters of the Licking Association had last week for the coming of numerous ministering brethren. They preached among us, with the ability that the Lord giveth, the unsearchable riches of Christ, greatly to the comfort, edification and building up of God's people. No discordant sound was heard to mar the joys of that rich feast. All seemed determined not to know anything among us save Jesus Christ and him crucified. With what pure emotions of gratitude to the great Head of the church should our hearts pulsate for such gifts as those brethren are. May the Lord enable them to still go on proclaiming the everlasting gospel to the comfort of

the children of the kingdom throughout our land, and especially to the little ones, such as the feeble writer of these rambling thoughts, which you will please dispose of as your judgment may dictate, and believe me yours in christian love and fellowship,
H. COX.

OLIVET, Mahaska Co., Iowa.

DEAR BRETHREN BEEBE:—As I have taken my pen to write to you on business, I will also drop a thought in regard to your paper, the SIGNS OF THE TIMES. What is the SIGNS OF THE TIMES? One will answer, It is a paper, a periodical, published in the state of New York. But I feel to say that it is more than this. The signs of the times indicate that the religious world is waxing worse and worse. As the Scriptures say, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Timothy iii. 13. All manner of devices are sought out and practiced by men standing in high places. But to pass from Mystery, Babylon, let us look a little Zionward. The love of many of the saints is growing, or has grown cold, or is in a lukewarm state. The saints in our section are very slow to attend their church meetings, and some churches are about gone down for want of attendants. Shall I say it? And further, the preaching brethren are few and far between. They are gone from the stand in many ways. Some have been removed by death, and some are gone out from us, so that our stand is empty much of the time. Twenty years ago our preaching brethren were quite numerous, the attendance at our meetings was full, and good feeling seemed to abound. But we have had some dissensions, and even rendings, and, I will say, some aspirants to lord it over God's heritage. The latter is very chilling and heart-rending. This I know to be true by sad experience. But I am made to think of the words of the wise man, "It is better to dwell in the corner of a housetop, than with a brawling woman and in a wide house." I am aiming to call the minds of the saints to the signs of the times. We need not expect an effect without a cause. Can it be that we would sell the peace of Zion for wrangling? How terrible the thought! If anything can or will engage us to strive for peace and to love one another, it surely is the love of God in our hearts. This will cause forbearance, and to forgive one another our many faults, and also cause the desire to meet together often, and to be glad to take a brother's hand, and plead for Zion's peace and prosperity.

I have been a member of the church almost forty-one years, and it seems to me that we are as cold, if not colder, than at any former time. There is a cause for it. You who read the signs of the times, as well as our paper, please point out the cause. Let our paper adhere to the stand taken, and not publish that which is calculated to stir up strife, but continue to plead for peace, and contend earnestly for the faith of God's elect, that sinners are saved by sovereign grace, &c.

Much more might be written on the text and our paper, but I will close.
AARON WOOD.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with the church at Little Flock, Anderson Co., Ky., to the several churches of which she is composed, sendeth christian love and salutation.

BRETHREN AND SISTERS—BELOVED OF THE LORD:—How superlatively glorious is that hope which enables God's dear people when in the exercise of faith to rejoice in the love of God, and to have some well grounded assurance that they are beloved of the Lord. The apostle says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Again he says, "We know that we have passed from death unto life, because we love the brethren." God is immutable; and love being one of his glorious attributes, never changes. The apostle says, "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." Love is one of those good and perfect gifts bestowed by our Lord upon his people. The apostle says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is one of those spiritual blessings which were treasured up in Christ Jesus before the world began, for his people. The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." He who hath chosen his people and blessed them with all spiritual blessings is God, and is from everlasting being treasured up in him, are eternal. Therefore he loved his people with an everlasting love. They were chosen in Christ Jesus, therefore were one with him before the foundation of the world, and were beloved in him. As the Father loved the Son, so did he love his people, for they were one with him. O what a glorious announcement was that which was made at his baptism, "This is my beloved Son, in whom I am well pleased." The Father loved the Son, and in that love were embraced all who were one with him. His people being chosen in the Son, were one with him from the date of that choice, which the apostle declares was before the foundation of the world. Then surely he loved them with an everlasting love. He was the elect of God. The Lord by the prophet says, "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." He being the elect of God, all who were one with him are embraced in that election. Hence the apostle addresses them, "Elect according to the foreknowledge of God." They being the election of grace, surely they are his people, described by the heavenly messenger who said to Joseph, "Thou shalt call

his name Jesus; for he shall save his people from their sins." The prophet in speaking of "his people," says, "Surely they are my people; children that will not lie: so he was their Savior. 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." O how consoling the thought to you, dear brother, dear sister, how cheering amidst the sorrows of earth, to be assured that your glorious Lord had compassion on you, and in his love and in his pity redeemed you. When in the exercise of that faith which works by love you are enabled to claim him as your Redeemer, it is then that you have the sweet assurance that you are beloved of the Lord, and your love for him and his people affords you a strong assurance that you are born of God. Your Lord hath said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Our Lord speaks of two distinct births. So distinct are they that they emanate from totally different sources. Born of the flesh, to which belongs all manner of corruption. Born of the Spirit, from which emanates all that is pure, holy, heavenly and divine. The saints, until they are disrobed of mortality, have these two principles in them. Antagonistic as they are, they must remain until the harvest of death. "It is the Spirit that quickeneth; the flesh profiteth nothing." Hence it must yield to the power of the grim-visaged monarch of the tomb. "Dust thou art, and unto dust shalt thou return." These two antagonistic principles can no more remain together in harmony, than could the son of the bond-woman remain in the same household in peace with the son of the free-woman. Hence that warfare in which the saints have sore and sorrowful experience. They realize that "the flesh lusteth against the Spirit, and the Spirit against the flesh. And these are contrary the one to the other." They realize that in them, that is, in their flesh, dwelleth no good thing. While with deep sorrow they view the corruption of their flesh, they have the comforting assurance that that knowledge of themselves did not exist until they were born again; that it does not exist in any of Adam's race by reason of their birth of the flesh. But being born of the Spirit, they are born of God, born from above. They have Christ in them the hope of glory. That holy seed which is in God's dear people, developed in them by the new birth, cannot sin. The beloved John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him." The reason is found in the fact that they are created in righteousness and true holiness. And they have the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. We have quoted,

"God is love;" and being born of God, they are blessed with that fruit of the Spirit, "love," against which there is no law. O happy thought, dear brother, dear sister, that we are beloved of the Lord. Though lost, ruined and undone by reason of sin, yet in our glorious Lord we have plenteous redemption from all the consequences and pollutions of sin; for it is written that he loved us, and "gave himself for us, that he might redeem us from all iniquity." God's dear people are drawn to him and to each other by God's immutable love; hence the poet sweetly sings,

"Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies."

But, dear brethren and sisters, we are daily admonished that the days of our appointed time on earth are rapidly drawing to a close, and that soon, very soon, the cold confines of the tomb will be our resting place until the resurrection; but, glory to our exalted Lord and King, he hath said by the mouth of his prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." His promise to his servant Daniel applies to all his redeemed sons and daughters. He said to that ancient servant, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." And our Lord while on earth said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." And he also said, "I am the resurrection and the life." He being their resurrection, redeemed them from the power of the grave. The contemplation of his glorious triumph over death and the grave caused the apostle to use this language, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Then, dear saints, when you contemplate the finished work of your glorious Lord, and behold with almost seraphic joy and delight the manifestations of his love in redeeming you from the curse of the law, the power of death and the grave, in preparing you by his regenerating power for the society of the just made perfect, in protecting your sleeping remains in the dark caverns of the tomb till the great and glorious morning of the resurrection, in calling you from your long resting places in the likeness of your glorious risen Redeemer, and in welcoming you to your final and eternal home with these heavenly words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" when enabled by the Spirit's power to view this glorious and heavenly truth, you cry out, "Alleluia: for the Lord God omnipotent reigneth." Let the earth

rejoice, and the isles of the sea be glad.

Finally, brethren and sisters, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

J. M. THEOBALD, Mod.

J. W. ROYSTER, Clerk

J. W. WALLIS, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the church of Olive & Hurley, Ulster Co., N. Y., September 19th and 20th, 1883, to the churches composing the same, sends greeting.

DEAR BRETHREN IN THE LORD:—Another year has passed away since we last met, and also some with whom we have had the privilege in days gone by of mingling our voices in praise and thanksgiving, have been called away from the shores of time, and we shall see their faces no more in the flesh. Yet we hail with delight the privilege which our covenant-keeping God has favored us with, to meet in our annual association. And we desire that love, which is the golden chain that binds our hearts in christian love, and that fellowship of kindred minds which is like to that above, may dwell in our hearts while together. And now, as it is a custom of long standing in this association to write a few lines in the way of a Circular Letter, we will mention a portion of Scripture recorded in Isaiah xxxiii. 16. "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah was a prophet of the most high God, and prophesied as he was moved by the Lord to speak of things that should come to pass. And we find that he prophesied that "A King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." This prophecy the children of the kingdom are interested in under the gospel dispensation. Also, Isaiah saw in a vision the Lord sitting upon a throne high and lifted up, and his train filled the temple. John had a vision of this train, while in the Spirit, and saw a company that no man could number. The Savior relied upon the prophecy of Isaiah as true, for he said to the Scribes and Pharisees of Jerusalem, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."—Matt. xv. 7, 8. And John the Baptist preaching in the wilderness of Judea was but the fulfillment of that which was spoken by the prophet Isaiah, saying, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." And Jesus stood up at one time to read, and there was delivered unto him the book of the prophet Isaiah. And when he had

opened the book he found the place where it was written, "The Spirit of the Lord God is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Then Isaiah breaks out, saying, "The Lord is exalted; for he dwelleth on high." David expresses the same in these words, "Lord, thou hast been our dwelling place," &c.—Psa. xc. 1. Then, "he shall dwell on high." This is positive language. "And the people that dwell therein shall be forgiven their iniquity."—Isa. xxxiii. 24. We read in Job xvi. 19, that our witness is in heaven, and our record is on high. And those who are brought to know this by a happy experience will exclaim, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee."—Psa. lxxiii. 25. The poet describes it thus:

"My God, my life, my love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all."

"His place of defense shall be the munitions of rocks." The people of God are the only people who will trust in the Lord; for in him they find everlasting strength. They have no strength of their own, and there is no confidence to be placed in the flesh. Our Savior said at one time, "It is the Spirit that quickeneth; the flesh profiteth nothing." "He giveth power to the faint, and to them that have no might he increaseth strength."—Isa. xl. 29. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1. We find that David was brought to trust in the great Defender of Israel, and that he (the Lord) delivered the great Goliath of Gath into his hand, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. Yet David was not afraid of him. And as the Philistine drew nigh to David he disdained him, and said to the youth, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."

—1 Sam. xvii. 44-47. Then, brethren, what a defense the Lord's portion, which is his people, have. For as the mountains are round about Jerusalem, so the Lord is round about his people, and underneath are the everlasting arms.

"Though wolves and lions prowl around,
His staff is your defense."

Dear brethren, as our space is small, we shall not be able to pursue the subject much farther. But "bread shall be given him." Nothing is to be given by us to pay for it. It is freely bestowed on us, without money and without price. He will abundantly bless the provision of his house; he will satisfy the poor (poor in spirit) with bread. Jesus said to the Jews, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John vi. 32.

"His waters shall be sure." The Savior said to the woman of Samaria, Whosoever drinketh of this water [of Jacob's well] shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

In conclusion, may each of us feel to say,

"O may this Rock afford me rest,
This brook still follow me,
To quench my thirst and cheer my breast,
Till Canaan's land I see."

Now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

I. HEWITT, Mod.

JAMES MILLER, Clerk.

JOHN A. MORSE, Ass't Clerk.

The Mount Pleasant Association of Regular Baptists, in session with the church at Elk Hill, Spencer Co., Ky., on Friday before the first Saturday in September, 1883, to the churches that compose her body. Grace be unto you, and peace be multiplied, from God the Father and from the Lord Jesus Christ.

DEARLY BELOVED BRETHREN:—With deep humility and sincere thanks to the Lord for his goodness and mercy, which has been so abundantly bestowed upon us all the days of our life, and as we are once more favored to meet together, to speak of his goodness and talk of his power, we propose to call your attention to the words recorded in John xii. 46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." These words spake Jesus to his disciples while here on earth; and he spake as never man spake. The prophet Isaiah, speaking of the Savior to come, says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Again, it is

written, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God." And when the fullness of time had come, God sent forth his Son into the world, made of a woman, made under the law, to redeem them that were under the law. Says the Savior, "I came not to destroy the law, but to fulfill." Again, he says, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." What wonderful testimony we have to prove that he has come to accomplish the great work which his Father gave him to do. And to make it manifest to his people, he must come as a light into the world, to show light unto the people and to the Gentiles. While in a state of sin and death, the whole of Adam's family are in darkness. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The next declaration shows who it is that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.—John iii. 19-21. "For ye were sometime darkness; but now are ye light in the Lord." How consoling the thought, that if we are light in him, it is because he is light in us. "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." Therefore Jesus says, "He that believeth in me shall not abide in darkness." We understand that there is no believing in Jesus without faith, and there is no faith without eternal life. And this life produces faith, wisdom or light. All nature and the things thereof are seen and enjoyed by the light or wisdom of nature, and that after being born of Adam. In like manner, all who are born again, or born of the Spirit, can see the kingdom of God; for it is written, "Except a man be born again he cannot see the kingdom of God." And by faith we see and enjoy and rejoice in all the blessings which the Lord has blessed his people with in heavenly places in Christ Jesus. And the Savior says, "He that believeth in me hath everlasting life." Therefore we understand that it is that kind of faith which works by love, and by which the Lord purifies the heart. And the apostle admonishes his brethren, saying, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." All the blessings we receive and enjoy from the hand of the Lord, come through this faith, wisdom or light. The apostle Peter speaks in this way, "According as his divine power hath given unto us all things that pertain to life and godliness, through the

knowledge of him that hath called us to glory and virtue." When a poor sinner is brought to see his condition by reason of sin, he will mourn; and if so, he shall be comforted. They hunger and thirst after righteousness, and they shall be filled. And when bowed down with grief and sorrow, the Lord brings peace to the troubled soul, and rest to the weary, and they are made to sit down in the kingdom of God and enjoy that rest that remains to the people of God. O happy people thus blessed of the Lord, having promise of the life that now is, and also of that which is to come. And, dear brethren and sisters, if we are that people, and dwell in the light, what manner of creatures ought we to be, trying to walk as children of the light, letting our conversation be as becometh the gospel of Christ, with all lowliness and meekness, preferring one another in love. And when we are called to pass through dark scenes in this life, may we remember the expression of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." For they shall not abide in darkness, because Jesus has said to his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." And he tells them to let their light so shine before men that they may see their good works, and glorify their Father which is in heaven. May the Lord give us grace and light that we may exhort one another to love and good works, that we may adorn the doctrine of God our Savior, and glorify him in our body and spirit, which are his.

N. A. HUMSTON, Mod.
W. C. SAMS, Clerk.

The ministers and members of the Redstone Baptist Association, to the several churches they represent, send christian salutation.

BELOVED BRETHREN IN THE LORD:—We with pleasure comply with our long standing custom to address you with our circular address, in which we shall strive to call your careful attention to the important doctrine of regeneration, or the new birth, without which we can neither see nor enter into the kingdom of God. That is, that no man, considering his corrupt and fallen nature, can understand or partake of the blessings of that glorious kingdom of grace which the Lord Jesus Christ came to set up, neither can he enter the kingdom of glory to which it leads, unless the fallow ground of his hard and obdurate heart is broken up by the irresistible power and grace of the great God who worketh all things according to the counsel of his own will, and none can stay his hand. Therefore regeneration shows that there is a great change wrought in the heart of the poor, needy sinner, by the power of the holy Spirit. It means that there has something been done for us and in us which we could never do for ourselves. Dear brethren,

ren, the apostle Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." It is an inward change, and relates to the quality and rectitude of the soul, so that he who knows it experimentally is a new creature. Old things pass away, and all things become new. It is a great change, the understanding being enlightened, and in the affections there is love instead of enmity. He now has very different views of God, of himself, of Jesus Christ, and of all divine things. Before, he lived without God in the world; but now he sees that with God there is terrible majesty, perfect purity, strict justice, and that he is both to be feared and loved; for he learns from the gospel that God in Christ is full of grace, truth, love and mercy. He has very different views of himself. Heretofore he followed his own evil inclinations, and was always ready to excuse his worst actions, thought lightly of his sins, and was pleased in his former evil ways. He now sees the wickedness of his heart from whence they flowed. He now considers himself the chief of sinners, and wonders at the long forbearance of God in not cutting him off as a cumberer of the ground. He now cries, "Behold, I am vile. I abhor myself and repent in dust and ashes." The new creature has new thoughts of the world, of the men of the world, and of the things of it. He now shuns them, and says, Depart from me, ye that work iniquity; for I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. One thing I now desire of the Lord, and that will I seek after, that I may dwell in his house all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. This new man has very different thoughts of the things of the world. They were once his god, and he gloried in them; but now, living under that faith which is the substance of things hoped for, the evidence of things not seen, he regards them as but dung, that he may win Christ, and be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. He is made a willing subject in the day of God's power, to receive the gospel, not as the word of man, but as it is in truth, the word of God; and he takes it as the man of his counsel, believing it to be the infallible rule of faith and practice; refusing any connection with man-made institutions; endeavoring through grace to crucify the flesh with its affections and lusts; dealing justly and loving mercy, he walks humbly before the Lord.

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.

THOMAS ROSE, Mod.
F. K. COOPER, Clerk.

The Pocatlico Old School or Particular Baptist Association, to the several churches of which she is composed.

DEAR BRETHREN:—As it has been a custom of long standing to address you by a Circular Letter, we will call your attention to the words of the apostle recorded Romans viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We will notice first the idea of condemnation, which presupposes guilt or crime. We read in the Scriptures that man was created in the image and after the likeness of God, and unto him was given by his Creator a just and holy law, which he violated, and thereby entailed guilt upon himself and all his posterity. Hence the necessity of a Savior to cleanse from the guilt incurred by the violation of that law. And the blood of Jesus is efficacious in cleansing from sin all those who were chosen in him before the foundation of the world, and for whom he died. And when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father. The power of the grace of God is felt in their hearts, drawing them unto Jesus, weaning them from the world, and causing them to walk in the ways of God. And Jesus says, "No man can come unto me except the Father which sent me draw him." Hence, being drawn by the Father, and manifesting the fruit of the Spirit, is termed by the apostle, walking not after the flesh, but after the Spirit. It is really the fruit of the Spirit, and not of the flesh. That loss of all confidence in the flesh is wrought by the faith which is the gift of God, and of which Jesus is the author and finisher. It works in a regenerated soul a belief of the truth, and thus destroys all confidence in the flesh.

And now may grace, mercy, love and peace be with us all, and abound. Farewell.

WM. A. MELTON, Mod.
JEHU BYRNSIDE, 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.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, in session with the Little Flock Church, Anderson Co., Ky., to the associations with whom she corresponds, saluteth them in the Lord.

AND we desire a continuance of your correspondence, inasmuch as we recognize you as built upon the same foundation with us, by the same Master-builder, even Jesus Christ, who declared, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." We recognize you, dear brethren, as the faithful few with us, composing the remnant according to the election of grace, begotten again by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away; and are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. And we believe that the Shepherd of Israel will enable his servants to contend for the same glorious truth as set forth by Christ and his apostles, and who stand as a solid phalanx against the invading foe. And we feel to thank our adorable Master that the common good and welfare of Zion is apparent in our hearts. No jealousies or bickerings or strivings for the mastery are known among us. The good and welfare of the churches of our charge lay near our hearts, and we cultivate christian intercourse with each other, for our mutual good, each preferring other better than himself. And we believe that in this we are like the church at Jerusalem; and we would recommend having all things common among our correspondents, who come to us laden with the blessing of the gospel of peace.

Our next association is appointed to be held with Mt. Gilead Church, Mason Co., Ky., on Friday before the second Saturday in September, 1884, and two succeeding days, when and where we hope to welcome you again, to participate with us in ascribing honor, power and dominion to our covenant God and Father.

J. M. THEOBALD, Mod.

J. W. ROYSTER, Clerk.

J. W. WALLIS, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the church of Olive & Hurley, September 19th and 20th, 1883, to the associations and meetings with whom she corresponds, sends greeting.

DEARLY BELOVED IN THE LORD:—Another year having passed away, and we, still experiencing preserving mercies at the hand of our covenant-keeping God, are reminded again of our duty and privilege to thus address you, to reciprocate in some degree in this epistle for your messages and messengers which have come to us laden with love in the Lord; and truly may we be thankful to the Giver of all good gifts for such peaceful signs; for as the work of righteousness is peace, such fruitful and significant indications of this work having been cut short in righteousness, in the coming of those who have so ably and faithfully preached

to us Christ and him crucified, whose coming has been like that of Titus of old, stirring up, as we trust, our pure mind, reminding us that the effect of righteousness, sufficient to save us from our sins, such as we must have to appear in the presence of God, is quietness and assurance forever. Therefore, dear brethren, while we do not expect to be able fully to make returns for such tokens of friendship and fellowship, (for we cannot look profitably on our own things,) yet while we enjoy such privileges, although we have to experience trial, we still confidently hope to the end. And we desire a continuation of your correspondence and fellowship at our meeting next year, which will be held, if the Lord will, with the Middleburgh Church, on the third Wednesday and Thursday in September, 1884.

I. HEWITT, Mod.

JAMES MILLER, Clerk.

JOHN A. MORSE, Ass't Clerk.

The Mount Pleasant Association of Regular Baptists, now in session with the church at Elk Hill, Spencer Co., Ky., on the 31st day of August, and 1st and 2d days of September, 1883, to the associations with which we correspond.

BELOVED BRETHREN:—Through the abounding mercy and goodness of our covenant-keeping God we have been permitted to meet together in an associate capacity; and while some of our churches complain of indifference and lukewarmness in the things that pertain to their spiritual welfare, yet we rejoice that peace reigns in their midst, and that others of our body are enjoying a refreshing from the presence of the Lord, and that he is adding, as of old, unto the church of such as shall be saved. We have also been much refreshed by the coming of your letters of love and fellowship, and your messengers, proclaiming the riches of God's grace through our crucified and risen Lord and Savior. We greatly appreciate your correspondence, and desire a continuance of the same. The time and place of our next association is at Cane Run, Henry Co., Ky., on Friday before the first Saturday in September, 1884, when and where we hope to meet your messengers, bearing your messages of love and fellowship. Till then, fare ye well.

N. A. HUMSTON, Mod.

W. C. SAMS, Clerk.

The Pocatalico Old School or Particular Baptist Association, to the associations with which she corresponds, sendeth greeting.

DEAR BRETHREN:—Another year has passed away, which brings the time for us to meet in an associate capacity. We have had a good attendance this year from sister associations, and our present session has been one of peace and love among the brethren. We have been made to rejoice by our correspondents, who have come to us filled with the blessed gospel of Christ. We wish you to continue your correspondence with us. Our minutes will tell you where our next association will be held. May peace and love abound with you all.

WM. A. MELTON, Mod.

JEHU BYRNSIDE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

UNEQUALLY YOKED.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. vi. 14.

In faithfully defining the law of our Lord Jesus Christ for the government of his church, the apostles have recorded all the directions which can ever be needed to the end of time. As their decisions cover the most difficult and complicated cases which can arise, so those which seem so plain as to be manifest to the weakest intelligence are also included. In this adaptation to all circumstances and all the vicissitudes of time the perfection of the divinely inspired law appears.

The commandment enjoined in this text is one which to reason seems to be so evidently right and consistent that it might be considered needless for the apostle to have recorded it; but infinite wisdom has not left anything for the followers of Jesus to want in their experience which is not provided in the Scriptures, in which "the man of God is perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17. Paul says, "I kept back nothing that was profitable."—Acts xx. 20. It is equally true that nothing is enjoined in the law of Christ but that which is profitable to the saints in their experience here in time. The use of the two negative terms, "not unequally," does not imply that there is a possibility of being equally yoked together with unbelievers. The same form of expression is used Ephesians v. 11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." It is no more implied in our text that believers may be equally yoked with unbelievers, than in this text that there are some fruitful works of darkness with which the saints should have fellowship. The use of the two negative terms is not to be understood as in opposition and canceling each other, as is evident from the context in both these instances. In the Greek language, in which Paul wrote, there is a rule that "Two negatives strengthen the negation;" and this is the evident meaning in these texts.

The apostle was addressing the church of God at Corinth in this letter; and in his first letter to this church he had corrected the error which had prevailed among them, by which they had perverted the observance of the ordinance of the communion of the Lord's supper so grossly as to confound it with those heathen feasts to which they had been accustomed before they knew anything of the doctrine of salvation by the grace of God through our Lord Jesus. This will readily be seen by reference to 1 Corinthians xi. 17-34. In their failure to recognize the ordinance as

restricted to the church, they had lost the true observance of it altogether, as he declares in the twentieth verse referred to. Now, in this second epistle to the same church he admonishes them against such unequal yoking together with unbelievers in their organization as a church, or in professed fellowship. This understanding accords with the connection in which the verse under consideration is recorded, and is in harmony with other expressions addressed to the same church, as in 1 Corinthians v. 11-13.

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" These questions, with those following, clearly imply the application of the direction given in the sense of that yoking together in which fellowship and communion are involved. In worldly association as fellow-citizens, or in social or business relations, no such tie is professed as fellowship or communion. A man may be an honest and honorable citizen, while manifesting no knowledge of the grace of God. In the relations of this world it is not forbidden the saints to associate with such even though they give no evidence of faith in Jesus Christ; but to be united in professed fellowship with such in an organization assuming to be the church of Christ, is clearly inconsistent with that allegiance which every redeemed subject of grace owes to the precious Redeemer as the King whom God has set upon his holy hill of Zion. Hence the command is addressed to all who are involved in such an unholy alliance as recorded in the verses following the text. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In palliation of their neglect to obey this plain commandment of our Lord as written by the apostle, it is frequently suggested to those who feel its application to themselves that obedience would involve them in consequent difficulties which they feel to be insurmountable. Perhaps the most frequent form of this temptation is the suggestion that it will not be possible for one feeling so unworthy and sinful to live so as to honor the profession of faith in the salvation of God. This fear is confirmed by the conscious weakness of the subject of it, and reason decides that it is better to disregard the commandment entirely. Surely the eyes of those who arrive at such a conclusion must be blinded to the gracious promise in this last quotation. If the Lord Almighty is a Father unto you, can any good thing be withheld from you? It is not required of the obedient child to keep himself by his own strength. His Father is able to keep him; and this is just what is promised here. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

RELATIONSHIP OF CHRIST TO HIS CHURCH.

In his letter on page 220 in this paper our much esteemed brother, Elder F. A. Chick, calls attention to the first sentence in our reply to the inquiry of "T. A.," as published in the SIGNS OF THE TIMES August 15th, 1883. In thanking our dear brother for the kindness of criticizing the mode of expression there used, we desire to say that it affords us much encouragement to know that gifted brethren carefully watch our columns, and are ever ready faithfully to note every inadvertent expression in which there is a possibility of our meaning being misunderstood or perverted, for "the enemies of the cross of Christ" are ever seeking to pervert the testimony of all who contend for the truth of the gospel. While the article referred to might be readily understood by candid readers, the expression cited might be detached from its connection and misconstrued to the denial of the truth that God was manifest in the flesh. This truth is indispensable in the faith of the saints. But it was not the point presented by our correspondent in the question to which we were replying. The form of expression used was unfortunate, since so discerning a brother only knew our meaning by personal knowledge of our sentiments. What we intended to express was that the relationship of Christ to his body, the church, whom he redeemed, is not a fleshly relationship. He did not just begin to be one with them when he was manifest in the flesh as the Babe of Bethlehem. Such a relationship could not have qualified him to bear their sins. It is because they were chosen in him from the beginning, and in their fullness they are the church, which is his body, of which he is the life; therefore he is himself the very life which divine justice required as the only propitiation for their sins by which the holy law of God could be satisfied. It was not in a fleshly relationship that all were dead when one died for all.—See 2 Cor. v. 14. Christ is the one life of his one body, including all his members which were written in the book of life of the Lamb slain from the foundation of the world.—See Psalm cxxxix. 15, 16; Rev. xiii. 8; xvii. 8. This relationship is older than the existence of the saints in the flesh, and therefore cannot be a fleshly relationship. And so far from the coming of Christ in the flesh originating his relationship to his church, it was because of that existing relationship that he was manifested to take away our sins by the sacrifice of himself.

We now state explicitly and without reservation that we do fully believe that Christ Jesus was perfectly man in his manifestation in the flesh; that in his character as man he fulfilled the law in every jot and tittle, in its letter as well as in its spirit; as man he suffered and was put to death in the flesh, bearing our sins in his own body on the tree; and in this death the life of his whole redeemed church was laid down. Then,

in his resurrection he brought life and immortality to light, and that life is not subject to condemnation in himself nor in his members who are dead to the law by the body of Christ. Yet the vital unity, or oneness of life, in which he is identified with every member of his body, is in the Spirit, and not in mere fleshly relationship; in which, as suggested by "T. A.," he would have been no more nearly related to Abel and Jacob than to Cain and Esau. If this assertion of our faith is liable to be construed to mean "that Christ was not a man at all," we are incapable of using language which may not be distorted, and must, with Paul, submit to being "slandrously reported" by some "whose damnation is just."—Rom. iii. 8. We have little regard for creeds and doctrines which have no higher authority than the writings of uninspired men, however highly esteemed they may have been in their own age, even though their dogmas may have been crystallized by time until they are covered with the dust of centuries. Nothing short of apostolic decision can be sacred and conclusive authority for the faith of the saints; and this will always be in perfect harmony with the teaching of that Spirit of truth who shall guide the saints into all truth.—John xvi. 13. Again thanking our dear brother for his faithfulness in calling our attention to the possibility of our words being misconstrued, and earnestly desiring that he and all our readers may ever be thus faithful, we submit the subject to the prayerful consideration of lovers of the truth.

APOLOGY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The Licking Association has learned that the associations with whom she corresponds, as well as some of the churches, failed to receive the Licking Minutes of 1882. We deeply regret it, especially on account of the pleasant relations existing between us. We will try and be more guarded in future.

Respectfully,
J. W. ROYSTER.

Clerk of Licking Association.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named persons, will confer a favor by sending the same to this office:

Mrs. Isabella Brownlow, formerly of Columbia, Tennessee.

Mrs. E. A. Grocher, formerly of Lipan, Texas.

"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.

THE EVERLASTING TASK
FOR ARMINIANS.

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

MARRIAGES.

ON September 3, 1883, by Eld. William J. Purington, at the residence of the bride's parents, No. 203 7th Street, Brooklyn, N. Y., Mr. John O. King and Miss Ella Lloyd, both of Brooklyn, N. Y.

OBITUARY NOTICES.

MY dear father, **Thomas E. Harris**, departed this life June 6, 1883, at four o'clock in the morning, aged 78 years, 8 months and 21 days. The subject of this notice was born in Buckingham Co., Va., Sept. 13, 1804, and when two years old moved with his parents to Bedford Co., Va., remaining there until he arrived at the age of twenty years, when he left the parental roof and moved to Botetourt Co., Va. He there married Rebecca Powers, a lady of a highly respectable family, and who preceded him to the better land thirty years lacking five days. He was baptized Sept. 18, 1833, by Elder Dempsey. In the year 1834 he moved to Ohio, where he remained two years, and then came to Montgomery Co., where he bought lands in the wild woods and went to work and made a good home for himself and family, enduring all the hardships and deprivations of the early settlement of this country. He lived on the same farm until the day of his death. Soon after he came to this country he joined the Old, Predestinarian Baptist Church called Pisgah, where he remained a worthy member until it pleased his Lord and Master to bid him enter into the joys of the kingdom triumphant. About the time he left Virginia the division took place in the churches in that part of the country. Father stood firm with the Old, Predestinarian or Primitive Baptists. He was a firm believer in the doctrine of salvation by grace, and was always ready to give the reason of his hope in Christ and to contend earnestly for the truth. His greatest delight was to talk of the unsearchable riches of Christ, and to speak of him as a whole and complete Savior of his chosen people, and as the only way of life and salvation. His house was always a home for the brethren, and he always made them feel welcome and at home. He arranged all his worldly affairs in perfect order. His disease was of the stomach, of which he suffered for many years, but was not confined to the house until about the middle of February, from which time he gradually went down. He felt from the first of his sickness that he could not recover, and only submitted to the treatment of a physician to satisfy his family. He spoke often and freely of the near appearance of his departure, and gave frequent assurances of his willingness to go, saying, "It is all right. The Lord is just, and will do right, and his will must be done." During his sickness his mind was much exercised on the subject of the resurrection, and often quoted portions of the fifteenth chapter of First Corinthians, and would talk until perfectly exhausted. The last time I heard him speak on that subject, he quoted the forty-second, forty-third and forty-fourth verses of the same chapter, and then talked for quite a while most beautifully and comfortingly, and then said he would have to quit talking, but would like to say more if he had strength, for the subject was opening to his mind with great beauty. The last ten days of his life he was able to talk but little, but would think of something every day that he wished to say to his family. His mind was calm and clear, and his judgment sound and good to the very last. He bore all his sufferings with great patience, and never murmured or complained. On the morning of the fifth, being asked how he felt, he said he was perfectly satisfied, and felt that the presence of the Lord was with him. At another time he said that the thought of being forever in the presence of the Lord was most glorious to think about. During the day we heard him pray, "Come, Lord Jesus, come quickly." A short time before he was gone, brother James asked him whether his hope still seemed a sure foundation, when he replied, "O yes, the Lord Jesus is my sure foundation." After a few minutes he quietly fell asleep in Jesus, in the full assurance of faith, with a blessed immortality in view. He leaves a wife and six children to mourn their loss, and al-

though we feel it is a great and heavy affliction to lose such a kind and good father and loving and affectionate husband, and feel that the light of the dear old home has gone out, yet we do not feel to mourn as those who have no hope. We desire to be still and know that the Lord is God, and bow humbly to his most holy will. While feeling so sad and sorrowful, and thinking of the dear precious body we loved and cherished so fondly all our lives, now laid away in the cold bosom of earth, the following language of the poet came to my mind with sweetness and comfort,

"The graves of all his saints he bless'd,
And softened every bed;
Where should the dying members rest,
But with their dying Head?"

MARY E. VANCLEAVE.
CRAWFORDSVILLE, Ind.

DIED—At his home on Wilmington Ave., Washington C. H., Ohio, July 20, 1883, **John A. Hill**, aged 77 years, 5 months and 3 days. He was born near Ripley, Brown Co., Ohio, Feb. 17, 1806. He came with his parents to Fayette Co., Ohio, in 1811, and with the exception of a few years, when a young man, has been a resident of this county ever since. He was married to Miss Abi C. Leach, of Georgetown, Ohio, Nov. 27, 1832, and shortly after came to Fayette County, where he has since resided. In 1833 he bought a farm in Jasper township, near South Plymouth, where they lived until they came to their present home in Washington C. H., in 1873. He united with Old the School Baptist Church called Paint Creek, near Rock Mills, in this county, in July, 1843, in which church he remained a worthy and efficient member until his death. He was a firm believer in salvation by grace, and he deemed it a great privilege to entertain his brethren and sisters at his home. He loved the house of God, and very seldom was his seat vacant in the sanctuary where he worshiped; and after he became feeble in health his chief desire was that he might become strong enough to meet his brethren and sisters once more in divine service. He was the father of nine children, five of whom survive him. November 27, 1882, was the anniversary of their fifty years of wedded life. Fifty harvests did the twain gather and care for those committed to their care. But his work is done, and his aged companion is left to mourn her loss. He felt prepared to die, as his whole trust was in the atoning blood of Christ, which cleanseth from all sin. Not only do his companion and children feel the loss of a dear husband and father, but his many relatives and friends will miss one who during life's journey fully appreciated every kindness done him during a long, active and eventful life. Telegrams were sent to his pastor, Elder Levi Bavis, to come and preach his funeral, but he was absent from home and could not come. On Sunday, July 22, a very large number of relatives and friends assembled at his late residence to pay their last tribute of respect to their departed friend, and a short and comforting service was then held, Mr. George Carpenter, of the Presbyterian Church, officiating. On Sunday, August 12, 1883, his funeral was preached at Paint Creek Church, by his pastor, Elder Levi Bavis, from 1 Cor. xv. 47-50.

The Reaper came when the harvest was ripe,
And gave the tried one relief;
He severed the grain with his loving hand,
And bound the golden sheaf.

LUCY E. H. MORGAN.
WASHINGTON C. H., Ohio.

DIED—At Bastrop, La., August 12, 1883, our uncle, **David Hayden**, aged 64 years and 8 days. His disease was of the heart, of which he had been a sufferer about one year. He was born in the southern portion of this state, moved with his parents and brothers to this country when about twenty-six years of age, and remained here until his death. He obtained an evidence of being born of the Spirit at an early age, but was not permitted to meet many of his faith until nearly eight years ago. After the Concord Church, of the Primitive Baptist order, was constituted, fourteen miles from Bastrop, uncle having just recovered from a severe spell of sickness, felt it

his duty to follow his Lord and Master in baptism. As soon as he was able to be carried to the church he related a part of his experience, was received, and baptized by Eld. A. Tomlin, our pastor, and remained a worthy member until his departure from this world of sin and sorrow, to his home above where sorrow never comes. He bore his suffering with much fortitude and patience, trusting in God, whose promises are sure, and who has promised to be merciful. Uncle was not permitted to attend church meetings regularly, on account of his being in feeble health ever since he was a member, being able to ride only a short distance, and was of a disposition not to be a trouble to any one. He had never been married, but lived with my father, Elisha Hayden, ever since he was grown. The vain theories of modern times did not perplex him much, because he was established in the doctrine of God our Savior. When he said anything concerning the salvation of the church, it was always to the point, and his uprightness and genuine love for the children of God showed conclusively that he had been made the recipient of divine life, realizing that he was only a pilgrim in this vale of sorrow. We should rather rejoice and glorify our heavenly Father that in his love and wisdom he has taken him from this vain world to the sunbeams of ineffable joy at the right hand of the majesty on high, where there will be no sickness, sorrow, pain or death, but one eternal round of joy and praise. We all do and will sadly miss his loving voice and words. He was a wise counsellor and a peacemaker. His hope of eternal life was good, being based entirely upon the merits of the precious blood of Jesus Christ. He leaves several brothers and sisters, nieces and nephews, and many friends, with the church, to mourn their loss, which is his eternal gain. May God reconcile us to his will in all things.

LIZZIE HAYDEN.

Mrs. Jane Honnell, consort of the late Robert W. Honnell, of Monroe Co., Miss., was born in South Carolina, November 27, 1800, was married to Robert W. Honnell in 1818, obtained a hope in Christ in 1844, was baptized by the writer in the fellowship of Mount Hebron Church in 1845, and departed this life June 18, 1883. Extravagant eulogies are often applied to the departed, from the fact that we never properly appreciated their virtues until they were gone. But in the case of this dear mother in Israel we do not think that the English language affords words too strong and glowing to represent her many virtues. The great Adamic vine has developed many sweet and beautiful flowers to adorn it, but in goodness and purity none have ever excelled our dear mother. As a mother she was kind, tender and watchful. As a church member she was truly ornamental and unspotted. As a neighbor she was a generous philanthropist. But she has run her earthly race, finished her course, fought the good fight and kept the faith, and through great tribulation has entered the portals of the eternal world of bliss, and joined her faithful consort and the blood-bought millions in singing songs of praise to God, who has redeemed them by his blood, washed them from their sins, and purified them in the fires of tribulation while passing through this vale of tears. Yes, she has passed from a world of sin and sorrow, into that bright, eternal world of glory, where the bright glory of God and the Lamb makes heaven all that heaven is. May the Lord give all her dear mourning children and fraternal friends grace to say, "Thy will, O God, be done," and give them that anchor, hope, to believe that they will be joined in that happy land where there is no sorrow, nor crying, nor death.

"O happy day! O joyful hour!
When freed from earth our souls shall tower,
Far from the reach of Satan's power,
And be forever blessed."

S. C. JOHNSON.

DIED—At the residence of her son-in-law, Mr. James D. Wright, in Kenton, Kent Co., Del., August 9, 1883, **Mrs. Susan Arthurs**, aged 76 years and 1 month. Sister Arthurs has been a devoted and faithful member of Cow Marsh Church ever since my acquaintance

with that people. She has long been a widow, making her home with her only daughter, who is also a member, and where many friends have been again and again kindly entertained. Sister Arthurs possessed in an eminent degree that meek and quiet spirit which is in the sight of God of great price. It is an interesting and instructive close to a long life when we are made aware that a profession of faith has been adorned throughout, and that the garments of righteousness and praise have been kept without stain. She has finished her course and left a worthy example as a legacy to her children and to us all.

ALSO,

BUT two weeks before, viz., July 26, sister Susan Wright lost an interesting little daughter, **Mary Wright**, aged about eighteen months. So in two short weeks our sister is bereaved of her mother and her daughter, and the house is left lonely and sad. The disease with both was dysentery. The many friends and acquaintances of this family, Mr. and Mrs. Wright, will sympathize deeply and sincerely with them in these repeated and sudden strokes of affliction. Death is always a sad event, but it is the only gateway to the better land.

E. RITTENHOUSE.

Sarah A. Durland was born in Shelby Co., Ky., Oct. 17, 1824, and departed this life March 17, 1883. She was the daughter of Charles Bond. She joined the Predestinarian Baptists in Mahaska Co., Iowa, and was baptized by Elder John Whiteley. She was an orderly church member, a lovely wife, a kind mother and an accommodating neighbor. She has been a great sufferer. She had a very hard spell of sickness in Indiana, two in Iowa and two in Oregon. She was taken sick for the last time January 18, 1882. Her disease was dyspepsia, with liver and kidney complaint. I never saw another person suffer as she did for more than a year. In her last sickness she had a great desire to depart and be with Jesus. She wore away by degrees, until her spirit took its flight to Jesus. She said she did not wish a tear shed for her. O how hard it was for me to give her up! Those who have never had the like trial can have but a very faint idea of my sorrow. She leaves the unworthy writer, four sons, one sister and one brother to mourn her departure. Our loss is her gain. I ask the prayers of all my brethren and sisters, that I may live an orderly life, and praise my God all the days of my life.

W. H. DURLAND.

DIED—In the city of Water Valley, Miss., July 31, 1883, **Dr. Simpson Parks**. He was born in Robinson Co., Tenn., March 31, 1811; was married July 4, 1830, to Mrs. Charlotte May; obtained a hope in Christ in 1828; united with the Methodist order and remained there some two years; saw his error, and then united with the Primitive Baptists, in May, 1830; was ordained to the work of the ministry in 1831 or 1832; removed from Tennessee to Mississippi in 1833. His first wife died in 1860, leaving two children, (son and daughter), both members of the Primitive Baptist Church now. He married his second wife, Miss Margie Ann Bloodworth, Dec. 25, 1862, who bore him three children—a son and two daughters. The subject of this notice the writer has known intimately some fifty-three years, and a more sound, able, eloquent gospel minister it has not been my privilege to associate with. I think I am safe in saying that Elder Parks and I never differed in a single point of doctrine or order from the time he and I became established in the faith and practice of the gospel. We had been members of the same church in Tennessee before he removed therefrom. We were members of the first church organized in north Mississippi. He afterwards removed farther south, then removed north again, and became a member of the church at Water Valley, where my membership is. Last December he moved into the city. In the death of Elder Parks, the last Primitive Baptist minister or member with whom I associated in my early days has passed away, leaving not more than two or three brethren or sisters with whom I was acquainted in my youthful days. And I can truly say that a

great man in Israel has fallen, one that was very dear to me, and one that ever earnestly contended for the faith once delivered to the saints. We stood together in opposing the New School or Missionary Baptist institutions and Arminian doctrines, and advocating salvation by grace alone. Dear readers, remember his family in your prayers, that God may direct and guide them, and keep them from all harm, and that at last they may meet where parting is no more.

Dear brethren and sisters, I am now in my seventy-eighth year, and fifty-sixth year of my ministry, and am so blind that I have to get some one to write for me. Remember me in your humble petitions. I sympathize with sister J. Y. Harmon, who has lost her husband. Yours in affliction,

E. A. MEADERS SR.

WATER VALLEY, Miss., Sept. 4, 1883.

James Dynes Little, editor and proprietor of the *Putnam County Courier* since 1849, a period of thirty-four years, died on the morning of the 24th of August, 1883, at the age of 51 years. He had been in failing health for three months, but not until a few days before his death was his condition regarded as critical by his family; and as for himself, he believed strongly that he would recover. In the early part of the evening before his death, he was out on the veranda of his dwelling with his family. Soon after retiring to his room he was taken with violent symptoms, and suffered intensely until midnight. He then passed into a quiet condition, partly of unconsciousness, which continued until three o'clock, when he died without a struggle.

Mr. Little was born May 15, 1832, in Varick St., New York City. His parents came to this country in 1826. At the age of ten years he was adopted into the family of the late Elder Gilbert Beebe, and in the office of this paper learned the printer's art. In the spring of 1849 he entered upon the study of law in New York. August 28, 1854, he was married to Mary Virginia, daughter of the late Elder Gilbert Beebe, his adopted father. Their married life has been spent in Carmel, N. Y., rearing an interesting family around him, six of whom, four daughters and two sons, with the bereaved mother and wife, survive him; while two of the number, the eldest son and the youngest daughter, preceded him in death.

DEAR BRETHREN:—It was only last winter that I wrote the obituary of my cousin, Josie Hoagland, and now another friend and relative is called from fleeting time to her eternal home. **Mrs. Seth Deafendorf** departed this life, of heart disease and consumption, at her home near Brockport, N. Y., aged 40 years. The funeral services were conducted by Mr. H. H. Emmett, of Transit, where her remains were conveyed, at her request. She leaves a sorrowing husband and an infant son, with many mourning friends, including her many music scholars about here and in Steuben County, her father's residence. Her late widowed brother and two widowed sisters were present.

From a sorrowing friend,

MRS. G. W. BREHM.

HINDSBURG, N. Y., Aug. 4, 1883.

DIED—In Richmond, Va., Sept. 2, 1883, in the 72d year of her age, **Arminia A. Exall**, wife of Henry Exall, and daughter of the late William Patterson, of New York.

ASSOCIATIONAL.

THE Kehukee Primitive Baptist Association, providence permitting, will be held with the church at Flat Swamp, near Robersonville, Martin Co., N. C., Saturday, Sunday and Monday, the 6th, 7th and 8th days of October, 1883. Visitors from the north can come either all the way by rail, through Washington, Richmond, Weldon, Rocky Mount, and Tarboro, to Robersonville, or by steamer to Norfolk and Williamston, and then by rail to Robersonville. Visitors from the south and west should come by rail to Rocky Mount, Tarboro and Robersonville. Conveyances will take visitors from Roberson-

ville to the association ground. We would be glad to welcome a large number of visiting members and friends, and especially brethren in the ministry.

S. HASSELL, Mod.

J. D. BRIGGS, Clerk.

THE Oconee Baptist Association will be held with the church at Jacks Creek, Walton Co., Ga., on Saturday before the second Sunday in October next. Monroe is the nearest railroad station. I hope brethren living convenient will provide conveyance for all who come by rail.

F. M. McLERROY.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, will hold its next annual session, the Lord willing, with the Sugar Creek Church in DeKalb, Buchanan Co., Mo., on the 5th, 6th and 7th of October, 1883. DeKalb is on the Atchison branch of the Chicago, Rock Island & Pacific Railroad, and the early morning trains of that road will pass the place in ample time for the meeting on Friday morning, the 5th, but those who come by other railroad should come on Thursday. Those from the southeast should come to Kansas City early Thursday morning, take the train on the Kansas City, St. Joseph & Council Bluff R. R. to Winthrop, there wait a few hours, and take the Rock Island R. R. to DeKalb. Those coming by St. Joseph will come the same day to Winthrop, thence to DeKalb. Those from the westward in Kansas should come to Atchison, thence to DeKalb. Those from the eastward, along the Wabash route, will come to Plattsburg Thursday morning, and there take the Rock Island road to DeKalb. All who come will be cared for.

A cordial invitation is extended to all who have a desire to be with us.

Brother W. C. Garton lives one and a half miles south of DeKalb.

R. M. THOMAS.

THE next session of the Salisbury Old School Baptist Association is appointed to be held with the Nassaongo Church, Wicomico County, Md., to begin on Wednesday before the fourth Sunday in October, 1883, and continue three days.

The friends will be met at Salisbury on Tuesday. The train is due at 2:00 o'clock from the north. The friends from the south will please come so as to be met at the same time. The steamer Kent, from Baltimore, will be met on Wednesday morning. Those coming on the boat will please drop a line to George W. Messeck at Salisbury.

A cordial invitation is extended, especially to the ministering brethren.

T. M. POULSON, Pastor.

THE Regular annual meeting of the Mississippi River Association will be held with the church at Brown's Creek meeting house, Haywood Co., Tenn., ten miles east of Brownsville, commencing on Friday before the first Sunday in October, 1883, and to continue until Monday evening following. All persons coming by rail will be met at Brownsville with conveyances, where we hope to meet our visiting brethren and sisters from sister associations. Brethren, come and see us if you can do so.

D. G. CHAMBERS, Clerk.

YEARLY MEETINGS.

THE yearly meeting of the Otego Church will be held on Wednesday and Thursday after the second Sunday in October, (17th and 18th), if the Lord will, when we hope to meet many precious brethren and sisters who have been made to know that salvation is of the Lord. The friends will be met at the depot Tuesday noon, afternoon and evening, and cared for by the brethren here.

G. M. FRENCH, Clerk.

We have appointed our yearly meeting to be held with the church at Welsh Tract, to commence on Saturday before the third Sunday in September, and continue until

noon on Monday following. The down train will be met on Friday evening at 6:00 o'clock, at Newark Depot, and the up train Saturday morning at 11:23, and the down train again on Saturday afternoon at 1:00 o'clock. We hope many of the brethren will find it convenient to come and see us, especially brethren in the ministry. We have the promise of Elders Durand and Grafton, and hope to see many others.

JOSEPH L. STATON.

THE Old School Baptist Church of Schoharie have appointed a yearly meeting to be held at their meeting house on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in October, 1883, at 10:00 a. m. each day. Brethren and friends of our faith and order, and all lovers of the truth, are invited to meet with us. Those coming by rail will be met at Howe's Cave on the day before the meeting, and cared for.

By order of the church, G. W. GUERNSEY, Clerk.

THE Old School, Predestinarian Baptist Church of Fairfield will hold a yearly meeting, to commence on Saturday, October 13th, and continue two days. It will be held in their meeting house in Fairfield, Lenawee Co., Michigan. All of our faith and order wishing to attend are cordially invited, especially ministering brethren.

By order of the church, C. B. LIVESAY, Clerk.

TWO DAYS MEETINGS.

THE Old School Baptist Church of Gilboa will hold a two days meeting, if the Lord will, on the second Saturday and Sunday in October, (13th and 14th), and we invite our brethren and all who love the truth to meet with us. Those coming by rail will be met at Grand Gorge on Friday at 11:27 a. m.

D. S. ELLIOTT, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

Mary H Clark 2, J J Johns 2, George Stephens 2, Polly Carry 2, Ruth Gray 2, Joel D Conner 2, Thos S Whitaker 2, John Lay 2, H Zinn 2, C Reynolds 2, Geo A Bretz 2.—Total \$22 00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

HOPEWELL SEMINARY.

Fall Term opens Wednesday, September 26th. A Female Boarding School, located in Hopewell, New Jersey, designed to furnish the advantages of thorough, careful, personal culture to a limited number of pupils: especially adapted to the wants of those having orphan children to educate; combining, as far as possible, the necessary discipline of school, with the social and moral influence of home life.

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We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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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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A FIVE DAYS DEBATE

ON

CHURCH IDENTITY.

We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., OCTOBER 15, 1883. NO. 20.

POETRY.

FIFTY YEARS A BAPTIST.

DEAR BRETHREN BEEBE:—The following simple verses were composed hastily this morning while calling to mind the fact that on next Sunday (the fifth Sunday in September) will be fifty years since I publicly professed a hope in the Redeemer and was baptized, which memorable event occurred on the fifth Sunday in September, 1833, in Grayson Co., Ky.

A monument of mercy I truly feel to be;
A wonder unto many, and even unto me;
That God, who is most holy, has borne with
such as I,
A poor, imperfect creature, for half a century.

When I made a profession, just fifty years
ago,
I thought that no more troubles would meet
me here below;
That I should sail on smoothly upon the sea
of life,
Without a storm or tempest, or any source of
strife.

I felt so calm and peaceful, and so well satisfied,
Down at the feet of Jesus, who for my sins
had died;
Such a love to my dear Savior, and unto all
his saints,
I thought my warfare ended, and all my sad
complaints.

But while I was thus feasting upon his bound-
less love,
And gazing on his glories, and all my thoughts
above,
The language of my Master entirely I forgot,
That here sad tribulations were sure to be
my lot.

And thus I've truly found it, the whole of
fifty years;
A mixture of temptations, of joys, and hopes,
and fears;
The world, the flesh and Satan combined
against my soul,
And often heavy troubles like billows o'er me
roll.

At many things I've wondered as I have
passed along;
Among the rest my weakness—how often I've
been wrong;
And yet a greater wonder I've oft been
brought to see,
The patience and the mercy of God to worth-
less me.

I wonder at the kindness and love of the
dear saints,
And at their long-forbearance, and how few
their complaints;
I wonder at my blindness concerning things
divine,
To be so slow in learning, so ready to repine.

And now an Ebenezer I to the Lord will
rear,
And gratefully acknowledge he always has
been near;
And if through grace abounding I reach the
heavenly throng,
There'll be no greater wonder join in the end-
less song.

I. N. VANMETER.

MACOMB, Ill., Sept. 27, 1883.

CORRESPONDENCE.

HOPEWELL, N. J., August 24, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with a special and earnest request sent me by "a reader of the SIGNS OF THE TIMES" from the state of Kentucky, I now forward you some remarks on the following declarations of Scripture: "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. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalm xvi. 10.

After you receive what I have written on the above named texts, and carefully read the same, if in your judgment the publication of the article will do any harm by causing a controversy, please return me the manuscript. I hope that the fear of God may be before me and his love in my heart while I write concerning the awfully sublime things involved in the scriptural declarations which my unknown friend has called my attention to. I hope that what may now be written will not be a mere "dry, formal and technical exposition" of the subject, void of any of the "marrow" of the gospel; neither do I wish the wording to be a "prosy platitude," but of some interest to the person who has made the request, as well as any others who may take the time and trouble to read it.

"And I say also unto thee, That thou art Peter." Directly preceding this is recorded the following, "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some (say that thou art) John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter was not left to conjecture how he came to answer the question correctly; for it was not because he was a disciple merely, and by careful observation had become satisfied of the divine

Being mantled in flesh and blood. But he knew his Lord just as all his true followers know him to-day, by revelation; therefore all knowledge of Jesus Christ apart from revelation is only historical or imaginative, and such knowledge never has and never can give any just and saving view of what the Savior is to his chosen and redeemed people. Revelation is a word of awful magnitude, as used in the New Testament in connection with a knowledge of the Lord Jesus Christ, and should never, by any of the dear children of God, be treated in a perfunctory manner, but dwelt upon with awe and reverence; for as a verb it is from *apokal*, to uncover, unveil, disclose; and as a noun, or the act finished, it is from *apokalupsis*, an uncovering. Therefore all the dint of study that mortals may perform, and the reading of the comments of men, can never, *no, never*, unveil the glorious character of the Mediator; for said Jesus, while God incarnate, "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." As the natural sun in heaven is seen in his own light, so the Son of God is seen in the light of his own eternal Deity, and all other views of the Son of God are rationalistic, and one carnal view is no better than another. Notwithstanding such revelation was made to that disciple, he was still the impetuous Peter, with his infirmities still left, as subsequent events conclusively manifested; and as some of the "infants in grace" think in the happy moments of their deliverance that they then are freed from trouble, and will never again doubt, and certainly will show no malice, ill will, jealousy, or anything wrong towards any mortal, especially their dear brethren. But the terrible meaning of the Savior's words, "Thou art Peter," comes home in power when they are left to themselves, finding that there is an abundance of the old Adam still left in their flesh; and sometimes, their anger having been indulged, brings deep sorrow and much mortification upon them. Therefore the revelation made by the Father concerning his Son no more removes the poisonous principles of the carnal mind in them than it did in Peter, as bitter experience proves unto them while here in this life.

"And upon this rock I will build my church." It would seem that the construction of the sentence ought to show any one having a limited knowledge of the force of terms that Peter

is not the foundation upon which Christ would build his church, for the name Peter in no sense implies a rock; but some one may ask, Does not that faith have something to do with the matter? That will be treated upon in the proper place in this communication. The important doctrinal point now is, Who or what is the rock? Peter is from *petros*, a stone; and rock is from *sela*, a rock; when sharpness or prominence is set forth, it is from *tsur*. Both of the last named are from the Hebrew; and when rock is recorded in a sentence in the New Testament, it is from *petra*, rock, and not *petros*, a stone, and is found recorded fifteen times in the New Testament from precisely the same word. So much for "dry, technical terms." Now let us have some plain declarations of holy writ upon the subject. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." In the same chapter from which the last quotation was made it is said of Jacob, (Israel,) "He made him to suck honey out of the rock, and oil out of the flinty rock." It would not be prudent in an article like this to make too many quotations to corroborate and sustain the glorious truth that the God of Israel is represented as the Rock. In the Psalms, twenty-five times, our God is represented as the Rock, not rocks, in the plural; and not anywhere in the Scripture, by patriarch, priest, prophet or apostle, is he represented in the plural number, but the gods of the nations are in the plural, for the apostle says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Another apostle says, "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." How will it do to read this last quotation thus: To the only wise, "triune God," or the only "wise Trinity in unity," our Savior, be glory, &c. The writer of this reply has never used such expressions concerning the eternal Deity, neither dares he do so, for there is no scriptural authority for it. Such authority can be found in the writings of uninspired men, both in their written commentaries and poems, but the inspired apostles of the

Lamb authorize no such things; therefore the Unitarian and the Trinitarian have to resort to some other record than the New Testament for their support, and when we are referred to the writings of wise and learned men, it avails nothing unless there be a "Thus saith the Lord" for the assertions. The apostle Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ." Therefore the Rock in the clause of the text now under consideration was not Peter, nor Peter's faith abstractly considered, but Jesus Christ. The visibly organized church, and the hidden body of Jesus Christ, or the spiritual building, should never be confounded, for doubtless many hypocrites have crept into the visible church, but not into that spiritual body, neither can any of the wood, hay and stubble of which the apostle treats ever enter into that immortal principle, the spiritual body; but that combustible matter often causes much trouble in the visible church, and the inspired penman says, "Every man's work [not Christ's work] shall be made manifest: for the day [gospel day] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Much more Scripture testimony might be adduced to show that Jesus Christ is the foundation; and how any one who has ever been brought to a knowledge of the truth can inculcate the vain theory that the church under the gospel dispensation is built upon Peter, or his faith, as it is termed, is certainly strange. Dear reader, the church rests on a foundation, in her spiritual unity with Christ, as firm as the eternal throne of Jehovah; but is not that faith which is given to the saints connected with the foundation? Most certainly, and revelation also; for where that glorious foundation is seen, known and loved, there will be revelation and living faith, and "without faith it is impossible to please him," that is, God.

"I will build my church." The work of God's Spirit in the heart of a chosen vessel of mercy is always efficacious, though hidden from the natural eyes of men; and when such a person is constrained, out of love, to acknowledge the work of Jesus Christ, and openly become identified with a branch of the visible church, such open manifestation is not the cause of being built on the glorious foundation, but the result, as is clearly and fully sustained by the following declarations of Scripture: "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "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 [not separately] for an habitation of God through the Spirit." The apostle said of certain characters, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." "Ye also, as lively stones, are built up a spiritual house, [not merely a flesh and blood house, actuated and governed by carnal wisdom,] an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "I may tell all my bones; they look and stare upon me." Also he says, "All my bones are out of joint." What an awful description of the vessels of mercy in their fallen state, like all his bones out of joint! Can any of the carnal surgeons of our day and generation, who claim the blasphemous titles of "Rev." and "D. D.," set any of those bones? No, for they can neither see the bones nor the joints, and therefore have no power to do anything of the kind; and the true believer in the Lord Jesus Christ can justly say of such, as Job did to his so-called comforters, "Miserable comforters are ye all." Also, "Ye are forgers of lies, ye are all physicians of no value." In the valley in which Ezekiel was set down, when the prophecy was answered, how did the bones come together? Falsely it is often quoted, "And bones came their bones." O! no such disorder and confusion in God's work as that; but it says, "And the bones came together, bone to his bone." In this work of our Lord Jesus Christ, building his church, we have the glorious type in the building of the literal temple by king Solomon; for "the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." No noise, no confusion to be heard by or with the natural ear, but efficacious grace doing the work within the vessel of mercy as quietly as the distilling of the dew. Can it be that carnal teachers have ever read these words of the dear Redeemer understandingly? Certainly not, or they would not talk so much about "working for the Lord." But sad to state, they show by their course of life that they are not sincere in what they state, for no class of men like the "good things" of this world and desire more ease and pleasure than they do; and if souls are so precious to them, why not manifest it? Consistency is a "jewel" that few wear, especially carnal religious teachers.

Our dear Redeemer in building his church asks not the counsel of vain man, whose breath is in his nostrils; for he speaks the word and it is done, he commands and it stands fast, and what is done by him is done forever, and he does it that men should fear before him. His servants are chosen and appointed by him to administer the ordinances in his church for his

declarative glory, but they have no more to do in the regeneration and birth of his children than they have to do with the arrangement of the seasons and the regulating of the sun, moon and stars of heaven, for mortal man can neither forward, hinder nor change the order of things in the material universe; and not being able to have any control over the less, why talk about having aught to do with the greater? Nothing can be more antisciptural; but the dead can neither hear nor see.

"And the gates of hell shall not prevail against it." In ancient times the courts or assemblies in which decisions were rendered were held in the gates or entrances to cities, and in the Old Testament especially great importance is attached to the counsels and decisions given in the gates; and in the Hebrew the term is a very important one, and is from *shaar*, gate, and is recorded in the Old Testament three hundred and thirty-eight times from the same original word, and a few times from other words with an inferior meaning. In the New Testament, when it is gate, in the singular number, it is from *pulon*; and when in the plural number it is from *pule*, and is found ten times in the plural and fifteen times in the singular. The term door, or simply an entrance, is from *thura*; therefore matters of great moment are connected with gate, or gates, as it may be, for in those gates councils were held and decisions given, some of which, as recorded, were heinously wicked. Hence our dear Redeemer has used the words, showing that the counsels of wicked men and devils combined, as well as death and the grave, never have and never can frustrate his purpose, some of which wicked counsels shall now be noticed; and although not held in a gate, or gates, leading into a literal city, nevertheless were actuated and controlled by the same fiendish spirit. In the second chapter of Matthew a description is given in cogent language concerning the hellish counsel of a Herod in order that he might slay the child Jesus; but instead of frustrating or in any way thwarting the purpose of God, he exactly fulfilled it. In the second Psalm it is declared by inspiration, more than a thousand of our literal years before the birth of Christ, how it should be in the following positive words, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Herod issued and was permitted to carry into execution the most horrid edict ever made, with one exception, and that was the proclamation of the tyrant Pharaoh, in order to destroy the Israelites, for he said, "If it be a son, then ye shall kill him;" but he did not succeed, neither did Herod, for "when he saw that he was mocked of the wise men, [he] was exceeding wroth, and sent forth, and slew all

the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." That hellish monster, instead of prevailing, only fulfilled; and so it has been, is now, and will continue to be so long as time lasts, that all the wickedness of such monsters as a Pharaoh, a Herod, or religious Scribes and Pharisees, is under the control of our God, and shall redound to his declarative glory and the best good of his chosen and redeemed people. Shall we now carefully notice what transpired in the garden of Gethsemane? A touching and pathetic description of that awful scene is given by Matthew, Mark, Luke and John, but we will notice particularly what Matthew records: "And while he [Jesus] yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, [that hellish monster, that devil incarnate, would kiss him,] that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [A Roman legion, when full, was six thousand; hence Immanuel could have summoned more than seventy-two thousand angels to his rescue, had it been his will to do so.] But how then shall the Scriptures be fulfilled, that thus it must be?" None save the eternal God thus manifested in the flesh could have endured what he did; for when the high priest said, "What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?" Surely, "He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth." For "saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power (at all) against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

After the crucifixion, resurrection and ascension of the dear Redeemer, his apostles seated on the thrones of judgment could make the application of what was recorded in the second Psalm, and in positive language give the reason for what had transpired; for say they, "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth [not heaven] stood up, and the rulers were gathered together against the Lord, and against his Christ. 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, [literal Israel,] were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." And also, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands [notice, it was no less wickedness on their part, though they carried out the purpose of God] have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Immediately after the apostles received their power and wisdom, persecution commenced against them; "And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." Yet we have only to read the concluding portion of the sixth chapter, and the succeeding or seventh chapter of the Acts, to see the finality, for our God permitted them to carry into execution their fiendish purpose. Such a holy boldness and confidence as Stephen manifested has never been excelled by any one under the gospel dispensation, for in the seventh chapter of the Acts are declarations of the most awful character, when the martyr charges his accusers with crimes of the "deepest dye;" and also traces the history of the Jewish nation, showing what wonders God had wrought for them. But "When they heard these things, they were cut to [not in] the heart, and they gnashed on him with their teeth;" but God sustained his servant in that hour of tribulation and persecution, for said he, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." And the sequel was, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

(Concluded in next number.)

FAIRBURG, Ill., May 16, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been impressed with the thought of giving you the

reason of my little hope, but when I undertake to do so, I think it useless to trouble more enlightened minds with what little I can say. However, I will venture a little and submit it to you.

I was born in Boone Co., Ky., Oct. 26, 1834. My parents moved to Illinois in 1836, and settled where I now live. My father was an Old School Baptist, and my mother also believed that doctrine, but never united herself to any church. My father died on my seventeenth birthday, and from that time my mother gave me my liberty, as there were better boys at home, and I was not needed. I was as profane as the worst. The death of my father was a great shock to me, for I thought a great deal of him. My case seemed to distress his mind more than any of the others. I thought that as soon as I should make money enough and got older, then I would settle down and become a christian, for I thought I had the power to become one whenever I should get ready. Being strong I worked hard and soon saved enough to buy a little farm. By this time the death of my father had worn off my mind, and I became very wicked, but not so much so but what I was respected. Soon after I was of age I wedded my present wife, Mary A. Travis, who was sixteen years old, which I have never regretted. In the fore part of the winter of 1860 my mind became troubled about something, but I could not tell what it was. I changed from my fiddle to my Bible, which I read through. My wife also being in the same trouble, we talked to each other of our troubles. We often went to Methodist meetings, but found no relief there. Then we went to hear the Missionary Baptists, but found it the same there. Finally a man came into the neighborhood who called himself a Christian preacher, and I thought he might be the one I wanted to hear. I went to hear him, but he set me back further than ever. After meeting he came to us and said he wanted to go home with us. I told him he could do so. When we got home he said that the neighbors had said there was something the matter with me. I told him I thought not. He said he had begun that meeting for our special benefit, and that my mind was changed; but I denied it. He asked me if my desires were not different from what they used to be, and I told him they were. He presented Campbellite doctrine to me, and said that all I had to do was to join the church and be baptized. I told him that did not suit my case. I asked him if he believed a change of heart was necessary before baptism. He said it was not necessary, but I could believe whatever I pleased if I would join their church. I told him that I never could join any church until I had realized a change. So his preaching did me no good. I had read, "Not by works of righteousness which we have done." But they made light of it, and went their ways, one to his farm and another to his merchandise.—Matt xxii. 5. Now I was like the poor publican, and no

works of righteousness were left for me to do. Now I wanted to hear the Old Baptists preach. I had heard them often, but not being concerned, I did not know what their doctrine was. I could find in the Bible promises to the saints, but none, I thought, to sinners like me. Some time after this I was going through a grove, and I met a man who told me that Elder Piper was going to preach in the neighborhood the following night. Right there it seemed to me that my burden was gone. I went home rejoicing, and told my wife what news I had heard, and we rejoiced together. Yet I knew nothing of Old Baptist doctrine, nor was I acquainted with Elder Piper. But it seemed to me that I must tell to sinners around me what a dear Savior I had found. When the time came I went to the meeting, and it seemed to me that the sermon was all for me. After this an opportunity offered and I went forward and tried to talk to the church, but could say very little. To my surprise I was received, together with my companion, and we were baptized by Elder Piper in the fellowship of the Bethel Indian Grove Church. Since then I have had great peace of mind, notwithstanding dark seasons at times overshadow me.

It is written of John the Baptist, Luke i. 17, "And he shall go before him [the Lord] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Dear brethren, this scribble will already take too much of your precious time, so I will close. Your unworthy brother,

J. G. STEERS.

NEW YORK CITY, Oct. 2, 1883.

DEAR EDITORS, AND BRETHREN IN CHRIST:—As I hope, although I feel unworthy to thus address the people of God. It is a very rainy morning. I feel that the Lord has directed me to cast in my mite for the readers of the SIGNS OF THE TIMES. I wrote a poor scribble in the year 1875, which your dear father saw fit to give a place in the SIGNS, although I was not a member of the visible church at that time. I was then living in New Jersey, but the Lord afterward opened the way for me to move to New York, where I found the people that I loved for the truth's sake, and to my great surprise they manifested a love for me, and to-day I can say with Ruth, "Entreat me not to leave thee." I must give all the glory to God, who has so abundantly provided a home for me with his people in this great city. Never can I forget the first day that I came among them, which was six years ago the second Sunday of April last. Elder Benedict was then pastor of the church. When I got there they were singing, and I said to my friend, "This is the place; I know the sound." It did seem as though joy broke into my soul. Very few of the members were there, as there had been a funeral, and most of them had gone to the cemetery. Elder Bene-

dict preached in the afternoon, and when he sat down there was no invitation given for any one to speak to the church. But before I was aware, I was standing up and talking; and now I wonder what I said, upon which the church could receive me; for I feel most of the time that I am the vilest of the vile, and fear that I am deceived, and that I have deceived the church. But now I am made to rejoice that the Lord doeth all things well, and that he works and none can hinder. But I must go back to my first day among this people. I remember saying to the brethren and sisters that I loved them all for the truth's sake. I told them that it had been years since I heard a gospel sermon. When I came among them I did not intend to say anything, but their singing filled my heart to overflowing, and I could not keep my seat. I told them my little story, and to my great surprise I was received as a candidate for baptism. On the second Sunday in June I was baptized by Elder Benedict in the fellowship of Ebenezer Old School Baptist Church, 36th Street, New York City. At that time I was living in Harlem, N. Y. At the end of two years the hand of providence (for so I must say, as I can see the hand of the Lord in it) opened the way for me to take care of the meeting house. I have lived here almost five years, and I think I can say of a truth that my home is a home for the Lord's people, although I feel unworthy of being in their company. I have no family, being alone during the week, and I look forward with pleasure for Sunday, and also for the church people to come. My husband is not a professor, although he is very kind and never opposes me. When I read the communications in the SIGNS in which the writers speak of having no meetings to attend, I do feel thankful to the Lord for his goodness and mercy in providing a home for me among his people. We are at this time without a pastor, yet the Lord is sending his servants among us, and they come declaring the whole truth, and nothing but the truth. We have Elders Housel, Purington, Hewitt and Bundy, and are expecting Elder Beebe the fourth Sunday of this month. So it seems we are highly favored. I must say right here, "If God be for us, who can be against us?" Will not he who raised up Jesus from the dead freely give us all things? We have been to the baptismal waters three times recently, and expect to go there again, providence permitting, on the first Sunday of next month. Our regular meeting is the last Sunday of each month. If any of our brethren or sisters should be traveling through the city, perhaps they would like to meet with us. We have two sermons before conference.

Dear brethren, I think I had better stop writing, lest I weary you in reading it. I have written just as my mind has been led. This is the third impression I have had to write, and I hope I have not been allowed to say anything amiss.

From an unworthy sister, if one at all,
M. GARRISON.

THE CHURCH HISTORY.

(Report to the Kehukee Association.)

DEAR BRETHREN:—My father and I have now for seven years been engaged upon the preparation of a history, not only of the Kehukee Association, but of the church of God from the creation to the present time. The proper completion of the general Church History has involved a great deal of time and labor. I have earnestly endeavored to make the statements of the work accurate and reliable, incontestable by any competent authority. I now feel sure, with the divine blessing, that I shall be able to send the manuscript to press next January, so that the book can be published the coming winter. My great object in the composition of the work has been the ascertainment and defense of Bible truth, especially the delineation of the twelve characteristic marks of the apostolic church, and the tracing of these marks down through the nineteen centuries of the christian era. The presence or the absence of these marks is the sure test of the apostolic or the unapostolic character of every organization calling itself a church. I have also presented, in a single chapter, because the subjects are so closely connected, the history of the belief and the disbelief of the doctrine of grace, and of scriptural and unscriptural missions. My father and I have in general, at points where the truth is assailed, purposely used the very language and the reluctant admissions of such as occupy the highest positions among the enemies of the truth, so as effectually to silence the gainsayings of those who defend error with less information and less ability. We have dwelt, sorrowfully, but emphatically and solemnly, upon the extravagant pharisaism and the extraordinary religious superficiality of the nineteenth century. The world presses into the nominal church, myriads compass sea and land to make proselytes, while the unfelt horror of spiritual death reigns throughout almost the entire extent of the civilized as well as the uncivilized inhabitants of the globe. But, while gross darkness covers the rich, proud and corrupt Egypt of the world, as of old, the few, poor, humble and despised Israel of God are blessed with divine light in their dwellings; and, to the spiritual mind, it is intensely interesting and edifying to observe the providential course and circumstances of that heavenly light as it comes down to us through the historical wilderness of the ages. Straight and narrow, high and holy, spiritual and divine is the mysterious path along which patriarchs and prophets, apostles and martyrs, and all the dear people of God have been led by the Spirit and providence of the Most High. The infallible Scriptures, illuminated by the divine Spirit in our hearts, alone can enable us to discover that heavenly path, and to walk therein, and find rest to our souls. The Lord Jesus Christ, in his almighty divinity, his efficacious atonement, and his triumphant resurrection and ascension to glory, is the

only way, truth and life of his people; he is their only Head, their only Prophet, Priest and King. Without him we can do nothing. May his all-important blessing attend the publication and circulation of this humble attempt, undertaken by my father and myself, at your request, to unfold the providential development of his militant kingdom; and to his gracious name shall all the glory be given.

Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Oct. 4, 1883.

WILSON, N. C., October 10, 1883.

DEAR BRETHREN BEEBE:—We have just witnessed the close of a most harmonious session of the Kehukee Association, held with the church at Flat Swamp, in Martin Co., North Carolina. Out of forty-four churches, thirty-eight were represented, and the number of people in attendance was estimated at about five thousand. Twenty-three ordained ministers, including seven from sister associations (one of whom was from another state—Elder F. A. Chick, of Maryland), were present, and ten discourses were delivered. The Lord Jesus was clearly and ably presented as the only possible Savior of sinners; and the order and attention of the congregation were remarkable. The question of holding the future sessions of the association on Wednesday, Thursday and Friday, instead of Saturday, Sunday and Monday, was referred to the churches for their decision. The next session of the association is to be held, if the Lord will, with the South Quay Church, in Southampton Co., Va., the first Sunday in October, 1884, and the day preceding and following.

I have again employed an assistant to teach my own special classes, so that I can devote all my time to the immediate and proper completion of the Church History, which, unless prevented by unforeseen providences, you may expect to receive for publication next January, as indicated in the inclosed report.

Yours, as I trust, in Christ,
SYLVESTER HASSELL.

HINDSBURG, N. Y., Aug. 4, 1883.

DEAR BRETHREN IN CHRIST:—I have just been reading the latest number of the SIGNS to my father, and I feel an inclination to pen a few lines, to speak of the goodness and mercy of our covenant-keeping God and Savior, in whom we trust for life and immortality, entertaining a hope beyond the grave, through the grace of God, who only is able to succor and save "the ends of the earth." Do we not often feel so forlorn, and so far away from Christ, the poor sinner's loving friend, that we are indeed "the ends of the earth?" We look hither and thither for comfort, yet find none. We hear Lo heres and Lo theres, who teach for doctrines the commandments of men, but they are no comfort to us. But when our Dayspring from on high is seen, then how is our saddened heart made to rejoice.

My father, N. P. Rhodes, feels lonely without the preaching of the pure gospel. He is a weary pilgrim, aged eighty-two years. Will some kind brother give his views through the SIGNS on 2 Cor. v. 1, 2?

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

MRS. G. W. BREHM.

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named person, will confer a favor by sending the same to this office:

Wm. Newhouse, formerly of Knoxville, Iowa.

WILL the brethren acting as agents for the SIGNS OF THE TIMES in Oregon and Washington Territory give me by private letter a description of the above named countries?

Yours in love,

F. J. SHORT.

DUBLIN, Erath Co., Texas.

WILL Wm. H. Hickman, who wrote the obituary of Edward B. Garrett, in the SIGNS for Sept. 15, 1883, please send me his post-office address, and state whether or not he is a Tennessean? I had a cousin by that name who was a captain of a company in the late war, and I would like to know if this is the same Wm. H. Hickman. My mother was a McElroy. Address

H. J. REDD.

NORTHPORT, Alabama.

APPOINTMENTS.

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

Monday p. m., after the second Sunday in November, Broad Creek.
Tuesday night, Berlin.
Wednesday night, Snowhill.
Thursday a. m., Indiantown.
Thursday night, Mr. Levi Laws', or as may be arranged.
Friday a. m., Nassaongo.
Third Saturday and Sunday, Salisbury.

Monday a. m., after third Sunday, Rewastico.

Monday night, Springhill.
Tuesday a. m., Little Creek.
Tuesday night, Delmar.
Wednesday, Cow Marsh.
Thursday, Bryn Zion.
Friday night, Wilmington.

F. A. CHICK.

REISTERSTOWN, Md., Oct. 1, 1883.

CHANGE OF ADDRESS.

ELDER R. Speirs having changed his address from Ioka, Iowa, to Ioka Station, Keokuk Co., Iowa, desires his correspondents to address him at the latter place.

THE EVERLASTING TASK FOR ARMINIANS,

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

CIRCULAR LETTERS.

The Maine Old School Baptist Association, convened with the church at Whitefield, Maine, September 7th, 8th and 9th, 1883, to the churches composing the same.

DEAR AND BELOVED BRETHREN:—Through the mercies of that God who orders all things after the counsel of his own will, we have been spared and brought through another year, and according to our former custom we will again endeavor to write something in relation to the kingdom of our God and the subjects belonging to that kingdom.

It is written in the word of God, that faith works by love, (Gal. v. 6), purifies the heart, (Acts xv. 9), overcomes the world, (1 John v. 4), and we feel like saying some things in relation to this love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And John says, "Beloved, if God so loved us, we ought also to love one another." John addressed these words to a people who had been taught by the Spirit, and whom he called his little children. So the epistles of love written by John are applicable to all who are born of God and taught of the Spirit. He says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We have violated the law in our earthly head, and by that violation we became dead in trespasses and sins. "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." So we became alienated from God by wicked works, and were strangers to the covenants of promise, having no hope, and without God in the world. Although we had thus sinned, God's love was still over us, for he has loved us with an everlasting love. Jesus said to his Father, "Thou hast loved them as thou hast loved me; and thou lovedst me before the foundation of the world." If, then, the Father loved the Son before the foundation of the world, he loved his people also before the world's foundation, for he loved them even as he loved the Son. The Scriptures teach us that God changes not; therefore what he has once loved he loves forever. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." So when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. We were the gift of the Father to the Son. Jesus says, "I pray not for the world, but for them which thou hast given me." And he also says, "All that the Father giveth me shall come to me." We understand that this is the people that were chosen in Christ Jesus before the foundation of the world. Jesus claims them and calls them his sheep, and they are called the body of Christ, and the bride, the Lamb's

wife. The penalty of the law is death. So Christ took a body like that of his brethren, for the suffering of death, and came in fulfillment of prophecy. The angel said, "Thou shalt call his name Jesus; for he shall save his people from their sins." "He took not on him the nature of angels, but he took on him the seed of Abraham." And it required a just and holy offering. If the posterity of Adam had been offered upon the Jewish altars, they could not have satisfied divine justice. God had looked down from heaven to see if there were any that did good, and he said, "They are all gone out of the way; there is none that doeth good; no, not one." But Jesus came down from the glory which he had with the Father before the world was, that we through his poverty might be rich. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." His love is also manifested in raising up Christ from the dead. And he hath set him at his own right hand in heavenly places, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Through the death of Jesus his people are freed from the curse of the law, for he was made a curse for them. But alas! they were dead in trespasses and sins, and must have the righteousness of the law fulfilled in them, and the law of Christ written in their hearts and in their minds, before they are able to comprehend the things which are spiritually discerned. This is not the work of instrumentalities; "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." For it is written that he has power over all flesh, to give eternal life to as many as the Father has given him. When quickened and made alive, they fly to the law for justification, but find themselves to be carnal, sold under sin, and that by the deeds of the law no flesh can be justified in the sight of God. They are ready to give up all for lost, and to acknowledge the justice of God in their condemnation. But when God is pleased to give them faith to behold Jesus as their Savior, and to apply to them the promises of the gospel, they are filled with joy unspeakable and full of glory. Then they are filled with love to God and to his dear people, and love the order of his house. They feel then that they would rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness. They joyfully acknowledge God to be the Father, and Jesus their Prophet to instruct, their Priest to atone, and their King to govern them. They behold also in him their wisdom, righteousness, sanctification and redemption. "We love him because he first loved us." And he gave himself for us.

Dear brethren, we ought to love

one another; for if we love not our brother whom we have seen, how can we love him whom we have not seen? "If a man say, I love God, and hateth his brother, he is a liar." "And this commandment we have from him, that he that loveth God, love his brother also." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God; for God is love." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Dear brethren, we cherish the hope that when the storm of life is over we shall meet in the great association above, where we shall see Jesus as he is, and be like him, and join in ascribing everlasting praise unto God and the Lamb in the haven of eternal rest. And we desire to glorify him on earth. It cannot be otherwise. If we truly desire to adore him in heaven, it is because the principle of love to him is implanted in our hearts, impelling us to love his ways, which are pleasantness, and to love his children because they bear his likeness. "By this shall all men know that ye are my disciples, if ye have love one for another." "But if ye bite and devour one another, take heed that ye be not consumed one of another." "This I say, then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh." If we be without brotherly love, if we envy the gifts and qualifications of others, if we strive for the mastery and for popularity in the world, it is because we love the world; and where the love of the world is, the love of the Father is not. Inspiration says, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." "Who shall separate us from the love of Christ? Shall tribulation, or famine, or nakedness, or peril, or sword?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

In conclusion, dear brethren, we would say in the language of the apostle Paul, "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." "Rejoice evermore, pray without ceasing, and 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 [we] pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

HIRAM CAMPBELL, Mod.

CHARLES CLOUGH, Clerk.

The Maine Old School Baptist Conference, convened with the church at North Berwick, York Co., Maine, Aug. 31st, Sept. 1st and 2d, 1883, to the associations and churches with which she corresponds, sends christian love and expressions of fellowship.

DEAR BRETHREN:—We are permitted to meet again on this anniversary occasion, to worship our heavenly Father and to adore him as the only living and true God, who is omnipotent, omniscient and omnipresent; who is perfect in every attribute, too wise to err, and too good to be unkind; who ever stands at the helm of all affairs, and worketh all things after the counsel of his own will, both among the armies of the heavens and the inhabitants of the earth, saying, "My counsel shall stand, and I will do all my pleasure." It was he that laid the foundations of the earth, that directs the wind and shut the sea up with doors, saying, "Thus far shalt thou go, and no farther." We believe that by him were all things created that are in heaven and that are in the 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. We believe that God has a purpose to accomplish in all things that by him consist; for it is said that to everything there is a season, and for every purpose a time; and when the time assigned by God for each purpose arrives, his will is accomplished and his name glorified. Even the wrath of man shall praise him. The wrath of Pharaoh praised him. The wrath of Joseph's brethren praised him. They meant it for evil, but God meant it for good.

"All discord, harmony not understood;
All partial evil, universal good."

The wrath of a denying Peter and a persecuting Saul praised him, and the wrath of the traitor Judas will praise him by every saint that sings redeeming grace and dying love before the eternal throne of God, shouting, "Not unto us, not unto us, but unto thy name be the glory, thou King of saints."

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

"The Lord has made all things for himself; yea, even the wicked for the day of evil." We believe the sovereign will of God as fully limits the wickedness of men, as it controls the storms and winds of the created world. "I form the light and create darkness; I make peace and create evil. I the Lord do all these things." Light and peace are no more the work of his hand, than are darkness and evil; for when creation was finished, God made a wondrous survey of all his works, for he saw everything he had made; and without making any distinction he pronounced them all very good. We believe that all things which God made he sustains; that they all live, move and have their existence in him, and that by his almighty power they accomplish the very purpose for which they were created; and although

dark and mysterious to us, he controls every event of time to his honor and glory.

"What is our God, or what his name,
Nor men can learn, nor angels teach:
He dwells concealed in radiant flames,
Where neither eyes nor thoughts can reach."
We believe God is independently happy in and of himself, and dwells in his own eternity, where even our thoughts cannot reach. Yet we desire to praise and bless his holy name that he has so revealed himself to us that we can adore him as the sovereign Ruler of the universe, and crown him Lord of all. And we would especially praise him, that when we stood justly condemned by his holy law, having no eye to pity, or created arm to save, his own eye pitied and his own arm brought salvation down. Our only hope for salvation is in the all-atoning blood of our Lord and Savior Jesus Christ. The Lord by the prophet Isaiah says to Israel, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Savior." "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." Thanks be to God that this firm and reliable foundation of the believers' hope is established beyond all the opposition of the enemies of Jesus. "For I have created him for my glory, I have formed him, yea, I have made him." Blessed, soul-cheering words! He has created and formed them for his glory, to dwell forever with him in his kingdom. "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Comforting, soul-inspiring words from the Shepherd to his little, feeble, fearful, but beloved flock, loved of the Father, enjoying his good pleasure, and soon to be a glorified flock, safe in the fold, secure within the kingdom. Dear brethren, may we ever remember, as we stand tremblingly on the bleak mountain side, beset with foul misgivings, doubts and fears as to our eternal salvation, that our good Shepherd is ever pointing upward to the blessed world of eternal glory, assuring us that when our earthly pilgrimage is ended, we have a house not made with hands, eternal in the heavens. Nor will it be a stranger's dwelling, but a Father's house and a Father's welcome. Remember the words of the dear Redeemer, how 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."

"There is a river pure and bright,
Whose streams make glad the heavenly plains,

Where, in eternity of light,
The city of our God remains.

Built by the word of his command,
With his unclouded presence blest;
Firm as his throne her bulwarks stand;
There is our home, our hope, our rest."

Our meeting has been well attended, the preaching good, and it seemed like we were blessed with a hearing ear and an understanding heart, which made it one of our best meetings. We wish to correspond with you as we have. Our next yearly Conference is appointed to be held with the church at North Berwick, Maine, to commence on Friday before the first Monday in September, 1884.

WM. QUINT, Mod.

[Written by Elder John R. Martin.]

VERY DEAR BRETHREN:—As it was the pleasure of our last association to request me to write a Circular Letter to be attached to our Minutes, I will proceed to discharge the duty thus impressed upon me, according to the light and ability which the God of our salvation may be pleased to give, for I am fully persuaded that without the aid of the divine Spirit I can write nothing that will be edifying to the body of Christ, which is the church; but where the Spirit of the Lord is, there is liberty. And as we read that 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, I have selected as the foundation of my remarks 1 Peter i. 18-20, which reads as follows: "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers; but with the blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." The apostle in these three verses, opens up the glorious and sublime doctrine of redemption by the blood of the Lamb, to the exclusion of all the perishable things of this world, such as gold and silver; for it is without money and without price. We are taught in the Scriptures of divine truth that redemption by blood is a finished and complete work; that it was the eternal purpose of God which he purposed in Christ Jesus our Lord, that by and through the meritorious sufferings, death and resurrection, and the available intercession of our great High Priest, to redeem his people from all iniquity, and thus purify unto himself a peculiar people, zealous of good works. Hence we conclude that not all the gold of Ophir, nor the cattle upon a thousand hills, can impart any additional virtue or efficacy to the finished work of the divinely appointed Mediator. "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." "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the

flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God." And surely if the blood of beasts on Jewish altars slain answered the purpose designed by God, in affecting this external cleansing, the blood of Jesus Christ his Son possesses superior virtue, and will be effectual in the salvation of all his redeemed people. For it is written, "His name shall be called Jesus; for he shall save his people from their sins." Well might the apostle say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." And again, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And can we suppose for a moment that our great High Priest is interceding for thousands and millions of Adam's family whom he knows will be lost? The prophet of the Lord, under the influence of divine inspiration, informs us that "he shall see of the travail of his soul, and shall be satisfied," and that "the pleasure of the Lord shall prosper in his hand." How can this be if he fails to save all for whom he died? Such is our faith and confidence in the God of our salvation, that we believe in all this work his arm shall rule for him, and his work is before him. And if we believe he is that absolute and eternal Sovereign which the Scriptures represent him to be, that he works all things after the counsel of his own will, is it not monstrous blasphemy to say that he will not save every sinner to whom grace was given in Christ Jesus before the world began? If these things be true, what shall we think of those societies or so-called churches which are making such Herculean efforts to send the gospel, as they say, to the perishing heathen? The Bible doctrine is that money, whether little or much, has nothing to do, directly or indirectly, with the salvation of sinners; but that all the spiritual blessings which God ever designed to bestow upon guilty sinners of Adam's race were given the church in Christ before the world began. We read a few weeks ago, in a Missionary Baptist paper, that they proposed to raise one hundred thousand dollars this year for the benefit of foreign missions, and four hundred thousand dollars next year for the same purpose. Now, they must believe that these poor heathen will be lost if the proposed amounts are not raised; but if they do not thus believe, why make such a fuss about it? Again, we saw it stated in the same paper that the converts in the foreign fields amounted to three hundred thousand, at a cost of eight million five hundred thousand dollars. And yet they pretend to say they do not believe that money has anything to do in the salvation of sinners. Now, according to their

own statement, they must believe that money is the most important factor in the work. The exhortation of the apostle is, "Take heed to 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." Jesus, as the Surety of the better testament, which was established upon better promises, paid the ransom price for his people, which was his own most precious blood, by which the demands of law and justice were fully satisfied, reconciliation made for iniquity, and everlasting righteousness brought in. And in all this glorious work grace reigns sovereign and supreme, sits as regent upon the throne, saves the sinner at its own expense, and provides all the cost. We are fully persuaded, brethren and sisters, that every redeemed sinner can unite most cordially in the song of redemption through the blood of the Lamb, as recorded by the inspired penman, "Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto our God and his Father; unto him be glory both now and forever."

And now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Christ Jesus our Lord. Amen.

ELKANAH B. TURNER, Mod.

JOHN R. MARTIN, Clerk.

The Tygart's Valley River Association of Old School Baptists, to the churches of which she is composed.

DEAR BRETHREN:—The subject that we have chosen for our Circular is the first and great commandment of the law. Jesus, in answer to a scribe, said that the first of all the commandments is, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—Mark xii. 29, 30. And now arises the question, Why should this commandment be so great, and in advance of all other commandments? And why should God, in enforcing this commandment, say that he is a jealous God?—Deut. vi. 15. We feel this subject to be a very deep one, and the question involved is one that we are incompetent to answer. Nevertheless it bears upon our mind as an important truth, and though we feel our inability, we must not shrink from our duty. When God created man, he created him in his own image. "And God said, Let us make man in our image, after our likeness."—Gen. i. 26; v. 1. In 1 John iv. 8, 16, we read that "God is love." It is mentioned twice, as if to give emphasis to this most sublime and lovely truth. In the seventh verse of the same chapter it is stated that "Love is of God." Here, then, is the image of God: it is love. And

he is the origin of love in this world. We are aware that both vegetable and animal life were created previous to man. There is in both of these forms of life only one sentiment, and that is selfishness. It is well known that the very existence of vegetation is selfishness, each tree and plant trying to supplant its neighbor. As botanists say, there is a war constantly raging with the most unrelenting fury in the vegetable creation. Farmers and gardeners know this; hence they have to combat the weeds and bushes, in order to render their crops profitable. There is likewise in the animal creation a similar selfishness, with the exception of the parents' affection for their offspring, and that lasts only until the offspring can take care of itself. There exists amongst gregarious animals a sufficient regard for each other for mutual defense, but nothing more, as in the case of horses, cattle, wolves and swine. In the world of fishes this selfishness assumes the form of voracity, the mother frequently devouring her offspring. But God, in his predeterminate counsel, arranged to create an entirely new order of animation. "Let us make man in our image," had gone forth in a mighty fiat. And thus was Adam created, and his sentiment was love. And see how beautifully was the partner of the first man ushered into paradise. She was formed of a rib taken from his side. Here was bone of his bones, and flesh of his flesh. Adam could but love Eve as he loved himself. Where was selfishness? It was excluded. God pronounced this creation good.—Gen. i. 31. But he did not say it was perfect. Our illustrious parents could view the hand of their almighty Creator in the starry firmament, in the verdant forests, in the varied scenery and in the fragrant flowers. They could follow his handiwork in the creation of beasts, birds, and fishes. And they could say, "Great and marvelous are thy works, Lord God Almighty." They could love such a being for his wisdom and goodness; but this was all, and fell far short of what God predetermined to make man. Satan was permitted to tempt man, and he fell. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually."—Gen. vi. 5; viii. 21. But out of this mass of iniquity God determined to bring a portion of mankind, and to endow them with a love that would throw all his former greatness into the shade. He would pardon their sins, create in them a spirit like that of their divine Master and Progenitor, and thus be, what the law could not make them, perfect. For the first man was of the earth, earthy; the second man is the Lord from heaven.—1 Cor. xv. 47. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom

I reserve."—Jer. l. 20. He sent his only begotten Son into the world to die for these, and to take away their iniquity. The sacrifice of an angel would not have been sufficiently great, nor sin have appeared sufficiently sinful.—Rom. vii. 13. For as sin was and is transgression against God, it must take God to render a suitable offering as an atonement. Therefore, when an angel announced to the shepherd the birth of Christ, the chorus of angels sang what the effect of Christ's mission would be, "Glory to God in the highest, [his divine law being honored,] and on earth peace, good will toward men."—Luke ii. 14. Christ said, "Greater love hath no man than this, that a man lay down his life for his friends." This great sacrifice is manifested to the souls of God's redeemed, in regeneration, by the Holy Spirit, and they are enabled to sing the new song, saying, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 9. Man in his original state was a natural being, and fitted only for this world.—1 Cor. xv. 46. He was of the earth, earthy. In his regenerate state he is a spiritual being, perfected in the image of God, and fit to dwell with him forevermore. How beautifully Christ speaks of this. "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."—John xvii. 23. O, brethren, think of this last clause of the verse quoted. The love of our mighty God to his people is the same as his love for his Son Jesus Christ. See how infinitely superior is the image of God in glorified man now, to what it was previous to the fall. In Adam it was but the love of man for his bride, equaling the love he had for himself. Now it is the love of God to his people, equaling the divine love existing between the Father and the Son. And that the love of the regenerated is greater towards God than for themselves has been often proved, many of them suffering death rather than renounce their God. They are perfected in love.—1 John iv. 18. To this end were they created, and to this end was the world made. "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water." "When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii.

The gems of the mountain, the flowers of the valleys,
The gold of the placers, the pearls of the main,
The eyes that beam brightly with love or with malice,
Were all then but one with the dust of the plain.

In the mind of Jehovah, the past is the present;
The future the same—but a watch in the night;
And the fires of volcanoes and conflicts of nations
Can have but one finale, and that one is right.

And now to a practical application of this commandment. Christ said that he did not come to destroy the law or the prophets, but that he came to fulfill them.—Matt. v. 17. He also said that whosoever should break the least of these commandments, and teach men so to do, should be called the least in the kingdom of heaven.—Matt. v. 19. Christ says, "He that hath my commandments and keepeth them, he it is that loveth me."—John xiv. 21. Christ also says, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke xvii. 10. The new covenant is spoken of by Jeremiah. "But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Paul says, "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 22, 23. For if the righteousness of man could have saved him, where would have been the necessity for the suffering and death of Christ to atone for transgressions? Paul says, "For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21. There are some who think that as Christ is the end of the law for righteousness to every one that believeth, they may give loose reign to their lusts, and break the commandments without remorse. But the elect are created in Christ Jesus unto good works, which God had before ordained that they should walk in them.—Eph. ii. 10. Those who lead a wanton and iniquitous life give evidence of their being of their father, the devil, and of doing his lusts, (John viii. 44), and of being given over to a reprobate mind.—Rom. i. 28. Paul says, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."—Rom. xiii. 13, 14. And while speaking of these things, it may be well to call the attention of our brethren who are called to the ministry to the fact that it behooves them especially to honor their profession by an orderly walk and conduct, and to give no occasion to the enemy to speak reproachfully, as Satan and his emissaries desire their downfall, and will magnify a slight indiscretion into a heinous sin. We are exhorted to follow after charity. Now the meaning of charity is love. It is the greatest

evidence of being born again.—1 Cor. xiii. 13. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This love is the fruit of regeneration; it is the image of God. Christ says, "This is my commandment, that ye love one another as I have loved you."—John xv. 12. Care must be taken here not to confound the love to the brethren with love to the world. James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4. Christ says, "I pray not for the world, but for them which thou hast given me; for they are thine." And when speaking of his disciples, he says, "Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 9, 20. John says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren."—1 John ii. 13, 14. If a brother or a sister is charged with heresy, and he or she denies that particular charge, "Charity believeth all things." To disbelieve a brother's statement would be to vaunt one's self, to be puffed up; and no one could say that such an act was kind. Neither would it be thinking no evil to still say that the brother held that error. It would be rejoicing in iniquity, and not rejoicing in the truth; for it would prove that the arrogant accuser would rather the error be embraced, in order that he might have foundation for his accusation. Does not this individual lack the greatest evidence of being a child of God, namely, charity? But, dear brethren, you who possess this likeness of the Son of God, need only another evidence of your sonship to be complete, and that is persecution. This is promised. Christ says, "In the world ye shall have tribulation."—John ix. 33. This has been the lot of the children of man ever since the time that enmity was put between the seed of the woman and the seed of the serpent. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I sent unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John xv. 18-20. He also said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your

name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for in like manner did their fathers unto the prophets."—Luke vi. 22, 23. But that the Almighty does not look upon this persecution with indifference is certain; for Christ says, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh."—Matt. xviii. 6, 7. All these persecutions waged against his people, he takes as directed against himself. It is written, "He that toucheth you, toucheth the apple of mine eye."—Zech. ii. 8. And again, "The reproaches of them that reproached thee, fell upon me."—Rom. xv. 3. Christ says, "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."—Luke xviii. 7, 8. He furthermore says, that on whomsoever the stone that the builder rejected falls, it will grind him to powder.—Luke xx. 18.

L. A. McDONALD, Mod.
E. B. PHILLIPS, Clerk.

The Wabash District Association of Regular Predestinarian Baptists, now in session with Canaan Church, Crawford Co., Ill., to the churches of which she is composed, and to the associations with whom she corresponds, and to all of like precious faith, sendeth this annual epistle of love.

DEARLY BELOVED BRETHREN AND SISTERS IN THE LORD:—Through the continued goodness of God we have been permitted once more to meet in an associate capacity, and according to our custom, and as evidence of our christian regard for you, we address this communication to you, in which we would stir up your pure minds by way of remembrance, and to a diligent search of the Scriptures of truth. As there are many who cry, "Lo here," and "Lo there," it becomes the saints of God to be careful and take heed to sound doctrine. We would call your attention to the subject of salvation, as recorded in Matt. i. 21. "And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins." The text presents his people as being in sins.—See Romans iii. 9-23; also v. 12-19. The apostle here declares that it was by one man's disobedience that many were made sinners. So we see that we did not become sinners when we arrived at sufficient age to know good and evil, as some tell us. But why did he say, "his people?" Dear brethren, let us read with care. "For the Son of man is come to seek and to save that which was lost." Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Again, Jesus says, "I came down

from heaven, not to do mine own will, but the will of him that sent me: and this is the will of the Father that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—John vi. 38, 39. Again, “The Lord’s portion is his people, Jacob is the lot of his inheritance.” Again, “Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name,” &c. Dear brethren and sisters, we can now see what is meant by the expression in the text, “his people.” It is to be called by his name. Precious thought! It expressed a relationship with the Lord our Savior. “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.”—Heb. ii. 10-17. “Wherefore in all things it behooved him to be made like unto his brethren.” Children of God, what a glorious subject is this to dwell upon, that it became him to be made like his brethren. Then the relationship does not consist in flesh and blood; for the apostle says, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same,” &c. Again, the apostle says, “Husbands, love your wives, as Christ also loved the church and gave himself for it.” Isaiah says, “Surely he has borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”—Isa. liii. 4, 6. Our text says, “He shall save his people from their sins.” The prophet also declares, “The pleasure of the Lord shall prosper in his hands. By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities.” Now, dear kindred in Christ, we can see how it was that he was made to be sin for us. Upon this principle we can see how justice could take hold of him and demand payment at his hands. When he came into the world, his work was before him; yes, he came to die, that we might live; not that we might have a chance to live. For after he arose from the dead he said, “Because I live, ye shall live also.” Yes, when he died, the work of redemption or atonement was complete. He cried, “It is finished,” and gave up the ghost. O the goodness and mercy of God! “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?” What wondrous love! “Not that we loved God, but that he

loved us, and sent his Son to be the propitiation for our sins.” Not that he loved us when we loved him; but “we love him because he first loved us.” “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.” Well may the saints exclaim, “Salvation is of the Lord.” “Great and marvelous are thy works, Lord God almighty. Just and true are thy ways, thou King of saints.” Nor have his people been less favored with his divine power since he paid their debt in full; for he sends his Spirit into their hearts, crying, Abba, Father; thereby quickening them into life. For “he that hath the Son hath life; and he that hath not the Son of God hath not life.” And that is according to his own purpose and grace. “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.” O, brethren and sisters, be joyful in the Lord, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Then, dear ones, let us endeavor to walk worthy of the vocation wherewith we are called, ever looking unto Jesus, the author and finisher of our faith. These things write we unto you, that your joy may be full. As God is light, and in him is no darkness at all, let us walk in the light, as he is in the light, and have fellowship one with another. Let us endeavor to keep the unity of the Spirit in the bond of peace, knowing that this world is not our abiding place; for death will soon cut our bodies down, to return to earth, when our spirits will return to God that gave them, to wait the coming of the Lord at the last day, when our bodies will be raised, changed from natural to spiritual, from mortal to immortal, and then we shall triumph over the last enemy through our Lord Jesus Christ. May the God of all grace keep us in peace while in this world, and at last in heaven accept of us for Christ’s sake. Amen.

WM. H. SMITH, Mod.

S. W. RIGNEY, Clerk.

The Western Association of Regular Predestinarian Baptists, now in session with Pleasant Grove Church, Poweshiek Co., Iowa, together with our corresponding associations, sends greeting.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—We feel to address you on the subject of the Atonement, in this our annual epistle of love. We therefore call your attention to the words recorded in John i. 29, which reads as follows: “Behold the Lamb of God which taketh away the sin of the world.” John, when baptizing in Jordan, being taught of

the Spirit, knew Jesus when he saw him, and said, “Behold the Lamb of God,” &c. The sin of the world in this case was the sin of the church, when she had become dead in trespasses and sins. The world out of which Christ chose his people had no lawful claim on the Lamb of God that John saw when he said, “Behold the Lamb of God which taketh away the sin of the world.” John came to be a witness of that light. When John saw him he could well say, “Behold the Lamb of God.” “He came to his own, [the Jews] and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John i. 9-14. Now we see that the world here spoken of were those that were born of the Spirit. Neither the will of the flesh nor the will of the man had anything to do with believing on the Lamb of God. Then we see that the Lamb of God came to save his people, the ones that Paul said were chosen in Christ before the foundation of the world.—Eph. i. 4. Now, the atonement was made for the chosen in Christ before the world began. All the vast multitude of slaughtered lambs that were offered were sacrificed at the expense of those for whom they were offered; but they could not put away sin, except in a figurative or ceremonial sense. But he to whom John the Baptist pointed was the Son of God. God gave his only begotten Son to suffer for his people. He being the head of the church or body, the sins were laid on him, on the ground of relationship. Therefore the atonement was particular, or alone to God’s people. The church stood in Christ through time and eternity, and God’s love has been the same always, and will not be any stronger in the morning of the resurrection. Peter declares the same that John does, when he says, “Behold the Lamb of God which taketh away the sin of the world.”

In conclusion, suffer us to entreat you all to live godly. And pray our heavenly Father that we may be permitted through grace divine to keep the unity of the Spirit in the bond of peace. May it be our happy lot to “Behold the Lamb of God which taketh away the sin of the world,” in that world that shall never end. Amen.

AARON WOOD, Mod.

WM. J. REEVES, Clerk.

CORRESPONDING LETTERS.

The Western Association of Regular Predestinarian Baptists, now in session with the Pleasant Grove Church, Poweshiek Co., Iowa, to our sister associations with whom we correspond.

DEARLY BELOVED BRETHREN IN THE LORD:—Once more it has been pleasing in the sight of our heavenly Father, who arranges all things for the good of his children, to so arrange as to bring us once more together in

an associate capacity, and we have been made to rejoice in the goodness of God, by the presence of your messengers and ministers, laden with good things to the children of our heavenly Master. We are at peace, for which we desire to be truly thankful. Brethren, pray for us, that we may live so that we may be worthy to still meet your messengers and ministers from year to year. May it please our heavenly Master to keep us in the path of duty and in peace, is the prayer of your sister. Our minutes will tell you when and where we meet next year, when we hope to meet you again. Also, that we appoint those of our members who may attend our sister associations, who are not named in our minutes, to sit with you in council. Farewell till then.

AARON WOOD, Mod.

WM. J. REEVES, Clerk.

The Wabash District Association of Regular Predestinarian Baptists, now in session with Canaan Church, Crawford Co., Ill., September 22d, 23d and 24th, 1883, to the associations with whom we correspond, sendeth this expression of christian love and fellowship.

WE feel very thankful to our heavenly Father, who in his providence has permitted us to meet again in an associate capacity, of meeting our brethren from various quarters of the earth, and hearing from the churches composing our body. Peace seems to prevail, although some complain of coldness; but the good Lord will return at his own appointed time and warm our cold and languishing affections. We sincerely and highly appreciate your christian correspondence, and desire a continuance of the same, believing as we do, that we as an association and as churches are greatly blessed by your correspondence. By reference to our minutes you can see who of your brethren were present with us, and who of our brethren have agreed to visit you. Our next association will be held with Mt. Zion Church, Moultrie Co., Ill., (seven miles northwest of Jays, on the I. & St. L. R. R., and five miles west of Coles Station, on the P. I. & E. R. R., and one and a half miles east of Bruce Station, on the Wabash R. R.,) commencing on Saturday before the fourth Sunday in September, 1884, and continue three days. Till then, dear brethren, farewell.

WM. H. SMITH, Mod.

S. W. RIGNEY, Clerk.

The Maine Old School Baptist Association, convened with the church in Whitefield, Maine, September 7th, 8th and 9th, 1883, to the associations, churches and meetings with which we correspond.

DEAR BRETHREN IN CHRIST:—Through the goodness and mercy of our heavenly Father we have been permitted to meet and associate together according to our former practice. We feel thankful that we have been favored with one more opportunity of coming together to hear the gospel of our God and Savior pro-

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

REVELATION XX. 11-15.

"AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 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."

It is with much hesitancy that we attempt to comply with a request received some months since for our views on this portion of the inspired record. Fully conscious that it is only in part that we know the infinite glory of the truth as it is revealed in the gospel of our Lord Jesus, we feel the need of instruction in every portion of the doctrine; and yet such light as has been bestowed upon any one of the family of the redeemed is not to be hidden, as if it were individual property, but our Lord has given the command to his servants as they have freely received that so they should freely give the light which he has given to them, for it is given to profit with all the body, which is the whole church. As only our views are requested, it will be understood that what is here presented is not claimed to express all that more favored brethren may see in the text, but simply our own limited understanding of the subject. Those who have those volumes of the SIGNS, will find articles on this text from the pen of the late editor in volume xxx., No. 4, and xxxvii., No. 7, to which we would invite particular attention.

It should be remembered that all the awfully grand visions recorded in this revelation of Jesus Christ only signify the same testimony of our Wonderful Lord which is the spirit of all prophecy. It is not the design of any portion of the inspired record to teach the natural intellect the knowledge of earthly things. And as it seemed good in the sight of God to hide these things from the wise and prudent and reveal them unto babes, so all the learned expositions which human wisdom has devised have failed to set forth the true meaning of the mysterious record which inspired men wrote as they were moved by the Holy Ghost. In the experience of the saints it is revealed to them in such measure as it pleases the Lord to give to each one "to know the mysteries of the kingdom of heaven." It is only by this gift or grace of God that even the saints are enabled to know these mysteries; and when the wise and prudent presume to attempt their elucidation they are taken in their own craftiness, and all their wisdom is manifest

as foolishness with God. Assuming to know no more of this wonderful vision than what is revealed in the experience of the simplest babe in Christ Jesus, we submit to the consideration of our readers some reflections and direct attention to some particular points which to our view seem plainly set forth in the portion of Scripture under consideration, desiring that any reader having additional light on the subject may feel free to present it.

From the immediately following context, in the beginning of the next chapter, it is clear that in its application to the development of the whole church of Christ the language of this text refers to the removal of the legal dispensation as the old heaven and earth, which passed away with a great noise when on the cross Jesus cried, "It is finished!" and gave up the ghost. Literally, the darkened noonday sun, the yawning graves, the rending rocks, the quaking earth and parting veil of the temple, attested the greatness of that noise. By the rending of that veil the secret chamber was exposed to view, where no natural light had ever entered nor mortal eye had seen, save as the high priest in bearing the blood of atonement once in a year was favored to see the light of the presence of God shining from off the mercy-seat. The opening of that sacred place to common light proclaimed the end of that dispensation, and that heaven and earth then passed away with such a terrible noise as never was heard accompanying any event in time. That mighty sound was heard in the dark depths of death and hell; the law of commandments in ordinances was abolished and taken out of the way, with all the wrath and enmity contained in its awful thunders. In manifestation of the perfect fulfillment of all the demands of divine justice, including every jot and tittle of the holy law, Christ was raised from the dead by the glory of the Father. In his resurrection his sovereign power over death was displayed; but something further is expressed in the first clause of our text. John saw not only a great throne, signifying omnipotent sovereignty, but it was white, in token of immaculate purity of holiness. All this was displayed in the removal of that legal heaven, which could not pass away until its utmost requirement was fulfilled. Only Jesus, the man whom God made strong for himself, was able to fulfill that law and silence its dreadful thunders of condemnation. When this work was finished, in his death it was nailed to his cross, and that ministration of death forever passed away. Therefore, our Redeemer does not appear as an escaping prisoner hiding from the demands of justice; but sitting upon the great white throne of his own infinite power he appears a mighty victor, and all enemies are under his feet. Having "learned obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 8, 9.

This salvation not only delivers them from condemnation, but makes them free from that legal bondage where perfect and perpetual obedience is the price of life. Not that the ransomed ones are "without law to God, but under the law to Christ."—1 Cor. ix. 21. So Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2.

In the vision of the dead standing before God is presented the same truth which is recorded in the words of our Lord himself, Matthew xxv. 31-46. Until the law was fulfilled and its demands satisfied, our Lord was not revealed as sitting upon the throne of his glory. As a servant he was under the law held in subjection to its most rigorous requirements; but when he had magnified the law by his perfect obedience, and put away sin from all the members of his body by the sacrifice of himself, he rose not merely from Joseph's new tomb, in which his mangled body had been laid, but by the glory of the Father he was exalted at the right hand (signifying perfect acceptance and approval) of God, where "He ever liveth to make intercession for them that come unto God by him."—Heb. vii. 25. It should be observed that the fact of his ever living is the everlasting intercession for them whose sins he bore, since he could not live unless all the sin which was laid on him had been fully atoned for. And this is the meaning of his declaration to his disciples, "Because I live, ye shall live also."—John xiv. 19. The fact that he ever liveth is the reason why all his redeemed ones must live; for they are one with him, and he is their life. Without this vital unity he could not have borne their sins, and indeed he could not have died, since in himself he was without sin, by which alone death reigns. The life in which he rose from the dead is not subject to mortality. It is that eternal life which he gives unto his own sheep, who hear his voice.—John x. 28. It is in the exercise of his righteous sovereignty that he gives this life to them who were chosen in him before the world began; hence, in this bestowal of his grace he appears as sitting upon a great white throne of universal dominion, or, as he denominates it, "the throne of his glory." The fact that he is revealed as sitting upon the throne signifies that his work is done. He is not now toiling to perfect the salvation of his people, nor is he engaged in endeavoring to prevail upon sinners to accept the salvation which he has provided. Having life in himself, he quickeneth whom he will. His life-giving word consults the will of the sinner to whom it is sent no more than did his command to a dead Lazarus inquire if he would come forth from the tomb. In his humiliation as a servant he prayed "with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;" but in his glorious exaltation he now sits enthroned in sovereign majesty, having power over all flesh and holding

claimed in its glorious fullness, and to confer together on those subjects which concern the welfare of the Zion of our God. It gives us joy to hear from the lips of God's servants such words of comfort and assurance of gospel fellowship in the soul-cheering doctrine of salvation by grace, according to the sovereign will and power of God. Your messengers have been gladly received, and we desire a continuance of your correspondence.

Our next association will be held, the Lord willing, with the Bowdoinham Church, in Bowdoinham, Maine, commencing on Friday before the second Monday in September, 1884, and continuing three days, when and where we hope to be remembered by you, and to receive your messengers again among us.

HIRAM CAMPBELL, Mod.

CHARLES CLOUGH, Clerk.

The Tygart's Valley River Association of Old School Baptists, now in session with the Leading Creek Church, Randolph Co., W. Va., to the associations with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—

Through the goodness and mercy of that God who rules all things after the counsel of his own will, we are permitted to meet together in another association, for which great blessing we feel thankful to that God who rules all things according to his own will or purpose of grace. The churches are nearly all represented, as you will see on the face of our minutes. We have had the gospel preached to us by our beloved brethren, Elders T. Rose and Wm. M. Smoot, in deed and in truth, as well as by our home brethren, inasmuch as your messengers were not here. We wish to continue correspondence with you. May our God be with you, and guide you into all truth, is our prayer for Christ's sake.

L. A. McDONALD, Mod.

E. B. PHILLIPS, Clerk.

The Redstone Baptist Association, now in session with the Meadow Run Church, Greene Co., Pa., to the sister associations with whom we correspond, sendeth christian love and fellowship.

DEAR BRETHREN IN THE LORD:—

Through the mercy of our covenant-keeping God we have been permitted to meet again in the name of our great Redeemer and Savior, Jesus Christ, for which blessing we feel thankful to the great Head of the church. Our meeting has been harmonious and pleasant. The churches have all been represented by letters and messengers, as you will see by our minutes. We gladly received the messengers from sister associations, who came proclaiming the gospel as it is in Jesus Christ. We still desire your correspondence with us.

Our next association will be held with the Maple Creek Church, Washington Co., Pa., to begin on Friday before the first Sunday in September, 1884.

THOMAS ROSE, Mod.

F. K. COOPER, Clerk.

the keys of vanquished death and hell.

As revealed in his connection with the church of his redeemed, Jesus sits enthroned in glorious sovereignty, saying, "All power is given unto me in heaven and in earth." No sinner is beyond the power of his almighty word of condemnation or of grace. Saul, breathing slaughter, is as powerless to resist that word as the guileless Nathanael or the helpless babe. All judgment is committed unto him. So, "the dead, small and great, stand before" his awful judgment seat; for it is as the God of the whole earth that he judges the world in righteousness, and his judgment is final. From his decision there is no appeal, and his judgment shall never be reversed. His word of grace is the assurance of eternal bliss, and from his condemnation there is no relief. They who hear his dreadful decree "shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46. This judgment is now separating those who are found written in the book of life from those who love not God. "As many as are of the works of the law are under the curse."—Gal. iii. 10. All who have been brought to hate sin and love righteousness by the life-giving light of the Spirit of God shining in their hearts, are included with Paul when he says, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14. "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."—1 John v. 11, 12. This record is all the hope of the subjects of divine grace. If their acceptance with God depended upon works which they must perform, there would be no hope for such as Paul, who had to confess that the good he would do he did not, and the evil which he would not he did. But it is written in the book of life that "The blood of Jesus Christ his Son cleanseth us from all sin." It is in this record alone that the saints stand justified in his sight; for it is "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."—Titus iii. 5-7.

The expressions, "the sea gave up the dead which were in it," "and death and hell delivered up the dead which were in them," we understand to mean that the judgment was not limited to any portion of the children of Adam, who are declared to be all included in his death, which passed upon all men, for that all have sinned. All these subjects of sin are declared

to be dead in Adam. But the judgment in our text includes them, for the Judge has conquered death and hell. The *sea* may signify the national Israel, which was separated from the world of mankind by the legal covenant, as a natural sea is separated from the ocean by barriers of earth. Then *death and hell*, in distinction from this sea, would signify all the Gentile world under hopeless condemnation, as "strangers from the covenants of promise, having no hope, and without God in the world." Yet all the dead, whether Jews or Gentiles, are subjects of this judgment; and, as declared in the verse following the text, "there was no more sea." The middle wall of partition between Jews and Gentiles having been broken down, there was no longer any such distinction as had existed under the old dispensation. And as the Jewish sea was no more kept separate, so the Gentiles were no longer to be known as hopelessly rejected from the favor of God. "But in every nation he that feareth him and worketh righteousness, is accepted with him."—Acts x. 35. The figurative words, "the lake of fire," signify the utter destruction of the terrors of death and hell, (or *the grave*, as it is rendered in the marginal reading,) which characterized the legal dispensation. These fearful manifestations of condemnation find no place in the new heaven and new earth, as it is said in the fourth verse of the next chapter, "there shall be no more death." This final destruction is the second death; but it hath no power on such as have part in the first resurrection, who are written in the book of life.—See verse 6 of this chapter. Jesus is himself that First Resurrection.—See John xi. 25, 26.

Under the legal covenant he was entitled to all the blessings therein contained who was born in Abraham's house or bought with his money, and the sign of circumcision was the seal of that covenant. Those whose faith beheld the testimony of Jesus in those types were in no way distinguished by that law from the carnal Jews. But in the judgment of the King whom God has set upon his holy hill of Zion, he is not a Jew who is one outwardly. It is requisite that every one who enters that kingdom of God must be born again. This new birth manifests that its subject is written in the book of life. And all such are heirs of God, and joint heirs with Christ. This birth is the evidence that they are written in the book of life, and that record shows them "justified freely by his grace through the redemption that is in Christ Jesus." This judgment is determined by the things which are written in the books. In the book of the law and in the book of their own works nothing but condemnation is written for every sinner, and this record concludes all the race of Adam in the gloomy prison of just condemnation and death; but "another book was opened, which is the book of life." In this book it is written that "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

to save sinners: of whom I am chief." Not only Paul could claim this to himself, but every one who is led by the Spirit of God to see the exceeding sinfulness of sin can unhesitatingly adopt the same expression. Again, it is written in the same glorious book that "The Son of man is come to save that which was lost." Judged out of this record, therefore, they who believe in Jesus are found to have in him that righteousness which exceeds the righteousness of the Scribes and Pharisees, though they must confess, "All our righteousnesses are as filthy rags." Having nothing in themselves wherein to hope for acceptance, they have to trust alone in Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 30, 31.

In the personal experience of the saints this vision of judgment is impressed with such solemn force as to leave a lasting memory of its searching power. When those terrible books were opened wherein you read the justice of your own condemnation, and saw the corruption of your sinful heart, how dreadful was the anguish with which you were obliged to confess the sentence just which consigned you to the darkness of everlasting death! But thanks be to the amazing grace of God, which displayed another book, "the book of life of the Lamb slain from the foundation of the world." Here in his own precious blood you were shown the record of your life hid with Christ in God. In the ecstasy of your rapture at that revelation you forgot your sinful self, and your soul was filled with the unspeakable glory of your precious Redeemer. In his holiness you were "arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." So clothed in the perfection of Jesus you can never come into condemnation, but must live ever with the Lord. In contemplating the great grace which has given you this hope of glory, well may you ascribe everlasting praise to his holy name.

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.

OCT. 10, 1883, by Elder Benton Jenkins, at his residence in Middletown, N. Y., Mr. William Alston Horton, of New York City, and Miss Carrie Hoyt, of Winterton, N. Y.

IN North Berwick, Maine, June 23, 1883, by Elder Wm. Quint, Mr. Herbert Ridley and Miss Iva Grover, both of North Berwick.

IN North Berwick, Maine, July 4, 1883, by the same, Mr. Isaiah A. Ridley, of Shapleigh, and Miss Miranda E. Allen, of Sanford, Me.

OBITUARY NOTICES.

THE late Wm. Baird emigrated from North Carolina to this state in an early day, and was for many years before his death a fearless defender of the truth and pastor of the Predestinarian Baptist Church at Mt Zion, Barren Co., Ky. He was the father of six children, three sons and three daughters, and lived to see three of that number give a satisfactory statement of the work of grace upon their souls, and be baptized by the late Andrew Nuckols, and unite with the church of which he himself was pastor. Death has made sad inroads upon their numbers at the present time. One brother and one sister survive this once happy family.

Gersham Baird, the youngest son, and subject of this memoir, was born in Barren Co., Ky., September 7, 1808. He was a most dutiful son to his parents, in all the relations of life was prompt, and faithful in the discharge of his duty; a kind husband, an affectionate father, and none entertained a more deep and abiding affection for those he knew loved the Lord in sincerity. Although not a church member, he had for many years expressed a belief in the gospel as advocated by the Predestinarian Baptists, and gave evidence by his walk and conversation that he had been made a partaker of the heavenly calling, and was brought to place all his reliance on the Lord Jesus Christ for life and salvation. He believed in nothing but a full and finished salvation through the person and work of the Lord Jesus Christ, the electing love of the Father, and the redeeming blood and justifying righteousness of the Son. For many years before his death he was a great sufferer, particularly the last two months of his life were painful beyond description, he having inflammation of the stomach and bowels, and Bright's disease of the kidneys. He had a sore conflict with the king of terrors, who seemed allowed to revel through every part of his mortal frame. He groaned aloud, often saying that his cup would have to be filled. His patience and resignation was a grace given him. He seemed impressed from the first that he would never recover, and begged his family not to grieve, not to shed a tear, but rejoice that his sufferings were over. He said our separation would be short, only for a little while, and told us never to be ashamed of our faith, or led away by false doctrine. He told us not to follow him, but follow Christ. He even called a grandson, took his hand, and told him he would soon be a man, to read the Bible and make it his rule and guide through life. He talked of death with the utmost composure, admonished his children in the path of duty, and gave directions for them to follow when he would be with them no more. Many friends, besides his family, were deeply affected by his words, and all seemed to vie with each other in waiting upon and showing him every mark of esteem and love, for which he was very grateful. On one occasion a loved friend was bidding him adieu, and he requested him when pleading at the throne of grace to remember him. The friend replied, "You shall not be forgotten." One morning his attending physician came in and inquired how he was, and he said,

"Blind and halt, feeble, lame—
All unholy, all unclean."

He said those lines expressed his feelings. Often he called himself a poor, ignorant worm of the dust, and could he now speak he would bid us not extol anything but the grace of God in him. One day he exclaimed aloud, "Come on, grim death, you can't hurt me; all you can have is this old, mortal frame." As he became more weak in body, the Lord gave him such precious views of Christ, of

the cross and his sin-pardoning blood that he would sing and praise his holy name for hours. His countenance seemed illumined with divine love, and never shall his family and friends forget its heavenly expression. He would talk until we would beg him to rest, but he would soon commence again. He said he felt like "spending and being spent" for his Lord. O that we could give a more lengthy record of his dying experience! The last three days of his life his exhaustion was extreme, his voice gone, and every symptom was of a speedy and happy release; and on Friday evening, Dec. 29, 1882, he fell asleep in Christ, and entered on an eternal sabbath in the kingdom of glory, to sing the praises of his Redeemer in perfect strains forevermore. Happy are they who trust in Jesus. "Jesus turns our loss to gain."

LAURA M. BAIRD.

LONG GROVE, Ky.

Elder Gershom Meredith Peters was born in Pickaway Co., Ohio, Aug. 21, 1819, died Sept. 5, 1883, and was buried in the Reber Hill Cemetery, in Walnut Township, Pickaway Co., Ohio, Sept. 7, 1883, aged 64 years and 16 days. He was married twice; first to Miss Ann Wolcott, daughter of Robert Wolcott, of Franklin Co., Ohio, April 16, 1840; second to Mrs. Harriet Peters, November 29, 1869. Elder Peters was very extensively known as a firm, faithful and consistent minister of our faith and order, who never varied from the faith as he was led to view it, as his experience and his Bible taught him. In morality he seemed to have the confidence of the people. In business he was energetic until his first wife died, March 14, 1869, when he resigned all worldly interests, and devoted his whole time to the service of his brethren. He was baptized about the year 1843 or 1844, and was sent by the church to their association before he was baptized, although he had been received, and the time for his baptism appointed. He began to preach soon after, and was ordained. His continued service for a period of thirty-nine years gives evidence that the Lord had graciously sustained him. He had the charge of four churches, traveled by his own conveyance to attend them, and very seldom disappointed the brethren on any account. Even his own health and inclement weather were never made an excuse. I have known him to preach while in a severe chill, and to ride on long tours while suffering with expected attacks of periodical chills and fever. His heart was in the work. His brethren and sisters miss him, for seldom have they found so faithful and disinterested zeal to serve both rich and poor. None were too humble for his notice; none so exalted as to inspire his fear or cause him to forsake the path of known duty; and yet he was ever ready to listen to all evidence, even though he would thereby be compelled to yield his own former views. On the great fundamental principles of faith, salvation by grace, all the perfections of the Deity, his absolute sovereignty and predestinating infinity, the resurrection of the body, and the certainty of eternal life for all of God's people, he was sound and unwavering. On Friday before he died he preached the introductory sermon at the Greenville Old School Baptist Association; although he had been somewhat afflicted a few weeks before, and in the morning of that day, he spoke very ably, and with much interest, though not long, (perhaps forty minutes), often asking, "Brethren, what are we here for? Is it to serve God, or is it for some other cause?" and words to this amount. After he sat down he showed signs of uneasiness, but continued through that day's business. After the services of the day he said to me, "I think I shall have a bad spell with my stomach to night." From the meeting he went to brother J. Ellis' house, where he was taken with very severe pains in his stomach, and found no relief until a physician was called, who injected medicine at the point of pain. He then relapsed into a stupor from which he never fully recovered. I was to see him while laboring in his terrible throes of agony, when he said to me, "Well, if I die now, I will not be long from my post, will I?" He had no fear of death, but feared lest he should complain. His only anxiety was to be resigned. He spoke much during

his paroxysms of pain, but always manifested the spirit of resignation to the Lord's will. Thus he passed away. Our brother suffers no more from the malice of the enemies of truth; no more subject to the trials and temptations of life. He leaves a wife, four children and many relatives and friends to mourn. I tried to speak to the comfort of the living from these words, by request, "I have fought a good fight."

A. B. BREES.

SPENCERVILLE, Ohio.

PLEASE publish the death of our aged and highly esteemed sister, **Hannah Rosebrough**, who fell asleep in Jesus June 27, 1883. She was born December 20, 1804, and married brother William Rosebrough Nov. 6, 1823. She was a member of the Old School Baptists for over fifty years, and was consistent both in faith and practice, adorning the doctrine she professed by such a walk and defense as to prove her sincerity and the language of the Scripture, that one shall chase a thousand. She was a reader of the SIGNS OF THE TIMES for about thirty years, and as her lot was cast at a distance from any church much of the time, it was very precious to her. Her husband was a member but a few years before he died, having a hope however over thirty years. She leaves to mourn their loss, three children, all grown and respectable members of society, and also one sister in Ohio. She was a member of the Lebanon Church, Logan Co., Ill., at the time of her death, but was baptized in Ohio when young. May the Lord comfort her children.

Your brother in hope of the resurrection,
JAMES H. RING.

MT. PULASKI, Ill., Sept. 17, 1883.

MY wife, **Margaret A. Brown**, departed this life August 23, 1883, in the 70th year of her age. She died of cancer in the mouth. She was sick with it nearly a year, and suffered a good deal of pain, of course, when a piece of her jaw-bone came out of her cheek. But she bore all with a christian fortitude that was pleasant to see. She belonged to the Old School Baptist Church in Bowdoinham, and was a firm believer in the doctrine of salvation by grace alone, without any of man's means mixed with it. She died easy at the last, and we have hope that she is gone to rest with the Lord Jesus Christ. She was my second wife. We lived together over four years, without one jarring word the whole time. She was a good, peaceable woman. My son and his wife care for us in our old age, and took such special care of her, it did me good to see. They could do no better if she had been their own mother. The neighbors were very good and kind to watch with her. Elder Hiram Campbell preached a good discourse at the funeral, to the satisfaction of believers in Jesus Christ. This is from a poor old sinner with a comfortable hope in the salvation of God.

JONATHAN BROWN.

BOWDOIN, Maine.

DIED—At his residence in Greene Co., Ohio, our beloved brother, **Robert H. Ferguson**, after a short illness of measles. Brother Ferguson was born in Frederick Co., Md., July 17, 1819, and came to Ohio in 1831; was married to Mary J. Caspor in the year 1836, was blessed with four children, and lived to see them all grown to respected men and women. It pleased our God to call him home to his reward on the 18th day of April, 1883. Brother Ferguson was highly respected and beloved by all who knew him, as a man of truth and integrity, and who was blessed to a high degree with a meek and quiet spirit, which in the sight of our God is of great price. He came to the Mercers Run Church, and after relating the reason of his hope in Christ, was received and baptized in the fellowship of the church, in the year 1870. It seems that he had the impression from the beginning that he would not recover, and he told his family of it, who were at that time very much afflicted, the mother and three children, as well as himself, being sick. He retained his full powers of mind to the last, and quietly passed through the dark valley to his eternal home on high, in full assurance of the faith. He leaves his dear com-

panion and four children, together with the church which he loved; but we mourn not as those who have no hope, believing that for him to live was Christ, and to die was gain.

Yours as ever in fellowship,

LEVI BAVIS.

LUDLOW, Ky.

It becomes my painful duty to write for publication the obituary of my dear husband, **Jackson Cooley**. He was born in Missouri, March 27, 1816, and died August 16, 1883. He had been a subscriber of the SIGNS OF THE TIMES for twenty years. He leaves a wife and six children to mourn their loss, besides numerous relatives and friends; but we mourn not as those who have no hope, for we believe he has gone to join the faithful in Christ Jesus, and receive his crown that was laid up for him at the right hand of God.

His languishing heart is at rest;
His troubles and pains are o'er;
His quiet, immovable breast
Is heaved by afflictions no more.

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

Peaceful in his silent slumber,
Peaceful in his grave so low,
He no more will join our number,
He no more will sorrows know.

HARRIET L. COOLEY.

Edgar H. West, the tenth and youngest child of C. W. and Fannie West, was born Jan. 30, 1865, and departed this life July 3, 1883, aged 18 years, 5 months and 3 days. Edgar was very moral and quiet, never engaging in wild or dissipated company, nor using any profane language. He was steady, and kind to his associates, kind and obedient to his parents, and agreeable with his brothers and sisters. He was confined to his bed only about ten days, but had been declining for some eight or ten months, and was seldom heard to complain. He spent a large portion of his time while sick in reading, and seemed to appreciate the calls and visits made by his friends during his sickness, and the attention given him, especially by his mother. I talked with him on different occasions concerning his condition. He said on one occasion that he would love to live longer if he could. While talking to him on the night before he died, he said he felt like he needed a Savior. He was a little restless, but would not agree that we should sit up, and requested that the lights be put out and all lie down. We were up several times through the night to wait on him, as he was a little restless. He took but little refreshment at breakfast next morning, and called on his mother for a drink of water, and drank it, and without a struggle or even a frown, his breath softly ceased at about 6:00 o'clock a. m. How suddenly and ruthlessly the stern messenger, death, has entered and forever severed the tie that bound together the family of father, mother, brothers and sisters. In the midst of life we are in death. In the bloom of youth Edgar was called away. Never could the face of mortal clay look more beautiful or peaceful than his after the spirit had departed, so perfect in its last sweet rest. A funeral sermon was preached by Elder M. F. West on Sunday, the 2d inst., at the Round Lick Association of Primitive Baptists. May God comfort us as a bereaved family, and may this dispensation of divine providence be sanctified to our good and God's glory.

C. W. WEST.

DEFFICULT, Tenn.

DIED—September 20, 1883, **Joseph Dalton Gerrard**, son of Jennie and A. F. Gerrard. Our little jewel was born Dec. 15, 1881, and was therefore aged 1 year, 9 months and 15 days. Little idea had I when I pressed his little face to my lips while he lay by his mother's side that the next time I embraced him would be in the cold embrace of death. I had started to the Primitive Association, and had got one day's journey on my way, when a messenger arrived, bringing me the sad intelligence. Our darling jewel was a very sprightly child, noticed a great deal by

our relatives and neighbors. O the beautiful smile that illumined his little countenance when I beheld him in the cold embrace of death, even more lovely than in life. The darling little face seemed to express, "All is well." Ours is truly a house of mourning. However, some consolation is left on record, that the Lord whom I hope I adore and worship, is too wise to err, and too good to be unkind. God will comfort those that mourn.

Your brother in affliction,

A. F. GERRARD.

NEAR YAZOO CITY, Miss.

DEPARTED this life Nov. 12, 1882, at the house of her son, Wm. A. Turner, near Conway, Taylor Co., Iowa, **Mrs. Mariah Turner**, in the 71st year of her age. Sister Turner was born in Franklin Co., Va., Sept. 22, 1812, and was united in marriage with Bartley Turner in (it is believed) 1833, and came to Iowa in 1857, and settled in Monroe Co. In 1877 she made a public profession of religion, and was baptized by Elder G. M. Jones. She united with the New Hope Church of Regular, Old School Baptists, of which church she remained a faithful, firm and beloved member until called to her eternal rest above. Her consort died in February, 1881. She was on a visit to Taylor County at the time of her death, but her remains were removed to Monroe and laid beside the partner of her joys, near Tyrone. Sister Turner was a reader and admirer of the SIGNS OF THE TIMES, and I am told was a faithful wife, an affectionate mother, a true and valued friend and a dear disciple of Christ. She was sick but a few days, and met death calmly, and, as we believe, fell asleep in Jesus. She leaves five sons and two daughters, and other relatives, friends and brethren to feel the sad loss of one they loved. For reasons I need not mention, no meeting was held in commemoration of the deceased until the fifth Sunday in September (last Sunday), when the writer attended a meeting in Taylor Co., near Conway, and spake to the surviving relatives and friends from Job xiv. 14. "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." At the solicitation of the children by letter, I went about two hundred and sixty miles by rail to attend this meeting, and all the children were present except two sons who reside in Colorado. I hereby thank the respected family for their kindness and liberality to me, and may the Lord be unto them a God and a Father.

ALSO,

ON the same day and at the same place, at 4:00 o'clock p. m., Elder W. S. Hughes, of Lucas, Iowa, preached an interesting discourse at the request of W. P. and Martha Lemonds, on the occasion of the death of two of their little children, they being grandchildren of the afore mentioned sister Turner. He used for a text on the occasion, Eph. i. 14. May this bereaved father and mother be resigned to the will of him who said, "Suffer little children to come unto me."

I remain your brother to serve,

I. N. VANMETER.

MACOMB, Ill., Oct. 4, 1883.

By request of Mrs. Fagan, I send you a notice of the death of her father and my uncle, **Isaac Donham**, who died in April last, in Gilman, Marshall Co., Iowa, at the residence of his daughter. He was sick but a short time. His disease was of the heart. He was born June 8, 1800, and was married March 20, 1819, to Mary Porter. He was a member of the Clover Church, in Clermont Co., Ohio. He moved to Iowa some years ago, and was a consistent member of West Liberty Church, in Des Moines Co., until his death. He was a firm believer in the doctrine of salvation by grace, and not of works. He has gone home to rest, I am assured. In his last sickness he said all was well. He had been a great sufferer for many years, and our loss is his great gain. May his children be resigned to the will of the Lord.

CLARA BEAUCHAMP.

John Fielder Norman, child of Andrew and Ida Norman, was born October 16, 1882, and died July 23, 1883, of cholera infantum. Burial at Mt. Zion meeting house. The writer tried to speak on the occasion from 2

Cor. v. 21. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Your brother in hope,
E. V. WHITE.
LEESBURG, Virginia.

ASSOCIATIONAL.

THE next session of the Salisbury Old School Baptist Association is appointed to be held with the Nassaongo Church, Wicomico County, Md., to begin on Wednesday before the fourth Sunday in October, 1883, and continue three days.

The friends will be met at Salisbury on Tuesday. The train is due at 2:00 o'clock from the north. The friends from the south will please come so as to be met at the same time. The steamer Kent, from Baltimore, will be met on Wednesday morning. Those coming on the boat will please drop a line to George W. Messeck at Salisbury.

A cordial invitation is extended, especially to the ministering brethren.

T. M. POULSON, Pastor.

YEARLY MEETINGS.

THE Old School Baptist Church of Lexington will hold a two days meeting, on the first Saturday and Sunday (3d and 4th) in November. We invite our brethren and all who love the truth, especially ministering brethren, to meet with us.

By order of the church,
C. HOGABOOM, Clerk.

THE Old School Baptist Church of Schoharie have appointed a yearly meeting to be held at their meeting house on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in October, 1883, at 10:00 a. m. each day. Brethren and friends of our faith and order, and all lovers of the truth, are invited to meet with us. Those coming by rail will be met at Howe's Cave on the day before the meeting, and cared for.

By order of the church,
G. W. GUERNSEY, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

Eld L B Hanover 2, Eld J M Baker 2, W B Sherrill 2, Miss Minerva Scallorn 2, John Hughes 2, J L Dubose 2, Eld E M Candle 2, F J Short 2.—Total \$16 00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Feb. 7, 1882.

HOPEWELL SEMINARY.

Fall Term opens Wednesday, September 26th. A Female Boarding School, located in Hopewell, New Jersey, designed to furnish the advantages of thorough, careful, personal culture to a limited number of pupils: especially adapted to the wants of those having orphan children to educate; combining, as far as possible, the necessary discipline of school, with the social and moral influence of home life.

For particulars, address
MISS E. H. BOGGS, Principal, or
Elder Wm. J. Purington, Pastor of the Old School Baptist Church, Hopewell, Mercer Co., New Jersey.

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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 do 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 do 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 do 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.

INSTRUCTIONS TO SUBSCRIBERS.

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ON

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., NOVEMBER 1, 1883. NO. 21.

POETRY.

ACROSTIC.

GROVELING in sin, if I though young,
E'er had God's work in me begun,
Or grace had moved my sinful mind,
Rebuked my soul to vice inclined.
Great God, thy grace is rich and free,
Even to save a child like me;
Yet I, to pleasure's folly prone,
On thee to trust at eight was thrown.
Unworthy still before thy face,
Not doubting though if sovereign grace
Grants inwrought mercy to my soul,
Secured to me (if one made whole)
Through Christ's atoning blood applied,
Issued forth from his wounded side,
Planned with assured arrangement,
Purges me from all estrangement.
Amen! In full acrostic told
My name, dear Lord, thy grace to unfold.
E'er if thy flesh my meat hath been;
Now wilt thou? O restrain my sin.
And 'mid the noise of heavens on fire,
Mid nature's throes while world's expire,
Each saint with me the Lord may greet,
Nor dread his seaching glance to meet.

SAFE AND SOUND.

SAFE is the man, and sound, who knows
The truth in Jesus. Though opposed
By fears within and foes around,
The gospel says he's safe and sound.
Though long a stranger, yea, a foe,
Yet Jesus came and made me know
The height and depth of love profound—
Gave grace, and said, You're safe and sound.
Saved in the Lord's eternal plan,
Beyond the reach of thought to scan;
The Spirit came and turned me round:
I heard a voice, You're safe and sound.
And am I, Lord, the very man?
Have I an interest in this plan?
Though sins distress, may grace abound,
And tell me I'm both safe and sound.
In foreign lands I long did roam,
Far distant from my Father's home;
I then was lost, but now am found,
In Jesus love, both safe and sound.
Though Satan does me much annoy,
And in my heart there's much alloy:
Though black, yet comely I am found;
Through Jesus' blood I'm safe and sound.
Sound in the faith of God's elect,
Nor Satan can my soul eject;
In doctrine, love and truth profound,
The Word declares I'm safe and sound.
Safe, though my enemies combine,
And say that I am none of thine;
Corruptions often me astound;
Yet still in Jesus safe and sound.
Safe, though I'm often tossed about
With wind and waves, yea, fear and doubt;
I often seem to be aground,
Yet Jesus rescues safe and sound.
Though neither sun nor moon nor stars,
For many days to me appear,
Yet soon the light doth shine around,
And shows me I am safe and sound.
Then let the world upon me frown,
And Satan strive to run me down,
If in the book of life I'm found,
Preserved in Jesus safe and sound.
And when the glass of life is run,
May I behold that blessed Sun
Of Righteousness, and praise resound
To him through whom I'm safe and sound.
And when the book of life's revealed,
And my name found among the sealed
Before he gave the earth its bound,
I see why I am safe and sound.

CORRESPONDENCE.

(Concluded from page 231.)

DURING the eighteenth century years that have passed away since Stephen suffered martyrdom, God's dear children at times have known bitter persecution; and the prison, the dungeon, the rack, the gibbet and the stake and flames have been used to rid the earth of the true, tried and faithful followers of Jesus Christ. But the gates of hell have not prevailed; and if we include in that declaration death and the grave, still the work of our Immanuel goes on, and with what a powerful demonstration it must have been manifested when men were constrained to say, "The blood of the martyrs is the seed of the church." The same enmity remains in the heart to-day against the doctrine of God our Savior, for when his true, tried, called and faithful servants in our time contend for and maintain the truth that Stephen did, certain characters are cut to the heart, and oftentimes gnash with their teeth; but our merciful God as yet restrains them, so that they are not permitted to take the natural life of his dear children. When the ministers of the gospel are fired with love and devotion, and show from divine testimony that eternal, personal, unconditional election is true, that the atonement is special and definite, that redemption is absolutely efficacious, that Christ is satisfied, having seen of the travail of his soul, and brought forth his church without spot or wrinkle or any such thing, that he now is invested with all power in both worlds, that same hellish spirit that was manifested when Stephen was stoned to death shows itself very plainly; but the building of Christ's church goes right on according to his will. Now while the followers of the Lamb are not openly persecuted, as in years gone by, still all is done against them that God permits their enemies to do; and the course pursued by carnal teachers to keep persons away from the truth proclaimed, especially youths, shows to what lengths the opponents of truth will go in our day. We hear the following, "They do not preach to sinners, live as you list, do as you like, take your fill of sin, have no regard to morality, once in grace always in grace, [true, but they do not so intend it]; they have no regard to any good," &c. Now, all such declarations made against the people of God are slanders, for as an apostle has said, "As we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come?"

These damnation is just." Gracious God, what a rebuke hast thou given to such blasphemers by thy inspired servant! "Being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." Such abominable things as are charged to the poor, despised, humble followers of Christ are conceived in malice, brought forth in hatred, and proclaimed in revenge, in order to make God's dear children appear despicably mean in the eyes of the carnal religious world; but they need not fear, for their dear Lord has said, "If the world hate you, ye know that it hated me before it hated you." And John says, "Marvel not, my brethren, if the world hate you." The Scriptures plainly show that the natural world of mankind knows not the truth of the gospel, for the Savior expressly declared that "the Spirit of truth" could not be received by the world; for he says of that 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." For a wise purpose our God builds his church in the midst of bitter opposition, strife and persecutions, and his children while in this life have to meet and contend against opposition; therefore the injunction is, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

"And I will give unto thee the keys of the kingdom of heaven." As we dwell upon this portion of the subject it must be distinctly kept before the mind, if possible, that it is the kingdom of heaven, and not heaven itself, that the apostle has the keys of. In prophecy, nearly six hundred years before the manifestation of the Savior in the flesh, it was 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." Also it was declared, "Bind up the testimony, seal the law among my disciples." If the testimony is bound up and the law sealed among his disciples, everything pertaining to the order and discipline of the kingdom or church militant must be in harmony with what the inspired judges have left on record in the New Testament, and whatever conflicts with their decisions is error, come from whom it may or where it may; and this last quotation is, with every true believer, a quietus to the heresy of apostolic succession.

Kingdom, in the New Testament, is from *basileia*, and does not mean heaven, but heaven's kingdom, and is recorded more than one hundred times therein from the same original; but heaven is from *ouranos*, above, separate, sky, air, &c.; yet the context will always show to the careful reader what heaven is described. It was according to the will of our Savior to give unto Peter the fisherman the keys of the kingdom of heaven; and now, if the Lord will, it shall be shown from divine testimony what use that inspired judge made of them at the time he was clothed with power to use them. "When the day of pentecost was fully come," and the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," the result was exactly what our God intended it should be, for two classes were then and there present; one class mocked, and said, "These men are full of new wine;" the other class, "when they heard (this,) they were pricked in their heart, [not merely to it,] and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name [not names] of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Were not the keys used by Peter? Certainly they were; and he did not say unto them who were pricked in the heart, Wait until you think you can honor your profession and be ornaments in the kingdom of heaven, but obey the Lord immediately. But there is a use made of the keys here that I cannot pass by hastily, for the scriptural testimony must be adhered to. Was it in a name, or names, they were to be baptized? In one name only; and as Peter was thus empowered,

did the direction given conflict with the commission given the apostles by our Lord Jesus Christ? No. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." How will it do to read this as follows? "In the names of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever we have commanded you; and lo, we are with you always, even unto the end of the world." Says some dear child of God, That will not do. So says the writer, for that sentiment would prove a community of gods, and show that Peter made a great mistake upon the day of pentecost when he said, "in the name of Jesus Christ." Peter made no mistake; but error arises from taking the sayings of uninspired men instead of apostolic authority. A quotation or two right here from the Old Testament. "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "And without controversy great is the mystery of godliness: God [not one of the persons] 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." There is not a passage in the Bible authorizing the terms first, second and third person in the Deity; but as already stated, an abundance can be found in the writings of modern authors. "Beware lest any man [mark who it is] spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 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." If all the fullness of the eternal Deity was there, could anything be added? "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, [not one of the persons of the Godhead;] and how sayest thou then, Shew us the Father?" In the eighth chapter of the Acts we have again the precise words recorded in the second chapter, for it reads thus, "only they were baptized in the name of the Lord Jesus." Also in the nineteenth chapter of the Acts it reads, "When they heard this, they were baptized in the name of the Lord Jesus." "And the glory which thou gavest me I have given them; that they may be one, even as we are one, [not two of the persons:] I in them, and thou in me, that they may be made perfect in one." We have recorded the words, "Lord Jesus

Christ," in the New Testament twenty-two times; is that one name or three? As the Lord, he is the Governor of his church; as Jesus, their Savior; as Christ, their anointed one. Can we not make this matter clear to any understanding mind by the following illustration? Our late beloved and lamented editor of the SIGNS OF THE TIMES, Elder Gilbert Beebe, had the term Elder, showing his office in the church; the name Gilbert, given our dear brother to designate him; and the surname Beebe, to show his family. Now, did those terms represent one or three men? The answer needs no argument to explain it. In the epistle to the Hebrews is recorded a remarkable statement, which reads thus, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." There are two words in this quotation which should be very carefully looked into as to their real meaning, viz., *image* and *person*. The term *image*, in the New Testament, when it simply means an outward likeness, picture or form, is from *eikon*, and is found twenty-one times from the same word. But that is not the word in this quotation, neither is that its meaning, for here it is from *charakter*, the real impression, the underlying substance, and means exactly the same as the words, "fullness of the Godhead bodily;" therefore is the express image, or presented in express words, from *rhotos*, and it is the only place in the New Testament where the word image is from the same original. Now, still more cogent, if possible, is the term *person*, as here used; for here it is not merely from *prosopon*, the face, or outward appearance, but it is from *hupos*, the substratum, or the underlying substance, and exactly harmonizes with what is said in another place, "God manifest in the flesh." The writer has had his attention called to the rules of arithmetic lately concerning the following declarations: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." I have some knowledge of mathematics, and some ideas of the meaning of terms and the law of language, and sometimes hope that through faith I have had a glimpse of the exalted, glorious and supremely gracious God, my dear Redeemer. I know of no principle in mathematics that three are one, unless it be "three-thirds" combined, and they make one, or a unit; also, it is an axiom that it takes all the parts to compose the whole, and the whole embraces all the parts. But such carnal reasoning concerning the mode of God's existence is vain philosophy, pernicious in its results and baneful in its consequences; for he

to whom the keys were given, as well as all the other apostles, says nothing about a "trinity in unity," nor anything about persons in the Deity. "Hear, O Israel: The Lord our God is one [not three] Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Said Jesus, "I and my Father are one." How shall we make one in this case, if one is made up out of three persons? "For there is one God, [does this mean one God, or not?] and one Mediator between God and men, the man Christ Jesus." In this last portion of the verse his relation to the church, his body, is clearly set forth; but it is not my purpose in this article to dwell upon that particular branch of truth. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, [not spirits, and this ought to settle the matter forever]: and they that worship him must worship him in spirit and in truth." "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." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God [not one of the persons] which worketh in you both to will and to do of his good pleasure." In the Acts of the apostles, the twenty-one epistles, and the revelation made by John, the plural number is not applied to the eternal Deity, and the writer of this article has not dared do what the inspired apostles did not; for although the keys were given to Peter, the other apostles are in perfect harmony with him. In a former communication it might be that I was unfortunate in using the term *offices*, therefore now the scriptural term *manifest* shall be used; and whether he is manifested as the Father, the Word, or the Holy Ghost, he is none other than the eternal Jehovah.

"And whatsoever thou shalt bind on earth shall be bound in heaven." When the faithful and competent judge literally gives a decision in court, in exact accordance with the law and the evidence, then what is bound in the court is bound by the laws of the state or county of which he is an inhabitant, and also that is bound by the laws of the state before he gave the decision; and all the God-fearing, spiritual worshipers of Jesus Christ to-day feel bound by the righteous decisions of the judges upon their thrones in Israel, for though they are dead, as men, their words live; and all the unauthorized schemes set on foot to-day under the cloak of religion, for which there is not apostolic authority, they feel solemnly bound to reject, which makes them a peculiar people, separate and distinct from all the carnal religious organizations of our land and time. Peter

binds the servants of the church very close, and they are bound in the same manner in heaven. He says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." If we carefully read both of Peter's epistles, we shall find everything in them pertaining to the kingdom of our dear Redeemer bound as definitely as in this last quotation; and so with the other epistles written by the judges.

"And whatsoever thou shalt loose on earth shall be loosed in heaven." The loosing of God's dear children from the Jewish ritual, as well as all other carnal ordinances, is as definite as the binding, and we have it declared in the following positive terms: "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. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." This loosing is in exact harmony with the will of our God, and the New Testament is plain on the subject; and how much better it would be for the writer, as well as his brethren, to study the Scriptures more, and have less to do with the comments of men; and in studying the Scriptures it is not simply to read them, and then turn to some favorite author and see what he says about the matter, but do as Paul enjoined upon Timothy, for said he, "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."

I would say to my unknown inquirer that I cannot now dwell at length upon the text, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." There is not a solitary passage of Scripture to sustain the abominable papal theory that our dear Redeemer descended into hell and proclaimed conditions, the complying with which would bring them out of their torment; for his soul was made an offering for sin, and not a pang, not a sorrow was borne by him.

for any others than his chosen people. An Abel was just as much redeemed by him as a Saul; and although Abel as a man had been dead thousands of years before Christ came in the flesh to do the Father's will, he bore his sins in his own body on the tree.

To the readers of the SIGNS OF THE TIMES I desire to say that in replying to my unknown inquirer I have attempted to show that we all should be careful how we undertake to explain the mode of God's existence, and that it is much safer for us to use the terms inspired penmen have applied to Deity than to "coin" titles and terms by which we think to make ourselves better understood. Without any mental reservation whatever, I have stated in this article some of the principles for which I have been contending in public, both at home and abroad, for nearly thirty-four years, and until Scripture testimony can be adduced to show the error or errors, as the case may be, expect to still proclaim the same according to the ability God gives me. I certainly wish Mount Zion well, and I think I love my brethren and sisters, but feel as I close this that neither fear nor flattery can cause me to swerve from what I understand to be the truth; and I have not written to have any controversy with any of the dear children of God, but have simply contended for what I understand to be sustained by scriptural authority. I hope that peace, love and harmony may abound amongst us in this evil day; and if any who read this differ from what is expressed, it will not cause disfellowship, for it is a matter between each one of us and our God.

WILLIAM J. PURINGTON.

"HEREAFTER ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 51.

If you will suffer me, I desire to speak of some things in connection with the words of our Savior quoted above which have afforded me much of joy during the few days past. After the creation and the formation of man in his first state of innocency, when he was placed in the garden in Eden to dress it, and wherein he was pronounced very good, and enjoyed converse with God, and received the command not to eat of the fruit of the tree of knowledge of good and evil, the first thing which we are called to contemplate is the sin and fall of our first parents; and then the banishment of man from the garden, and the appointment of the flaming sword, that turned every way, to keep the way of the tree of life. Whatever there may be that is figurative in this most awful and wonderful narrative, (and doubtless much of it is figurative,) this much at least clearly appears, that man was created upright, and with a right to the tree of life and to all the blessings of the state in which he was created; but that after he had sinned he was forever shut out from all that he had before enjoyed, and was doomed to suffer the curse of alienation and separation from God forever. Henceforward there is a great gulf between

heaven and earth, over which it is impossible that man should pass. How fearful the consequences of sin! How awful the doom of the sinner! Yet even before the awful sentence was passed, before the fearful and majestic terrors of the law were revealed, there came a whisper of pardon and peace through Jesus Christ. The gospel proclamation was made to guilty and ruined man. The bridge over this wide gulf between heaven and earth is shown even as the gulf appears, and the promise of day gilds the black sky which hung so dark and heavy over mankind. The first gospel proclamation was, "The seed of the woman shall bruise the serpent's head, and he shall bruise his heel." "As by man had come death," so by man should death be conquered, and "the resurrection of the dead should come." The seed of the woman who was deceived, "or a man," should win the victory over the subtle power of the tempter. Sin has separated man from God and earth from heaven, but here is the promise of one who shall unite in himself both God and man and earth and heaven.

1st. Having written this much by way of introduction, I wish to notice next the narrative preceding the text. Jesus, in the few days immediately following the "temptation," gathered together the twelve who should go with him and be his witnesses. Just after calling Peter he finds Philip, and saith unto him, "Follow me." Then Philip finds Nathanael, and informs him that they had found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph. It seems to have passed into a proverb that no good thing could come out of Nazareth, and so Nathanael said, in response to the news which Philip had brought him, "Can any good thing come out of Nazareth?" And Philip simply said, "Come and see." Argument was not used; and if used it would have done no good. If a man is unregenerate, to argue with him will not give him life; and if one is regenerate, a believing and loving reception of the truth is not produced by argument. Nathanael was a seeking soul, and Philip simply brings him the good news of what he himself has seen, and then says to him, "Come and see for yourself." In this matter the word of another will not suffice. We must see this Jesus for ourselves; we must taste, see, handle for ourselves. Like those who came out from Sychar to converse with Jesus, who said, "Now we believe, not for the saying of the woman, but we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world," we must also hear for ourselves. Now Jesus saw Nathanael coming to him, and said of him, "Behold an Israelite indeed, in whom is no guile." The word "guile" is used here in the sense of deceit, hypocrisy, double dealing. Nathanael was not this kind of a man. Jesus knew what was in the hearts of men, and so he declares what is in this Israelite's heart, just as he did soon afterward what was in the heart of the

woman of Samaria. Nathanael is astonished, and said, "Whence knowest thou me?" Jesus replied, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." We are not told what he was doing under the fig tree, but surely we shall not be far amiss if we suppose that the theme of salvation was engaging his heart there, and that prayer and meditation were his employments. At once Nathanael replied, "Rabbi, thou art the Son of God; thou art the King of Israel." Just so the woman of Samaria said, "Is not this the Christ?" How similar the experience of both! Then Jesus said, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." And then follow the words at the head of this article.

2d. All will see at once that this alludes to Jacob's ladder. He and Rebecca, his mother, not content to let God bring to pass his own purpose in his own time and way, had formed a plan by which Isaac was deceived into granting the blessing of the first-born unto Jacob; but the evil recoiled upon his head, and he in fear for his life flees a wanderer from home. It is a time of trouble and perplexity to him. His sin, his folly, his unbelief, has come home to him, and he feels his need of guidance and protection. Wild beasts, venomous serpents, robbers, hunger, weariness and darkness are before him and all around him. His father's home is no longer his. His mother's idol, yet now forbidden to look to her for comfort. How dark, dreary and desolate all is. "Night has come upon him, and he needs rest. The ground is his bed, the sky his canopy, while the stones are the softest pillow that he can find. But as he sleeps he dreams. It is a heaven-sent dream, and behold heaven is opened, and he sees a ladder reaching all the way from earth to heaven, and the angels of God ascending and descending upon it. And when he had awakened he said, "Surely the Lord was in this place, and I knew it not." Let us pause here a moment. Jacob had come, in his trouble unwittingly, into the very house of God. God was nearer to him now than ever before. The vision vouchsafed to him was brighter than ever before. It is often so. Our extremity is God's opportunity to show us marvelous things out of his law. Our weakness exhibits the boundless power of God. There is a comfort here in this also. The Lord was there all the time, but Jacob knew it not. The Lord is with us all the time, but only the places where we see him are Bethels to us. But yet the Lord is here, and does not leave us in the darkest hour. Reflect also that the ladder was not too short. It went up to heaven, it came down to earth. The angels of God can ascend all the way to heaven, and descend all the way to earth. Jesus is God, and Jesus is man. In him is all the fullness of the Godhead, all his glory, might, dominion, holiness and power. In him also is the fullness of his church, all our infirmities,

weakness, poverty and need. Jesus comes down to us, Jesus goes up to heaven. Jacob's ladder is the Son of man.

3d. What are the greater things that Nathanael should see? That Jesus should see him and know him, and search his heart, and try his secret thoughts, was a great thing indeed. To have myself revealed to myself is a wonderful work; but to see the Son of man bridging over all the dreadful gulf that my sins have made between me and God, is a greater thing still. To see the abounding of sin is a wondrous revelation; but to see grace much more abounding is still more wonderful. God appears in majesty and in terror upon Mount Sinai, but O what visions ravish the soul when it comes to Mount Zion! Nathanael had seen the holiness, truth and justice of God. He had also seen his own poverty and sin, and had confessed his lost estate and his just condemnation. He had seen Jesus as the Messiah that should come, but still greater things were in store for him. His past experience was great, but a greater was yet to come. And may we not learn from this that our experience of the power and love and riches of grace that are in Christ Jesus is to go on increasing as long as we live in this world, and then be perfected in the world beyond? Whatever you have seen, O christian, remember "the half has never been told." Jesus is most precious to you even in his occasional visits and partial manifestations; what then will it be when you shall see him face to face?

"The bride eyes not her garments,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of grace.
Not on the crown he giveth,
But on his pierced hand;
The Lamb is all the glory
Of Immanuel's land."

O how much greater the things which we shall see than the best that we have seen! Only think, heaven opened, and the angels of God ascending and descending upon the Son of man!

4th. Here is the only way of communication between heaven and earth. Other means have been tried. The towers of Babel which men have thought to erect unto heaven have been legion; but they did not go down low enough, and they did not ascend high enough. The heaven never was opened to receive the top of one of them. No angel of God ever ascended or descended upon them, and one after another they crumble and fall. When the earth out of which they are made perishes, they shall perish with it. My brethren, we are not guiltless in this matter. Once we built as busily as any one. It is of God's mercy if we are not still building. Anything that we think to get to heaven by save Christ is a tower like that of Babel. But here is not a tower, but a ladder, reaching over all the distance. It is not built of earth, but of heavenly things. Man is not its author, but God. It reaches all the way. Sap-

pose Jesus had not been God, then the power to save is lacking. I need a divine Savior. Suppose Jesus had not been man, then he had lacked the power to be touched with the feeling of my infirmities. I need also a human Savior. As I need both a divine and a human Savior, I rejoice that Jesus is that one. The ladder reaches to heaven; the ladder it is equally sure reaches to earth. Angels can ascend all the way from earth to heaven, and descend all the way from heaven to earth. It is the only way.

5th. Let us notice the order of the words, "ascending and descending." Ascending first, and then descending. It is so both in the account in Genesis xxviii. and in the text. Why is the order so arranged? This we may be sure is not without meaning; and I do not think that we shall be left in the dark if we appeal to the Scriptures and to christian experience. We cannot doubt that there is an order or orders of beings called angels in the word, invisible to men, and yet ministering to the children of God. I believe this, and rejoice in it. I remark this, that what I am about to say may not be construed into a denial of this fact. In the text I think the term "angels" refers rather to the messages than to personal messengers. Though if the order of beings called angels do minister to redeemed sinners, it is upon the Son of man that they ascend and descend, since this, with all other blessings, comes to us only through his atonement and mediation. But still it has seemed to me that here by the angels ascending is meant the cries, prayers and praises of saints ascending to God and received by him only through the merits of Jesus, or upon the Son of man. And by the angels descending is meant every spiritual blessing which comes to us through the meritorious sacrifice and mediation of Jesus, our great High Priest. All communication from us to God or from heaven to us is upon the Son of man, as the way of life and salvation. Looking at the word "angels" in this light, perhaps we shall be able to see why the order of the two words ascending and descending is put as it is; at least it suggests the text, "I will be inquired of by the whole house of Israel for to do this unto them." God puts the desire for what he wills to grant into the heart, and this desire is his angel going up to him by way of Jesus; and then the most gracious answer is an angel from him, which comes and satisfies the hungry, and comforts the sorrowful, and strengthens the weak; and then straightway another angel of praise and thanksgiving ascends to him, the gracious Giver. And let us not forget that these are angels of God. He has made them, and they are his, whether they ascend or descend.

6th. Let us notice the title of him upon whom these angels appear. "The Son of man." Let us lay especial emphasis upon this title of our Savior. Does Jesus claim the title of the "Son of God," with all the fullness that this title implies? It is also a familiar name in his mouth,

"the Son of man," with all that this name includes. As often as he is called the "Son of God," so often is he called the "Son of man." If the one title shows that he is divine, most certainly the other shows that he is also a partaker of our nature. If all the fullness of the Godhead bodily dwelt in him, all the fullness of the term "man" is in him also. "He partook of flesh and blood," "The Word was made flesh," "He was made of a woman," "He was made under the law," "He was found in fashion as a man," &c. Expressions might be multiplied, showing that he was indeed "the Son of man," Immanuel, (God with us,) as absolutely one with us in our flesh as we hope to be one with him in the Spirit. We cannot too highly exalt him as the "Son of God;" but let us also remember his humiliation and shame and pain and death and resurrection and glory as the "Son of man." There have been those who denied his real proper divinity; there have also been those who denied his real proper humanity. Let us be guilty of neither heresy, but hold fast both sides of the truth that "God was manifest in the flesh." I see divine and everlasting power in the "Son of God;" therefore I dwell in safety, and my hope of final glory is firm. I need sympathy in my trials, and a friend who can be touched with the feeling of my infirmities; and this I find in "the Son of man," and herein I rejoice again. Divine power considered in itself alone awes and terrifies me. Pity and sympathy, considered in themselves alone, but aggravate, and cannot relieve my woe. But when I see divine power and a tender human sympathy and pity united in the one divine man, then I can be fully satisfied and feel to rejoice indeed. How tender that expression the "Son of man" is! It shows how completely Jesus our divine Lord has been made one with us. The ladder indeed reaches to heaven, but this is poor consolation unless I am also assured that it comes down all the way to earth; and this assurance is given me in the term, "the Son of man." And our Mediator is the "man Christ Jesus." Our Mediator! Ours! The man Christ Jesus! Not the God Christ Jesus, nor the Spirit, but the man. O is not this just what we need? Will not this satisfy all our desire? A Mediator who is one of us we have. Surely our interests will not suffer in his hand. And then he holds the ear of heaven itself because he is also divine. He must become one with us in the flesh, else we can never become one with him in the Spirit. He stooped that we might rise. He became poor that we might be rich. He became the "Son of man" that we might become the sons of God. Let us then hold forth and exalt forever this glorious truth. The angels ascended and descended upon the "Son of man." Why did not the inspired penman say "the Son of God?" Because the Spirit would show us how completely Jesus is one with us. And yet this same humiliated and dying man Christ

Jesus is now our glorified and risen Savior and Mediator. And by him we have access to the Father, and through him we shall be kept, and at the last raised up. By this man God judges the world, for he is the light which reveals its darkness. May God grant that we shall have peace through this "man," and to him be praise forever and ever. Amen.

As ever, your brother in hope of life eternal,

F. A. CHICK.

REISTERSTOWN, Md., Sept. 30, 1883.

CANTON, Texas, Aug. 11, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel inclined to offer a few thoughts, in much weakness, fear and trembling, for your inspection, and if thought worthy a place in the SIGNS OF THE TIMES, then to the many readers of its columns. Being well stricken in years, now in my sixty-third year, I am admonished that this tabernacle, this earthly house of mine, will soon be dissolved, and my greatest desire is that I may be prepared to enter that house not made with hands, eternal in the heavens, and that I may during the remainder of my sojourn here, be found walking in all the ordinances, statutes and commandments of my heavenly Master. But knowing my weakness, my imperfections in the flesh, I feel like it would be vanity in me to offer to say anything to the comfort of those that have been made wise unto salvation by belief of the truth. I find that in Paul's day there were those who held the truth in unrighteousness, and they had their reward. In Paul's letter to the Romans i. 18-21, he says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifested in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." In verse 16 Paul says, "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." The whole chapter, and in fact the entire letter, is full of instruction to them who are the called according to the will and purpose of God, and of warning and threatening to the disobedient, those who are not willing to retain God in their knowledge, nor to have the man Christ Jesus reign over them. When Christ made his advent into the world, midnight darkness prevailed over the people. Although they had the law and the prophets to instruct and teach them, they had gone into idolatry and every excess of lewdness that it was possible for men to invent; not having natural affection; turning every virtue into vice and folly; had become vain, and lovers of pleasure, and loved darkness rather than light, because their deeds were evil. They claimed to hold to the

law and the prophets, which was and is the truth; but they held them only in profession, while they talked and practiced everything contrary to what they professed to believe. Therefore they held the truth in unrighteousness, and yielded themselves as instruments of unrighteousness, dishonoring God who had so often revealed his power and great mercy in their deliverance from the hands of their enemies. Christ told that people, while he was preaching his everlasting gospel, to "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" having reference to the old testament Scriptures; for the new had not then been written. But they failed to see that Christ was the end of the law for righteousness to every one that believed on his name. He taught by parables, using things that are made, and can be seen and comprehended by the natural vision and understanding of men, to illustrate spiritual things, which are invisible to natural sight, and cannot be understood by natural minds, nor learned in schools taught by men: and he taught so much in parables that his disciples asked him why he did so; and he answered them, saying, "Unto you it is given to know the mystery of the kingdom; but unto them it is not given." Christ came in exact accordance with prophetic declarations made long before his appearing, and set up his church or kingdom as was foretold by holy men of old; and all that were made ready entered into it, and are still entering as fast as they are made ready by the Spirit and power of the living God. But as there is nothing that is valuable, genuine and desirable but what is counterfeited, even of things made or manifested by the people, it is also true in sacred things. As there is genuine money in circulation, there is also counterfeit. But there are rules by which the counterfeit can be detected. All counterfeiters are sure to make some mistake or blunder, so that experienced detectives are enabled to expose their fraud. And as there is a pure and undefiled religion, so there are many counterfeits. That pure and unadulterated religion emanates alone from a pure fountain; for God is the author and finisher of it; and he has given laws to the heirs or subjects of his kingdom, as a rule to be governed by, and by which every counterfeit is detected; for he says to them, "If ye love me, keep my commandments." And, "If ye keep my commandments, ye shall abide in my love." And if they obey they manifest that they believe what he says, and rely on his promises, and are satisfied therewith. But not so with vain and counterfeit religionists, for they have not submitted themselves to the teachings and examples of Christ, the Head and Lawgiver in Zion, but distrust his word and power, and seek to amend, alter and enlarge upon what he pronounced finished and complete, and give positive evidence that they are not led by his Spirit. Still they claim him as their head and husband,

and claim to believe the Scriptures as the truth, and yet all their acts and teachings go to prove that they do not believe what they profess, and must therefore hold the truth in unrighteousness. The number seven seems to be a comparative or representative number, and is often used in the Scriptures. It is said that seven women shall lay hold of the skirt of one man, and say to him, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Would it not be a great reproach to any sect to claim any other Leader or any other code of laws except his? It certainly would. But while many profess his name, and claim allegiance to his laws, they eat their own bread; that is, live upon their own works, the fruit of their own hands, and clothe themselves with their own righteousness. And many more are the children of the desolate than she that hath an Husband. The one man referred to, I understand to be Christ, and the seven women to represent the false churches, of which antichrist is the head. But if the women were to claim the name of antichrist, it would not be popular. They could not so easily pass their counterfeit currency. No one would like to be called antichristian. So they are living under false clothing, or rather are wolves in sheep's clothing, and are holding the truth in unrighteousness. There is one Lord, one faith, one baptism, and one hope of your calling. And the church is but one, though composed of many members. Then how can all be right, when there are so many denominations, all claiming to be the church? Try their practice and profession by the Scriptures of divine truth. That people or denomination that holds the mystery of the Scriptures in a pure conscience, and are earnestly and fearlessly contending for the faith once delivered to the saints, and are not willing to make any compromise with error, and are not found following after the Lo heres or Lo theres, but are standing firm upon the doctrine of the apostles and prophets, Jesus Christ himself being the Corner-stone, and prove a regular succession from its organization in Jerusalem by the authority of Christ, is the church or kingdom. But any sect or denomination of professed christians that cannot trace their origin to that point, time and place, can have no legal claim to the church of Christ. The Regular, Primitive Baptists and the Roman Catholics are the only two denominations that can prove a regular succession from the apostles' days down to the present time, and they have ever been governed by very different principles and spirits, as history and common observation fully prove. And the same two spirits and principles can be traced by blood and carnage from the days of Cain and Abel, through all the dispensations of time to the present, and it is but natural to suppose that they will continue until time shall cease. While one spirit (that by which Abel

was governed) was peace, long-suffering, gentleness, and easy to be entreated, the other (by which Cain was led) was turbulent, vengeful, and delighted in the shedding of innocent blood. And the earth has often been drenched with the blood of martyred saints. The blood of Christ was poured out by the same wicked and persecuting spirit. Stephen and many others of the disciples of Christ were put to death in the most cruel manner, soon after the setting up of the church in her gospel order. And from that time on, the true church has been persecuted. And whenever and wherever the antichristian powers can get control of the civil governments, they have invariably put to death those who would not join them; those who chose to obey God rather than men; those who worshiped in spirit and in truth, and had no confidence in the flesh. Since the adoption of the Constitution of the United States, the church has had rest, so far as being slaughtered by the sword and rack; but she has had intestine wars and conflicts with the powers of antichrist. And the saints under this government have great reason to be thankful to their heavenly King for the blessed privilege of meeting together and worshiping God in that way and manner that they deem to be in accordance with his will and word, and none dare to molest or make them afraid. But how long this state of things is to last we are not able to determine; but of one thing we may be certain, that it will last during the time appointed by him who rules in heaven and among the inhabitants of the earth. We may as well expect to find figs on thorn-trees, or grapes on thistles, as to expect to find good works emanating from a wicked source. The tree must first be made good, and then its fruit will be good. There is a great deal said in these days about preaching the gospel, and about sending the gospel to the heathen, and to destitute places in this enlightened country. I think that very many who are taking a prominent part in the work have but a very limited understanding of what the gospel is, or what it takes to carry or send it where it is not. The gospel is defined to be, by inspired writers, "the power of God unto salvation to every one that believeth," and it carries life and healing with it. That power has never been committed to men. But before the Savior of sinners ascended to heaven, he promised to send the Comforter, which is the Holy Ghost, which was to teach and instruct his followers, the members of his body, the church. He promised also to supply it with needful gifts, pastors, teachers, overseers, &c., for the edifying of the body. If man can control the power of God, and can carry or send it, then I have no right conception of him. According to my understanding, all that he has ever authorized or empowered men to do in the way of preaching is to preach his power to save sinners. That was all that the apostle claimed. While men preach Christ, the truth, the life,

and the only way by which dead sinners are made alive and brought to a knowledge of the truth, they are gospel preachers. But when they preach that people are saved by the instrumentality of men and money, or that salvation is a joint work, partly of Christ, partly of the preacher, and then left dependent upon the will and acceptance of the creature, there is no gospel about it. Such as think they are saved by such preaching must divide the glory into three parts, and the preacher and the creature are entitled to the largest share.

E. J. PARSONS.

"BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. xxxii. 1, 2.

Bible readers need not be told that this prophetic language points to Christ. All God's holy prophets were taught of him, and spoke as they were moved by the Holy Ghost. What soul-cheering language Isaiah makes use of in the above quotation. "A king shall reign in righteousness." O inhabitants of Zion, this is your King spoken of. We are not writing now of a foreign king, seated upon a throne in some distant country. But if we are willing and obedient subjects of this King, we can derive special comfort from the benefit of his kingdom, and with the psalmist exclaim, "Thou art my King, O God."—Psalm xlv. 4. The angel appeared unto Mary before this blessed King's birth with a message concerning him, and the following is part of it: "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii. 44. With what delight the Jews read such passages; and they looked forward with eager expectation to the time when this almighty King should arise, breaking in pieces all other kingdoms. They looked for him to come in great pomp and glory, and set up an earthly kingdom, driving out their enemies, loosing the band of oppression, and delivering them from and demolishing the Roman Empire, which empire held sway in Jerusalem, the metropolis of that country. But O, when the Babe of Bethlehem was born, of poor parents, with no place but a coarse manger, and nothing softer than hay for his blessed head to rest upon, how they despised the idea of that being the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isa. ix. 6. No, their king's birth was to be hailed with shouts of great joy among the mighty and

noble of the land, and to think that this babe was that notable personage was rather galling to their pride. And he was known then, as now, only to those to whom it pleased the Father to reveal him. For instance, Simeon came into the temple by the Spirit, and taking the child in his arms exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."—Luke ii. 29, 30.

"And a man shall be as a hiding place from the wind." O brethren and sisters, when the waves of trouble and affliction roll over you, and toss your poor, frail barks on their fierce, wild billows, is it not a great comfort to know that there is a man for a hiding place; yea, even the man Christ Jesus? "The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew."—Deut. xxxiii. 27, 28. He is indeed a hiding place from the storm. He has been a blessed hiding place, a sure retreat in all ages for his people. David sought this hiding place in time of trouble. "Keep me as the apple of thine eye; hide me under the shadow of thy wing."—Psalm xvii. 8. How tenderly the eye is kept from harm. Let the least danger approach, or a sudden light flash upon it, how quickly and securely it is encased in the lid God has kindly and wisely designed for that purpose. O child of the Most High, you are kept by the power of God more securely than the eye from harm. There is a probability of the eye being seriously injured, or entirely lost. But there is no possibility of one of the redeemed of God falling away and being lost. For 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, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all."—John x. 27, 28.

"Why do we indulge our fears,
Suspicious and complaints?
Is he a God, and shall his grace
Grow weary of his saints?"

This hiding place is the safest refuge for a sin-burdened soul. Yes, it is the only refuge. All that have fled for refuge to lay hold of the hope set before them shall be more than conquerors through him that hath loved them and hath given himself for them. And should one poor, doubting one read this, I wish to encourage you. And in what better way can I do that than by using the words of John, "Behold the Lamb of God, that taketh away the sin of the world." It is not those who are dwelling in their own refuge of good works that this man is made as a hiding place for. Those who make lies their refuge, have no feeling sense of their need of a Savior. But for the poor publican who cannot even lift his eyes to heaven, "The

word of the Lord is a strong tower." This man also shall be "As rivers of water in a dry place." When the soul is thirsting, how refreshing to realize the truth of the language, "I will make a way in the wilderness, and rivers in the desert." "The beasts of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."—Isa. xliii. 20. Yes, Christ is the river of water of life. Then, child of God, if you are thirsting after the living waters, you are welcome to come to the fountain and partake of that water freely. Come without money and without price. Jesus told the woman of Samaria that "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14. Isaiah closes with saying that this same man is "As the shadow of a great rock in a weary land." O, fellow-traveler to the celestial city, is your hope fixed upon this solid, immovable Rock? If so, then when the trying time comes, when your religion will be tried as by fire, you will stand firm in the strength of this Rock. But if you have nothing but a sandy foundation, when the rain descends and the floods come, it will fall. "Ascribe ye greatness unto God; he is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity; just and right is he."—Deut. xxxii. 34. This is the Rock upon which the church is built, and her Head has declared that the gates of hell shall not prevail against her. O, then, rejoice in God, the Rock of your salvation. Your place of defense shall be the munitions of rocks. O the security in which the church of the living God dwells! "Beautiful for situation, the joy of the whole earth, is mount Zion." "God is known in her palaces for a refuge."—Psalm xlviii. 2, 3. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever: he will be our guide, even unto death." This King, this Prince, this Hiding Place, this Covert, this River of water, this Shadow of a great rock, is the hope and consolation of Israel. He it was that left the brightness of his Father's glory, at the right hand of God, and came to rescue his fallen bride from the sin, misery and degradation into which she had sunken. He became her Surety, and redeemed her from the curse of the law, being made a curse for her. O what a mystery! What a display of amazing love! Wonder of wonders! Astonishing condescension! O church of the living God, rejoice! "All things are yours, and ye are Christ's, and Christ is God's." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, not depth, nor

any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

Brethren Beebe, what I have written is at your disposal. If, after looking it over, you find anything in it contrary to God's word, cast it away, as I wish to go no further than the divine truth teaches. But if there is nothing that you think would injure the cause of truth and harm God's dear children, you may insert it in our precious paper, the SIGNS. May God comfort his people, establish them in the faith, make them bold defenders of the truth, and at last bring them off more than conquerors, is the sincere desire of a poor, unworthy child.

SARAH A. BLAKE.

WATERLOO, Iowa.

DEAR BRETHREN:—Having just received a letter from our sister, Mrs. Adela Jones, I send you a portion of it, and if you think proper you may insert it in our family paper. I believe it contains the breathings of a child of God, notwithstanding her complaint of a timid nature, such as we all have to contend with. Her address is 513 Tracy Avenue, Kansas City, Mo.

A. S. E.

SEPTEMBER 9, 1883.

MY DEAR COUSIN ADDIE:—Oh! this is a rough world to wander in, and were it not for the sweet assurance of a glorious hereafter, what would the christian do? When I see the trials of those about me who seem to have no hope, and I might say no God, I look at them in wonder, and am astonished to see them fight and struggle on with no hope of a better life, and no place of refuge and comfort in this. And then my heart overflows with thanksgiving, that I, who am no more worthy than they, am permitted to call upon the name of the Lord in all my troubles, and know that if I draw near to him he will draw near to me, and that as a father pitieth his children he will pity and pardon me, and lovingly tell me to cast all my cares on him, for he careth for me. What a friend we have in Jesus. What a privilege to carry everything to God in prayer; and I do not know what we poor mortals could do without this ever-faithful Friend. I wonder what others do who have no hope. It seems so strange to me that covered with guilt as I was, he should have deigned to smile on me, and as he raised the dead in olden times, so he raised me, and put songs of praise and thanksgiving in my mouth.

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

You speak, dear Addie, of my writing to our dear little church. No one would be better pleased to do so than I, but there are so many little annoying thoughts come into my mind if I even think of doing so, that I hesitate and dare not venture. My heart

is full, O so full, of the many little messages I would like to send, but you know my disposition in regard to such matters, and I can hardly muster up the necessary courage. I would love dearly to tell them how gently and mercifully the Lord has led us on, how his loving arms have been underneath us to bear us up through this, the roughest part of our journey, for surely to be bereft of all church privileges makes our pathway much harder to travel, and our loneliness causes deep heart-aches. But thank God, he is everywhere, and everywhere the same. We may still worship Israel's God, and his arm is not shortened, nor his love limited. He is continually showering his blessings upon us, and drawing out our hearts in love toward him who is not slack concerning his promises, one of which is, "Where two or three are gathered together in my name, there am I in the midst of them." I know he is with us, for we often feel his presence, and at such times I long to tell the little band of his followers in Middletown what sweet comfort his presence affords us, and with what tender care he leads us poor, bleating, fainting ones through dark nights of trouble and perplexity, and then sweetly smiles our fears away and allows us to bask in the sunshine of his mercy and kind promises. We then look back and wonder how we endured the trial, sometimes, I fear, forgetting that faithful Friend who helped us to endure. I often wonder why we were compelled, as we really seemed to be, to come so far away; but I think it was not so ordered by us, but by one who appointeth the bounds of our habitation; and so I leave the result with him, knowing it must be for our good and his glory, and we may yet know why. When we tell a child to go here or there, we dislike to have them question why they must do so, but how much rather would we have them obey quietly, till we are ready to show them why. And I often think that if we are christians, we do wrong to question why we have this or that trial or affliction, but should obey promptly and quietly, waiting patiently till he makes plain to us his sovereign will and purpose. I have said, If we are christians. O if there could be no doubt of this! I cannot but feel one little spark of hope, but sometimes it is so faint I fear it would die out and be gone were it not that I keep trying to strengthen it with passages like this, "We know that we have passed from death unto life because we love the brethren." Yes, I do love them, and here the tiny spark breaks out into a little flame, but soon dies out again when I think myself too unworthy for them to love, and Satan (I guess it is) proposes so many tormenting little questions and ifs. There is one little trial which has almost quenched the flame entirely, and at times I almost feel tempted to think there is not even a spark. It is this: We have very high winds, and as you know, a terrible cyclone passed over this city some time ago. Terrific thunderstorms,

too, are quite frequent, and as I am very timid any way, they serve to make me more so, and I suffer extremely from a terrible fear or dread of either. This, more than anything else, (I was about to say), proves to me that I am not what I profess to be; and at one time, while telling a neighbor of my terror of such storms, I stopped short in my conversation when I remembered I had once told her I was a member of the church. I thought, What will she think of me; professing to be a christian and then afraid to trust the God in whom I profess to believe? and it has troubled me ever since. I think a christian should not feel the fear I do, when I know that "He rideth upon the whirlwind and the storm, and the clouds are the dust of his feet," and that he controls the winds and the lightning, and does with them according to his own unerring pleasure. If I were truly his I feel that I could gently compose myself, and like a child in its father's bosom peacefully sleep and rest, knowing my Father is at the helm. I would dearly love to see the little church at home, and also meet some lone traveler out here; but after trying to gain some information as to what brethren or sisters are living any where near us, and not receiving it, and after seeing the name of brother Waller, of Clay Co., in the SIGNS, and walking a long distance to be rewarded by finding no one of that name, I have almost given up hoping to find any of my brethren around here. When reading the many precious letters in the SIGNS, my heart has been so warmed up towards the writers that I have longed often for the ability to reply and add my little mite as a witness of the truth; but after making one attempt I threw the half-written document aside in disgust, thinking it would be almost hypocritical to send a letter like that, and making the dear, unsuspecting saints think me good when I was so vile and unclean at heart. I am so desperately wicked, and grow no better. If they could only see me as I see myself and as God sees me, I should not be so afraid I would deceive them. My heart is continually with the church at Middletown, and is constantly breathing a prayer for her peace and prosperity, and that we may yet be able to join our feeble songs of praise and prayers of thanksgiving with the people of the living God, whose mercy to them endureth forever.

Desiring your constant remembrance and prayers, I remain only a drop in the bucket, if one at all.

M. A. JONES.

BATAVIA, N. Y., Sept. 30, 1883.

DEAR BRETHREN BEEBE:—I often think it is entirely useless for me to attempt to write anything for publication in the SIGNS, or even to my private correspondents, because of my coldness and ignorance in spiritual things; but notwithstanding this feeling of hesitancy, I sometimes have a drawing to speak or write of the glorious news of salvation through our Lord and Savior Jesus Christ.

It is no wonder that we often feel unworthy and incompetent, especially when we have a clear view of ourselves by nature, and are in heaviness through manifold temptations. The natural man does not even know the joys of redeeming love, and so cannot speak or write of them; but the spiritually-taught children of God know his love, and delight to speak of the wondrous work of his grace. So great is their joy, that it is no task for them to tell of his goodness and praise him for his mercy. If we are in Christ, the fruit of the Spirit, recorded in Galatians v. 22, 23, is brought forth, to the praise and glory of our Savior. It is not then a task, but a blessed privilege, to speak often one to another of these things. What a joy it is to realize that we are in Christ, and to have the assurance that we are complete in him! Although we were by nature children of wrath, even as others, "black as the tents of Kedar," and were altogether sinful and corrupt, yet if we have been born of the Spirit we are created in righteousness and true holiness.—Ephesians iv. 24. We are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of truth.—1 Cor. vi. 11. He has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. i. 4. "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. Now, if the saints are washed, sanctified, justified, holy and without blame, and cannot commit sin, do they not have a perfect standing in Christ? Can language be written any plainer than the many passages of Scripture that so clearly show our completeness in him? While the Scriptures declare, in the past tense, that we were sinners, they also declare, in the present tense, that we are created in righteousness and true holiness. "And ye are complete in him."—Col. ii. 10. "David also 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. Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 6-8. Is there not cause for joy and rejoicing in these things? Truly the saints dwell in a heavenly place, for "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 16. We read in the first chapter of Ephesians that God by his mighty power raised Christ from the dead, and set him at his own right hand in the heavenly places; and in the second chapter we read that even we who were dead in trespasses and sins, God hath quickened together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. We perhaps often read in our Bibles of Christ dwelling in us; but do we fully realize that we are the temple of God, and that the Spirit of God

dwelleth in us?—1 Corinthians iii. 16. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. vi. 19. If the Spirit of God in us beareth witness with our spirits that we are the children of God, then all earthly joys and riches fade into insignificance in comparison to the glories that await us. Even in this life we have the earnest, the foretaste of the joys that shall be revealed in us. The saints, being complete in Christ, are waiting for the adoption, to wit, the redemption of their bodies, to translate them into that heavenly Jerusalem of joy and gladness, to be forever with their Lord. O that all the dear children of God might be able to realize their high calling in Christ! "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Being then made free from sin, ye became the servants of righteousness." "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Can the saints desire more?

Yours in Christ,
B. F. HAMILTON.

THE WAY.

JESUS says, "I am the way, the truth and the life: no man cometh to the Father but by me." Therefore there is no other way to life. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it: but wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." The word "strait" as spelled here signifies narrow and difficult, and is used in contrast with the word wide. The legalists say, "The Old Baptists are too narrow." If indeed they are followers of Christ they must be narrow in order to enter the strait gate and travel the narrow way. The superfluous branches of legalism must be cut off; for by the deeds of the law there shall no flesh be justified.

"When to the law I trembling fled,
It poured its curses on my head:
I no relief could find."

"Till late I heard my Savior say,
Come hither, soul, I am the way."

"And a highway shall be there, and a way; and it shall be called, The way of holiness. And the redeemed shall walk there." But the unclean shall not pass over it, for the way of peace they know not. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." God's people have been lost sheep. They shall ask the way to Zion with their faces thitherward. "They shall be my people, and I will be their God; and I will give them one heart and one way." (The narrow way.) "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and

robber." The soothsaying damsel followed the apostles, saying, "These men are the servants of the most high God, which shew unto us the way of salvation." They preached Jesus as the way; for "there is none other name under heaven given among men whereby we must be saved." By his death and resurrection a new and living way is consecrated for us through the veil, that is to say, his flesh. The apostle confessed that after the way they (his accusers) called heresy, so he worshiped the God of his fathers. The prayer of the psalmist was as follows: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." When David was in a great strait, he desired to fall into the hand of the Lord, and not into the hand of man; because the Lord's mercies are great. And in like manner is it not the desire of all the Lord's people to fall into his hand when distressed or afflicted, either in body or mind? When Jesus said to his disciples, "I am the bread of life," and, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," many of his disciples said, "This is a hard saying," and went back, and walked no more with him. The way was too narrow, and these sayings were too hard for them. Then said Jesus unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Jesus knew from the beginning who they were that believed not, but followed him because they did eat of the loaves and were filled. These were yet traveling in the broad way that leadeth to destruction. The apostle Paul, in his epistle to the saints at Philippi, speaks of being in a "strait betwixt two;" having a desire to depart and be with Christ, which for him was far better; yet to abide in the flesh was more needful for those to whom he wrote. Therefore he knew not which to choose. Being in bonds at Rome, he is confident that Christ will be magnified in his body, whether it be by life or death; for the Lord keepeth his paths in judgment, and preserveth the way of his saints, for their good and his glory.

"This is the way I long have sought,
And mourned because I found it not:
My grief and burden long has been,
Because I could not cease from sin."

"But there's a way exceeding broad,
Cast up by men, a dangerous road,
Where thousands to destruction stray,
Who never found the good old way."

That the Lord may keep his people in the narrow way while here, and finally save them in his kingdom, is the prayer of

J. P. CONAWAY.

ARCADIA, Ohio, Sept. 17, 1883.

CLINTONVILLE, Ky., Oct. 21, 1883.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—As the time has again rolled around for me to renew my subscription for the SIGNS OF THE TIMES, I feel anxious to say a few words to the household of Christ Je-

sus, notwithstanding I feel my weakness and inability to write anything edifying or instructive.

I have been a constant reader of the SIGNS since its commencement. My father, A. Bristow, was a subscriber from the first, and after his death my dear sister after the flesh, and also after the Spirit, took it until she was called home to her final rest. Then my dear and loved sister Scarce gave me the privilege of reading hers while she lived; but the Lord saw fit to take her from me, and he only knows how much I miss her. I very seldom meet with an Old Baptist since her death, there being none in this immediate neighborhood, and the church to which I belong is twelve miles distant. I am old and feeble, being in my seventy-fourth year, and very seldom attend meeting during the winter season. I feel thankful for the rich communications in the SIGNS. Many of the writers I am acquainted with, and many I have not seen; but I feel to know them, for they all speak the same language, and are one in Christ Jesus. I cannot do without the SIGNS. I read it day and night, especially the back numbers, containing the editorials by your dear father, and letters by our venerable brethren Dudley, J. F. Johnson, and many others who have been called home to their reward. I lived under the ministry of brother Dudley for many years, and how faithful he was in attending the church. No matter how cold or disagreeable the day, he was there. I was much pleased with brother Stuart's letter in one of the late numbers. He expressed my feelings better than I could have done myself concerning the oneness of Christ and his church, and the trials and persecutions which those dear old soldiers of the cross had to pass through. I witnessed it all, being in the battle. They were faithful generals. Their weapons were not carnal, but the sword of the Lord and of Gideon. They have all laid their armor down except dear old brother Dudley. I called to see him this fall. He can still use his Jerusalem blade a few minutes at a time, and is only waiting for the summons, "Enter thou into the joy of thy Lord." I stopped over night in Lexington on my way to the Salem Association, and spent a short time with him. He spoke of the brethren who had been to see him, calling them by name, and how pleased he was to see them. The next morning I took the train alone for Boone County. At Georgetown I was much pleased to see brother Moore get on, bound for the same place. He took a seat near me, and we talked all the way of the things of the kingdom. I was met at Erlanger by my cousin, Mrs. Childers. The next morning my cousin, Mary Bristow, and myself were conveyed to the meeting, where we had a rich feast. Many of the Lord's able ministers were there. Friday, after the association closed, we went to Union to hear brother Lester, and had a full house. Next morning brethren Moore and Lester and myself left for Georgetown for

their regular meeting there, and the feast still continued. I have not heard a sermon since, the weather having been too inclement for me to attend our last meeting.

Inclosed you will find two dollars, for which you will please send the SIGNS for another year. Do with this poor scribble as seems best to you. My motive in writing was to remit for the SIGNS.

C. ASHBURN.

NEWBURY, Ontario, March 20, 1883.

TO ELDER W. L. BEEBE—DEAR BROTHER:—May this find you well. I am getting along about as usual, up and down, now revived, and then discouraged; and this no doubt has been, and is, and will be the experience of the saints of God while here in the body of conflict they stay.

"It is the oft-told tale of sin and weariness, Of grace and love yet flowing down to pardon and to bless.

No wider is the gate, no broader is the way, No smoother is the ancient path that leads to life and day.

No sweeter is the cup, no less our lot of ill; 'Twas tribulation ages since, 'tis tribulation still.

No slacker grows the fight, no feebler is the foe;

Nor less our need of armor tried, of shield, and spear, and bow.

Thus onward still we press, through evil and through good,

Through pain and poverty and want, through peril and through blood,

Still faithful to our God, and to our Captain true;

We follow where he leads the way, the kingdom in our view."

I think I have known something of what it is to be "looking;" for what? "That blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13. I hope I have had faith's view of him. O how lovely is Emanuel! Fairer is he than all the fair, the chiefest among ten thousand. Now we see through a glass darkly; O what must it be when I without a veil shall see my dearest Lord, who died for me! Shall I know him? Yes, (1 Cor. xiii. 12,) and admire him too.—2 Thess. i. 10. "That blessed hope" for which I look and wait shall be the end of all my cares, all sorrows, all tribulation, shall deliver me from all my cruel foes without and within, shall destroy the last enemy, and crown me, a poor, vile sinner, with a far more exceeding and eternal weight of glory in our Savior Jesus Christ. While in this tabernacle we groan, being burdened with sins and conflicts and cares. What tongue can express, what language tell the blessedness of "that blessed hope?" It has often been an anchor to my tempest-tossed and afflicted soul, when every creature help has failed, and all my fleshly hopes and stays have been wrecked. "That blessed hope," which entereth into that within the veil, has held my poor soul sure and steadfast. O blessed be the holy and precious name of the Lord, who hath loved us, and hath given us everlasting consolation and hope through grace. Since the time that the Lord gave us the eye of faith to see, and we looked unto him, and were lightened, and our faces were not ashamed, we have been kept "looking." Some-

times our sight seems very dim; but that look, that sight, shall never be taken away. It is the light of life, by which we look, and our life is hid with Christ in God. When Christ Jesus shall perish, then, and not till then, shall our "looking" fail.

"Jesus, the vision of thy face Hath overpowering charms! Scarce shall I feel death's cold embrace If Christ be in mine arms."

Yes, and to eternity we shall ever be looking upon our most precious, altogether lovely Jesus. He will be the everlasting admiration of all his redeemed, and the theme of their never-ending praises. Shall I among them be? For Jesus' sake. Amen.

FRED. W. KEENE.

ROYALTON, Ohio, Sept., 1883.

DEAR BRETHREN BEEBE:—Inclosed find renewal for the SIGNS. Its pages are laden with precious things, and through it is a merchandise maintained better than that of silver, and the gain thereof than of fine gold. It seems like a field-glass, that brings distant objects within grasp, and lays the glittering jewels of truth at our feet. Without some such medium of correspondence how isolated would we feel in this day of darkness and great declension. We learn through it that many thousands have not bowed the knee to Baal; that God still has those on the earth who bear testimony to the truth, amid the scoffings of infidels of all grades, some of whom deny christianity boldly, and some profess it, but deny the power thereof. I wish I had somewhat to contribute to your pages in exchange for what I therein receive, but have not at present, except by way of inquiry, to wit, What is the first resurrection?—See Rev. xx. Does it here bring to view the first period of time in the history of the church when she shall be delivered from the law power of the world? Dark has been her night and long. The devil has long been deceiving the nations, (or the rulers of this world,) causing them to believe that the church of God could be exterminated; and the law power has been brought to bear against them in every part of the world ever since the days of John the Baptist until a very recent date, since which time they have been emancipated or raised up from that state of legal persecution. I have thought the thousand years begin at this period, and will end when open persecution shall have the sanction of law, which will take place as soon as Satan is "loosed a little season" to deceive the nations (or rulers) once more. I would like to have your views, brother Beebe, or the views of some one whose mind may have been impressed with the subject.

I attended the Indian Creek Association, hoping to see some of the eastern brethren there, but did not. It was surely God's holy mountain, where was breathed the pure gospel air, free from malarial taint.

Yours to serve in the gospel of Christ,

THOMAS COLE.

CIRCULAR LETTERS.

The Oconee Baptist Association, in session with the church at Jack's Creek, Walton Co., Georgia, October 13th, 14th and 15th, 1883, to the churches of which she is composed, sends christian salutation.

DEAR BRETHREN AND SISTERS:—Through great mercy we have been permitted to meet in another association, for which we desire to be thankful; and as it is our custom to address you by a Circular Letter, we send you the following, based upon the expression of the apostle Paul to the saints at Corinth: "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.

We will first notice who the apostle was writing to: the saints at Corinth, the church, the faithful in Christ Jesus. "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." The inspired man of God has given one of the best reasons in the world why it is that the natural man receiveth not the things of the Spirit of God, "for they are foolishness unto him." We understand that foolishness is the want of understanding. "Neither can he know them." Here is one of the impossibilities; "neither can he know them." Why? "Because they are spiritually discerned." The mind of man cannot comprehend spiritual things, because he does not belong to that kingdom. He has first to be delivered from the power of darkness, and translated into the kingdom of God's dear Son. Then he is enabled to receive and understand the things of the Spirit of God, as revealed to him in his experience. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. "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." We have a great many signs in our day, and the Greeks seek after wisdom at this age; but the natural man receiveth not the things of the Spirit of God. Why? Because they are foolishness unto him. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We all sinned, and came short of the glory of God. The apostle says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "But the word of the Lord endureth forever. And this is

the word which by the gospel is preached unto you." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." In all this array of testimony it is shown that the gospel is foolishness to unbelievers, and the reason in every case is their incapacity to see or hear the things of the Spirit. But to them that are saved it is the power of God; because the saints of God have experienced the power of God, they know it by revelation. It is the new man that receives the comforts of the Holy Spirit, not the natural man. So "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." "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?" "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."

Farewell, dear brethren in the Lord.

W. D. CHANDLER, Mod.
F. M. McLERoy, Clerk.

CORRESPONDING LETTERS.

The Oconee Baptist Association, in session with the church at Jack's Creek, Walton Co., Georgia, 1883, to the associations with whom she corresponds, sendeth love in the Lord.

DEAR BRETHREN:—Through the ever-abounding goodness of God our Savior we have again had the privilege of holding another session of our body. The business of the same has been transacted in peace and love. All our churches were represented, bearing the cheering news of peace, with some additions, for all of which we do wish we could feel more thankful to God, the Giver of every good and perfect gift. Dear brethren, we were much edified by the coming of your messengers, who were laden with the good news of salvation by grace. We still desire a continuance of your christian correspondence, in evidence of which we have appointed correspondence to you, as will appear in our Minutes.

The next session of our body is appointed to be held with the church at Moriah, Madison Co., Georgia, thirteen miles northeast of Athens, on Wednesday, Thursday and Friday after the second Sunday in September, 1884, where we hope again to meet you. Until then, farewell.

W. D. CHANDLER, Mod.
F. M. McLERoy, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of
G. BEEBE'S SONS.

CALL TO THE MINISTRY.

THERE is no more seriously important work assigned to any human being than that which devolves upon those who are called of God to preach the gospel. No education in the schools of men, no natural ability or genius, can enable any one to perform this work. It is only by the immediate manifestation of the power of God that the minister of Christ is qualified for the performance of the duty to which he is called. By the exercise of that omnipotence which brought the universe of nature from nothingness, the most feeble intellect is enabled to proclaim with irresistible force the glorious doctrine of God our Savior, which is hidden from the wise and prudent and revealed to babes. As the whole system of salvation originates in the unsearchable purpose of eternal love, so the ability to preach the truth of its precious provisions of mercy is the gift of the same unchangeable God who provided grace for all who were chosen unto that salvation in Christ Jesus before the worlds were made.

To those who are called of God to the work of the ministry of the word of this salvation it is a most serious question whether their calling and qualification are indeed of God. Their carnal mind suggests that all their impressions of duty in this respect are but their own presumptuous thoughts; and the tempting adversary is ever ready to confirm this suggestion by directing their minds to their own insufficiency and unfitness for the service required. Even an inspired apostle asks, "Who is sufficient for these things?" And by the Spirit of truth he has left on record the answer in a sentence following the question. "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Cor. iii. 4-6. All those carnal suggestions and temptations are answered by this word of the Lord. If natural talent and diligent study could have given the sufficiency requisite to these things, Paul would not have needed to ask the question quoted, for in these particulars he had no superior even among the religious Jews. But all such ability came infinitely short of the sufficiency requisite to this great work. For it was of this very ministry he was speaking in the inquiry. If all the advantages of Paul left him still feeling such entire insufficiency, it is evident that none could be relieved from that feeling by any natural attainments.

There is no safe test by which to determine the question whether the impression of any one to the work of the ministry is of the Lord, but the pattern given in the revealed record. "If a man desireth the office of a bishop, he desireth a good work;" and "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Then it necessarily follows that all works not included in this perfect rule are unauthorized, and must be suggested either by the temptation of the adversary or the enmity of the carnal mind. To "desire the office of a bishop" is a very different thing from a selfish ambition to occupy a prominent position as illustrated in Diotrophes, who loved to have the pre-eminence among the church. This carnal aspiration invariably bears the mark specified by the apostle, 3 John 9. So, if any man assumes independence of the word of inspiration as given by the apostles, it is thereby clearly manifest that he is not led by the Spirit of Christ. That word enjoins humility, in that each is directed to esteem others better than themselves, according to the example given by our Lord, who made himself the servant of all in coming "not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. xx. 28. No natural qualifications can enable a man to fulfill this requirement in the character of a minister of Christ. It is not enough that he shall show a polite deference to others in social intercourse, although this is included in the gift which marks the man whom God has called to the work of the ministry. The feeling of his own insufficiency produces a true sense of the superiority of others, which requires no affectation in really esteeming them better than himself; and thus it is a great privilege to be permitted to minister to them. Duty then becomes a delight to him, and even though called to endure hardship, privation, loss and shame in the service, it is still his choice to suffer all things in the work of obedience to the will of God; and the very burden which he bears is the reward in which he rejoices. No worldly employment can yield such fruit as the great reward experienced by the truly sent ministers of Christ in the work assigned to them; and this reward can never be found by any who without the authority of the Lord presume to take upon themselves the work of declaring the word. Carnal pride may tempt some, like Korah, Dathan and Abiram, to thrust themselves into the ministry; but the end of such must always be like them to be swallowed up by the earth, for they "mind earthly things."—Phil. iii. 18, 19. Such do not realize the importance of the work to which they aspire, and consequently know nothing of that insufficiency for these things of which Paul speaks in 2 Corinthians ii. 16. Instead of question-

ing their own ability to undertake so great a work, they are only troubled by the failure of the church to see in them the qualifications which are so clearly manifest to themselves.

When the Lord by his Spirit calls one of his people to any special work, it is always done consistently with his own purpose of grace, for the profit of all his people who are affected by it. He works according to infinite wisdom and knowledge. If he has called a man to preach, he has called them to whom he is sent to receive the preaching; and it is not recorded that he ever failed to qualify one of his servants for the work to which he was called. Moses was not eloquent even after the Lord had spoken unto him, and this seemed to him, as it has to many of the messengers whom he has since called, to be an insuperable objection to his fulfilling the work which was required of him; yet God was able to make him speak to Pharaoh and to the children of Israel all the words which were commanded by the Lord. Jeremiah said, "Ah, Lord God! behold, I cannot speak: for I am a child." But the Lord touched his mouth and he was qualified to speak, not indeed his own words, but the words which the Lord put into his mouth. Natural reason would certainly have considered his objection well grounded. But the glory of God appears the more manifestly when by the mouth of a child that word of the Lord is proclaimed by which nations and kingdoms are rooted out, pulled down and destroyed, or built and planted according to the will of God. So, under the gospel dispensation the chosen messengers of the Lord were not called from among the great and learned men whose natural ability would have seemed to give evidence that they were capable of speaking the truth with power; but the illiterate fishermen of Galilee and poor and unknown men were chosen by our Lord and ordained to be his apostles. The only apostle who had human learning expressly disavows any excellency therein, counting it with all earthly advantages but loss and dross; and that the power of Christ might manifestly rest upon him, he gloried in his infirmities only. There can be no more doubt of the value of human education to the saints for its proper use in earthly matters, than of the value of natural food for the sustenance of their physical strength; but such education can no more give the ability to minister in spiritual things, than natural food can satisfy the desire of those who hunger for the Bread of eternal life. Hence, the possession of natural education is not a qualification to the work of the ministry, nor does the destitution of such education prevent the Spirit from making a man an able minister of the new testament. Therefore the child or the unlearned is as well qualified, if called of God to this work, as is the educated man of talent and eloquence. This is often exemplified in our own time, as many of our readers have witnessed by personal observation. According to

his sovereign will God calls and qualifies an unlearned man like Peter and John, or an eminently learned Paul. But in either case the excellency of the power is of God, and not of the man who as an earthen vessel receives the gift, to be used for the good of those to whom he is sent to minister, thereby manifesting the glory of God in caring for his redeemed ones.

The will of the Lord in calling his ministers is made known to his church, as in the case of Barnabas and Saul, recorded in Acts xiii. It is not written that these eminent ministers of Christ were impressed by the Holy Ghost to tell the church that they were called to declare among the Gentiles the unsearchable riches of Christ. The church was informed directly by the Spirit of God, and commanded to recognize what the Lord had done in calling them. If there is an instance on record in which the church had to be told by the brother called of the fact of that calling, it has escaped our observation. The Lord does all things consistently in this as in all his works; so that when he sends forth his ministers there are some of his saints prepared to receive the benefit of their ministry. It is important to observe that it was the purpose of God that Paul should suffer great things for the sake of the name of the Lord, and bear that name far abroad among "the Gentiles and kings and the children of Israel;" yet the record is that this purpose was revealed to Ananias before there is any account that Paul knew anything of it. Indeed, the Lord said, "I will show him" these things, clearly implying that they were not yet revealed to him when the Lord gave this vision to Ananias. From this example it appears that when the Lord has a work for one of his children to perform, he manifests that fact to his church as well as to the one whom he calls to that work. The consideration of this fact might relieve the anxiety of some who are troubled with impressions to preach, while the church is not impressed with the duty of recognizing them as ministers of Christ. While there is a liability to mistake the source of our own impressions and exercises of mind, there is no possibility of error in the inspired direction which enjoins upon all saints to be subject one to another and be clothed with humility.—1 Peter v. 5. It does not indicate much of this clothing when we feel like finding fault with the church for failing to appreciate our gifts and ability as highly as we feel to deserve. When this disposition arises in the mind of a christian he is in danger of walking naked and exposing his shame.—See Rev. xvi. 15. Whatever may be the impressions in the mind of any disciple of our Lord, it is safe for him to heed the admonition of the word of inspiration; and if there is no revelation given to the church in confirmation of his being called of God to the work of the ministry, it is not likely that he will be profitable to the cause or promote his own com-

fort by forcing his services upon his brethren against the judgment which God has given them in his case. On the other hand, if God has directed the church to separate a brother to this work, and they require his services, no feeling of unworthiness or weakness should be allowed to lead him to stubbornly rebel against such a manifestation of the will of the Lord. There is a liability to err in being too reluctant as well as in being too forward to engage in this great service; but in this, as in every good work, the only safe guide is found in the word of the Lord. Even though the spirit leading us may be transformed into an angel of light, it should be tried by the standard of the inspired word; and if not found conformed to that rule it must be rejected.—See 2 Cor. xi. 13-15; 1 John iv. 1-3. If there had been no possibility of the saints being deceived by these false spirits, it would have been unnecessary to leave these admonitions and instructions for their guidance; but it is evident that there may be such temptations presented to the saints, and they may appear to be suggested by a sincere desire to glorify God. As they who are led by the Spirit of God are distrustful of their own judgment, it is enjoined that the prophets shall speak, one by one, and let the hearer judge; and in this order all are at liberty to speak in the church.—1 Cor. xiv. 23-40.

In judging the gifts of her members the church should be honest and impartial. Especially is it important that this judgment be guided by the Spirit of truth. If personal regard for the brother whose gift is to be judged should influence the church to thrust him into the ministry without the evidence that he is called of God to that work, not only is he injured by being placed in a wrong position, but the whole church will suffer the consequence of her disregard for the law of Christ, and her contempt of the authority of her King. Nor will she escape this inevitable consequence of her unfaithfulness if the brother whom she has thus wronged be sent out to serve other churches. In this case the original wrong is aggravated by the injustice done to sister churches in authorizing one to minister to them, while those who gave that authority are themselves unwilling to receive his ministry. This is not only dishonest and unfaithful, but it indicates a lack of regard for the welfare of the whole church, and therefore an indifference to the declarative glory of God. If, on the other hand, the church should fail to recognize a gift which has been bestowed upon her, because of personal prejudice against the brother to whom the Lord has committed that gift, she will suffer the penalty of her wickedness; for the contempt manifested by her in such failure to appreciate the gift falls not upon the brother, but upon the Lord, who has called him to the work. Hence, it is a very seriously important matter that the church in every case should render righteous judgment.

Sometimes a member may feel to

shrink from rendering judgment in a case coming before the church on account of a sense of weakness and ignorance. This might be sufficient to excuse one from judging, if a decision were to be based upon the natural reason; but the Spirit of Christ in each one who is born of God renders the decision in every case, and that is what the Lord requires each member to express. It is true, sometimes peculiar circumstances may justify a member in submitting a special case to the decision of the rest of the church; but even then the member declining to take part actively, does passively act with the church, and is as fully responsible for such action as those who have rendered the decision. However much personal feeling one may have for the brother whose case is submitted for the judgment of the church, it cannot cancel the allegiance due to the Lord Jesus, in whose presence all our actions are performed, and before whose throne of judgment we stand. May we all, therefore, "have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

THE INVISIBLE GOD.

THE wisdom of the world has never been able to comprehend the truth of God in his glorious infinity of divine perfection. While the pride of reason has in all ages attempted to grasp this awful mystery, and esteemed teachers of religion have elaborated creeds on the subject, in support of which they have written volumes, and even invoked the power of the sword, yet the true God still is unknown to the wise and prudent, and revealed only to babes "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." As no power short of that of God can give eternal life, so God alone reveals this knowledge of himself, which our Lord declares to be that eternal life.—John xvii. 3. All theories and doctrines which have been devised by created intelligence to simplify and accommodate this truth to the capacity of human reason, must ever result in darkening counsel by words without knowledge. Indeed, even reason itself should recognize the absurdity of such efforts, since man cannot understand the mystery of his own finite existence. How then can he hope to understand the existence of the infinite Creator? Every one to whom the Son has graciously revealed the Father, must know that no human teaching could have given to him that knowledge; how then can he suppose that he can teach it to another? Yet this is just what all humanly devised creeds on this subject presume to attempt. If this truth could be expressed in the language of men, then it would be no mystery, and men might teach it to their fellows as human sciences are taught. In this there would be no more need of the revelation of God than in teaching mathematics; and so science would supersede the necessity of divine light. The expres-

sion above cited from Colossians i. 15, is not to be restricted to the merely literal act of beholding as material objects may be seen when they are impressed upon the natural eye; but the God presented in the text is invisible to the intelligence of creatures as being hidden from search in his own unapproachable brightness of glory.—1 Tim. vi. 16. Yet in this text it is written that our Lord Jesus Christ is the image of this invisible God; and in Colossians ii. 9 it is said that "In him dwelleth all the fullness of the Godhead bodily." In the experience of the saints this fullness is revealed in the great Redeemer, who manifests all the perfection of God in the salvation of his people from their sins.

In the remarks of our highly esteemed brother, Elder W. J. Purington, on this subject, in his letter in this paper, he has presented some thoughts which should receive the careful consideration of every lover of the truth as it is in Jesus. The angry strife of tongues attending the discussion of this great mystery in a former age has deterred some of the dear saints from considering what is written for our instruction in the inspired record; and some have become so firmly settled in sentiments which will not bear examination in the light of scriptural truth that they are impatient of such discussion. The truth cannot suffer from the test of inspiration. All else must perish in the corruption of its own falsehood, even though it may be sustained by the opinions of the wise, and enforced by the decisions of councils and the authority of kings and popes. It is worthy of particular observation that while contending to the sacrifice of their lives for their respective theories, both Unitarians and Trinitarians have seemed to utterly disregard the revealed testimony on the subject on which they disagreed; neither party being able to see the truth as plainly written in the Scriptures, that whether manifested as the Father, the Word, or the Holy Ghost, these three are one.—1 John v. 7. So, in the experience of the saints, this one God is revealed in each of these manifestations. This is the only way in which God is ever really known to any sinner; and in this revelation he is never seen as less than all the fullness of God, whether as the Father, as the Son, or as the Holy Ghost.

It was not designed in this article to discuss this subject further than to call particular attention to the remarks of brother Purington, and ask of our readers to carefully and prayerfully consider the subject in the light of scriptural testimony, regardless of all theories and creeds, which rest only upon the authority of uninspired men. All error must perish in the fire of God's eternal truth; the only doctrine which can feed and comfort the saints is that which God has given. All else must be consumed; "but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."—1 Peter i. 25.

ANOTHER VETERAN CALLED HOME.

THE announcement in this paper, by Elder J. T. Moore, of the death of Elder J. M. Theobald, of Kentucky, will bring tears of deep and heartfelt sorrow to very many eyes, for he was widely known and loved among the churches of the saints. It is not in our power to express the grief with which our own heart was swelled by the sad intelligence; much less can we give adequate words to the feeling of bitter bereavement which is limited only by the extent of his acquaintance and the wide field of his useful ministry. The loss of his services, his instructive counsels and loving companionship, can never be forgotten by those who have been favored to know and love him. The most earnest expressions of sympathy must seem cold and empty to the bleeding heart of his loving companion and immediate family. Time cannot bring any balm to their aching hearts; yet it should yield even to them a mournful joy to remember how the power of divine grace was manifested in the whole life of their loved one, so that the parting words of Paul, used as a text at his funeral, were not less appropriate to him than to their inspired writer. The hand of the Lord alone, who has given this cup of bitterness to them, can strengthen them to bow in reverential submission, and say, "It is the Lord; let him do what seemeth him good." To the churches of his immediate charge we can only say, "The Lord gave, and the Lord hath taken away." May his grace enable them to say through their tears, "Blessed be the name of the Lord!" Well may all lovers of truth pray, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

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

INFORMATION WANTED.

ANY one knowing the whereabouts or present post-office address of the following named person, will confer a favor by sending the same to this office:

J. Joyner, formerly of Bartlett, Tennessee.

OBITUARY NOTICES.

DEAR BRETHREN:—Overwhelmed with grief and sorrow too deep for language to depict, I send you the painful intelligence of the demise of our much loved and highly esteemed brother, **Elder J. M. Theobald**, who departed this life on Saturday night, Oct. 13, about 10:00 o'clock. And in the language of David, speaking to Abner, we say, "Know ye not that a prince and a great man has this day fallen in Israel?" And as I felt on yesterday as I tried to speak words of comfort to an immense congregation of mourning brethren and friends, how barren is my mind and feeble my tongue to speak in eulogy of one whose whole life was that which was a living exhibition of something more than mortal; ennobling and endearing himself to all whose happy lot it was to come under the sweet influence of an acquaintance with him. But I can say, and I believe that I speak the sentiment of my brethren,

"We miss thee, dear brother, but would not call thee back,

For we know from your labors you now are at rest;

No more to be harrassed with time things so slack,

But ever to dwell in bright realms of the blest,

To join with the Lord in sweet songs of praise

Of him who was with you in sorrowful days."

O, dear brethren, let each of us ask ourselves the solemn question, how much have we contributed to add to the sorrow and self-denial of that dear brother whose voice in melting strains of love was spent in serving us in gospel bonds? who, to use his own language, was a pauper all the days of his life, yet not a beggar. I write this in love and admonition, for this was his language to me a short time before his demise. His whole life had been devoted to the service of the churches. He was sixty-four years old. He joined the church when about nineteen, and in a very short time after his baptism by Elder Franklin Kenney, was set apart to the work of the ministry. Dear brethren, have we muzzled the ox that tread out the corn? If we have, let us with a redeeming trait look to the widow left behind to mourn the loss of him to whom we can no more minister; for he now reads his title clear to a home where there is nothing lacking; where the "hire of the laborer is not kept back by fraud." Dear brethren Wallingford, Jones, Newkirk and Hawkins, how can we do without our dear brother whom we this day offer on the sacrifice of our faith? Let us "be still," sitting upon our watch towers, and see what the Lord will say unto us. He was a nursing father to me in the ministry; but he has gone to that inheritance to which my faith looks and longs for. At the time of his death I was away from home to serve a little company that I love, and on my return, when I heard of his death, I could not realize that it was true, and sent to dear sister Musselman to know the truth, but she could not tell me. I went to the telegraph office, but could not hear. But on Monday morning brother John Mulberry confirmed the sad intelligence. He told his wife just before he died that he wanted me, a poor, sinful mortal, to preach his funeral; and on Tuesday, October 16, I tried to speak words of comfort to the little church at Elk Lick, and to hundreds of friends who met to pay the last sad tribute of respect to him who was a great man and a prince among us. The text used on the occasion was 2 Tim. iv. 6-8. May the God of all grace and consolation comfort the bereaved, is the prayer of your unworthy brother in affliction too deep to express in words on paper.

J. TAYLOR MOORE.

GEORGETOWN, Ky.

DIED—At his residence in the town of Middleburgh, Schoharie Co., N. Y., Sept. 11, 1883, in the 77th year of his age, brother **John Guernsey**. He had been in his usual health until the morning of the above date, when he arose and made a fire as usual, but soon complained of feeling ill, and after receiving from sister Guernsey some medicine, went to bed again and soon expired. He had said to friends and to sister Guernsey

that the time of his departure was near, and that the change would be a happy one to him. Brother Guernsey had been a member of the church at Schoharie for more than forty years, was baptized by Elder Meade, and all who knew him can testify of his unwavering faith in the doctrine of the gospel, and of his extended and clear views of the Scriptures, and his readiness to repeat them and give a proper application of them. His experience was vivid and powerful, and he often referred to it with much satisfaction. His sacred regard for the order and laws of the church made him a good and faithful disciplinarian and safe counsellor, and he would never sanction disorder in any form. He, in fact, was a Baptist of the old order and stood as a pillar in the house of God. We shall greatly miss our dear brother in the church, for he was seldom absent from any of our meetings, and this showed his high regard for Zion's welfare and prosperity. His family connections were very extensive, and at his funeral, which took place September 13, at his residence, there was assembled his whole family of children (ten sons and four daughters), together with many friends, to bear his mortal body to its last resting place. Three of his children and his now lonely widow were members of the church with him. May sustaining grace be given to the afflicted friends and family, to cause humble submission to the will of God.

ALSO,

DIED—On the same day of the month, Sept. 11, 1883, our dear and much beloved sister, **M. Sophia Livingston**, of the same place, who had been in feeble health for many years. On receiving the news of brother Guernsey's death, she was unable to endure the shock, and was stricken down almost in a helpless state. She said she did not wish for a physician, but wanted to depart, to dwell with her dear Savior. Her daughter assisted her to the bed, and after a few more of those strong expressions of her faith in her Redeemer she quietly and peacefully passed away into the full enjoyment of those things eternal which had cheered her heart so long in this the house of her pilgrimage here. Our dear sister was baptized by Elder Hare about forty years ago, in the fellowship of the Schoharie Church, where her membership remained until death. She was truly one of the meek of the earth. Her life and general deportment of peaceful and peaceable habits, together with her sincere love of the cause of truth and righteousness, and her unflinching faith in the Lord, made her a bright light in the church, a worthy example of piety; in short, a pattern of godliness. Her husband was attending a funeral from home at the time of her death. She leaves behind her a grief-stricken husband to mourn his loss of a faithful and loving companion, and eight children to feel that they have lost a dear and loving mother, several of whom are partakers of the same grace with her. May the Lord sustain the sorrowing family, and may they be cheered and comforted in the sweet assurance that they mourn not as those who have no hope; and may the blessing of the Lord which maketh rich be bestowed upon the church of which our dear sister was a member, and while he is so often pleased to call away our worthy and loved pillars, may he also give us all grace to trust in him in all our afflictions. The following hymn is requested to be published with this account, as expressive of their high esteem of their mother and friend:

"Mother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
As it floats among the trees.

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

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more wilt sorrows know.

Yet again we 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."

ALSO,

DIED—At his residence in Schoharie, N. Y.,

Oct. 3, 1883, **Mr. William Spaulding**. He died very suddenly of heart disease, at the age of 66 years. He had gone to the barn near his house to care for the cow, and being gone longer than usual, his wife went to look for him, and found him lying on the clover; but life had fled, without a seeming struggle. Mr. Spaulding was born in Berne, Albany Co., N. Y., but had lived many years in Schoharie, where he had raised a family of children, eight of whom survive him, besides his dear companion, to tread the paths of life without the assistance and counsel of a kind husband. We were not personally acquainted with him, and therefore do not know what his views were religiously; but we are assured that the Lord knoweth them that are his. May it be the delight of the dear children to make the last lonely days of their afflicted mother happy, so far as they can, and may the hope she has long enjoyed be as an anchor to her soul; and all this afflicted and tried family who know the grace of God, may they resign their all to him who is the wise and righteous disposer of events.

On these three occasions we tried to speak to the sorrowing friends of the substantial truth of the gospel.

Yours in fellowship,

B. BUNDY.

OTEGO, N. Y.

Mrs. Rachel C. Ensor departed this life at the residence of her son-in-law, Mr. George S. Ensor, near Black Rock, Baltimore Co., Md., Sept. 22, 1883, aged 85 years. There was no special disease, but the powers of life faded with the weight of years until the end came. Our aged sister was married to Mr. John Ensor about the year 1823. Her husband died many years ago. She became a member of Black Rock Church about the year 1833, or about the time of the division, and since then she has walked with unabated fellowship and esteem. She has not been a woman of many words since I have known her, but as often as I have seen her during the past fourteen years she has delighted to hear of Jesus and him crucified, and to express her hope and trust in him. The goodness of God to her, unworthy as she felt to be, she never failed to mention. She would often say that he had been good to her in this life and she had a good hope beyond. I do not think she had been troubled much with doubts and fears of late years, though she always complained of her deep unworthiness. For twelve years past she had not been able to go to the meetings of the church, and this she regretted deeply, still, however, saying that she desired to be reconciled to the will of God and thankful for the mercies which he had given her. In her declining years everything that could be done for her comfort was done by her son-in-law and daughter and their children. Often and often she would say to me, "I have so many mercies, and George (her son-in-law) is so kind, and the dear children do all that they can." And indeed no son could be kinder than he. In their loss the whole family have the comfort of knowing that they did all for the loved one that they could. Our dear sister leaves but one child (the daughter named above), but many other relatives to mourn their loss. But they are comforted, believing that she has fallen asleep in Jesus. Thus one by one the aged members of the church at Black Rock are called away. May God give us who are younger grace to walk in their footsteps and to receive the crown of life as they have done. I spoke to the largely attended funeral on the 24th, from Acts xxvi. 8, 23. May God bless and comfort the dear daughter and her husband and children and bring them also to the same happy haven of rest, for Jesus' sake. As ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md.

DEAR BRETHREN:—Please give notice of the death of my cousin, **Nancy Bridwell**, which occurred at the residence of her cousin, Carson Matthew, Sudley Springs, Prince Wm. Co., Va., Sept. 24, 1883. I have thought proper to give you the particulars of her life and death. She has lived with us seventeen years last February. O how much we lament our loss, and how lonely the hours

since her departure. She was to us like a mother. But in the midst of our bereavement we feel to say, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." For many years she had been afflicted with several diseases, but it was not until Thursday night, Sept. 20, that she was prostrated from disease of the bowels, and on the following Monday she passed away as calmly and sweetly as a little child falling asleep. During the few days of her illness she was unable to talk except a few words now and then, but often before her confinement she spoke of her approaching departure, and always expressed a willingness to depart whenever the Lord was ready to take her. Once she was heard to ask a friend at her bedside to pray for her, for she was too weak to pray. Her age was between eighty and eighty-five years. She was baptized fifty years ago, by Elder Cornelious, if I mistake not the name, in Alexandria, Va., from which place she transferred her membership to Upper Broad Run Church, Fauquier Co., Va., where she lived many years. At the time of the division in the church, she took her stand with the Old School Baptists, where she remained firm in her belief until her death. Being deaf, she could not hear the preaching much, and often said that her Bible and the SIGNS were nearly all the preaching she could get. On the 4th of last May, Elder J. N. Badger preached at our house for her benefit. The dear Elder took much pains to make her hear, and she often spoke of how much she enjoyed the sermon.

E. I. M.

DIED—September 19, 1883, at the residence of her mother, near Petersburg, Kent Co., Del., **Miss Lizzie Gruwell**, in the 50th year of her age. The deceased was the daughter of the late John Gruwell, who was for many years deacon of the Cow Marsh Church. Miss Lizzie has for many years been weakly, not enjoying good health, and always remained in the family home, ministering so far as she was able, to the comfort of the family and of the friends who visited their hospitable place. For the past thirty years or more she had manifested a love for the church, and a deep and abiding interest in all church privileges. She also seemed always to be glad to have Baptist company, and seemed to take great pleasure in assisting to entertain them. Gradually declining for some weeks, it became evident that her time was drawing near; as much so to herself as to others. And she waited the event with resignation, and with rather a desire to depart. A sad breach has been made in a happy and loving family circle and also a seat left vacant in all our appointments. "Let not your heart be troubled: ye believe in God, believe also in me."

DEPARTED this life June 27, 1883, my beloved husband, **Isaiah Stratton**, in the 42d year of his age. He was born in Indiana, Nov. 11, 1841, came with his parents to Illinois when about nine years old, was married to the writer in October, 1863, and moved to Nebraska in October, 1873. He received a hope over twenty years ago, and had been a firm believer and an earnest defender of the truth as it is in Jesus; but from an extreme sense of unworthiness he remained out of his duty until the first Sunday in June, 1879, when he was enabled to go before the church called Little Flock, and was received, and baptized by Elder Isaac Irwin. In April, (I think) 1880, he was ordained to the office of deacon, and with much fear and trembling performed his duties as long as he was able. He had been afflicted for a number of years, but did not become alarmed about his health until about a year ago, since which time he failed rapidly. He visited the Eureka Spring in Arkansas last April, and for six weeks gained rapidly in strength and weight; but on the 11th of June his old disease returned, and while tossing on his bed, unable to rest, the words, "Thus far and no farther," were constantly on his mind, and he felt that it was a warning. He came home, and was buried two weeks from the day he returned. His sufferings were so great that although conscious most of the time, he was not able to converse, though he often expressed the

wish that he could. Dear brethren, words are insufficient to express my feelings. Left alone with three children, two sons just now needing a father's care and counsel, I feel that I am, if possible, more than ever in need of the watchcare of him who has promised to be the widow's God. I have lost my dearest earthly friend, and those who knew him best have some idea of my feelings. He endeared himself to all, by his cheerful, good nature and genial manners; and I tell my children that he left them a priceless legacy in a spotless reputation and an example worthy of imitation in all things. He left an affectionate father and mother, three brothers and two sisters, with many other relatives and friends, to mourn our loss; but we try to console ourselves with the thought that our loss is his eternal gain, and that ere long we, too, shall be called to join the throng who sing, "Worthy is the Lamb." Pray for me. Your unworthy sister in tribulation,
C. A. STRATTON.
DAWSON'S MILL, Neb.

DIED—In North Berwick, Maine, June 28, 1883, **Harriet Staples**, wife of Mr. Peter Staples, aged 47 years. She never united with the visible church, but gave good evidence that she was a child of God, and her belief was with the Old School Baptists, and she attended our meetings. A great many people attended her funeral. We shall miss her at our meetings, but our loss is her eternal gain. She has left her husband, a number of children and other relatives, to mourn.
ALSO,

DIED—In North Berwick, July 3, 1883, Mr. James Greenough's babe, aged about one month.

DIED—In Alfred, Maine, August 17, 1883, Mr. Albert B. and Susanah Stephens' little boy, aged 2 years, 1 month and 20 days.
WM. QUINT.

RECEIVED FOR THE CHURCH HISTORY.

N P Horn 2, Mrs S Holbert 2, L N Hendricks 2, J Silas 2, Mrs O E McConnel 2, J L Blanks 2, Jas W Hargrove 2, Geo Buxton 2.
—Total \$16 00.

YEARLY MEETINGS.

The Old School Baptist Church of Lexington will hold a two days meeting, on the first Saturday and Sunday (3d and 4th) in November. We invite our brethren and all who love the truth, especially ministering brethren, to meet with us.
By order of the church,
C. HOGABOOM, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.
Yours in love,
SYLVESTER HASSELL.
WILSON, N. C., Feb. 7, 1882.

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., NOVEMBER 15, 1883. NO. 22.

POETRY.

THE PILGRIM.

"Whither goest thou, pilgrim, stranger,
Passing through this lonely vale?
Knowest thou not 'tis full of danger?
And will not thy courage fail?"

"Pilgrim thou hast justly called me,
Passing through a waste so wide;
But no ill can e'er befall me
While I'm blessed with such a Guide."

"Such a Guide! No guide attends thee!
Hence for thee my fears arise;
If some guardian power befriends thee,
'Tis unseen by mortal eyes."

"Yes, unseen; but still, believe me,
Such a guide my steps attend;
He'll in every strait relieve me,
And will guide me to the end."

"Pilgrim, see that stream before thee,
Darkly winding through the vale;
Should its deadly waves roll o'er thee,
Would not then thy courage fail?"

"No! that stream is nothing frightful;
To its brink my steps I'll bend;
Hence to plunge 'twill be delightful,
There my pilgrimage will end."

While I gazed, with speed surprising
Down the stream she plunged from sight;
Gazing still, I saw her rising,
Like an angel, clothed in white.

CORRESPONDENCE.

BLANCHESTER, Ohio, Sept. 24, 1883.

DEAR BRETHREN BEEBE:—I have just returned from visiting the Miami and Indian Creek Associations. The Miami was held with the Lebanon Church, in the town of Lebanon, Warren Co., Ohio. It was well attended. The Indian Creek was held with Dry Fork of Twin Church, in the town of Manchester, Preble Co., Ohio, beginning on Friday before the third Sunday in this month, and continued three days. The congregations were large and very attentive. There were some twenty ministers present, among whom I noticed some very able ministers of the New Testament, all speaking the same things, and each declaring a full, free and finished salvation in Christ Jesus. It called to my mind olden times. It was a time that will not soon be forgotten by many. Many expressed themselves like this: "Well, I never before have been at such a meeting." To give thanks to God, whose mercies endure forever, is pleasant. "O that men would praise the Lord for his goodness, for his wonderful works to the children of men."

But this is not what I intended to write when I sat down, but to give to the readers of the SIGNS some of the scenes, trials, afflictions and joys that I have witnessed in my fifty-five years with the Baptists of southern Ohio, according to the request of brother Thomas Cole, of Scioto, whom I met at Indian Creek Association. In order to be understood, I will briefly

relate a sketch of my travels, and the leadings of providence and grace, from my earliest recollection until now, which will cover the space of about seventy-five years. I was born according to the record, in Green Co., Pa., Sept. 12, 1811, so I am now in my seventy-third year. Before my recollection my father settled in West Virginia, it then being a wilderness. My parents were Baptists, and my father beginning his ministry about that time, it frequently came to pass that brethren in traveling made our cottage a stopping place, and in their religious conversation I found myself interested in early childhood. I heard no preaching in those days, my parents having to go some twenty miles to their meetings. When about eight years of age three sisters older than myself were baptized, and I was often deeply affected in listening, while they, with father, mother and visiting brethren would tell of their sorrows, trials, temptations, deliverances and joys, and listening to their sweet voices while they sang hymns, psalms and spiritual songs. I felt a strong desire to be one among them, but was timid and ignorant, child as I was. While the family supposed me to be in bed and asleep, I would be hidden in some dark corner, with no thought of anything but how to become a Christian. Like all the rest of nature's children, I was under the law, and like them expected to be justified and saved by doing. I would often try to pray as others did, and like others concluded that I had made considerable progress, and felt for the time being well pleased with my performances. Then, in my boyish glee, I would forget my religion, and, as the world would say, fall from grace, and in sorrow would begin again. But I kept all these things to myself until I was twelve years old. My father died, leaving my mother with a large family, and nothing for our support but the labor of our hands. There were no public schools, and all the education we received was taught by our parents at home. To add to our trouble, I cut my foot with an axe, and lay helpless about four months. O how I rebelled against the God of heaven for sending this severe affliction! Being the oldest of the boys, it made it so much the harder for us to get along in the world. Sometimes it would occur to my troubled mind that it was a punishment for my sins; but I now look back and am compelled to acknowledge the over-ruling hand of that God who doeth all things well; for while confined, I read the Bible through, which was nearly all the

schooling I ever received, and those solemn truths sank so deeply in my tender mind that time has not been able to eradicate them. But I need not tell all the struggles that I was compelled to pass through, for the saints are all taught the same lesson, as it is written, "All thy children shall be taught of the Lord." All are taught how weak, corrupt and helpless they are. Stripped of self, we feel ourselves lost before we are prepared to trust in Jesus. So I found myself led, step by step, in a way I knew not, until my fourteenth year. My mother married Jacob Collins, of Ohio, who was a Methodist, and I came with him to Ohio and tried to be a Methodist; but it came to nothing. In my eighteenth year, in the month of May, I found myself stripped of all self-dependences, and was enabled to trust in Jesus and rejoice in his righteousness only. In June I was baptized by Elder David Laymon, and became a member of Providence Church, in the Miami Association. About that time Alexander Campbell began to make some stir in Ohio, and some few of the Baptists were ensnared with his pleasing theory of water regeneration. Here I will notice a certain fact that appears to have been overlooked by brethren who have written of those times. In the great religious revivals in the beginning of the present century, the churches were not very particular in receiving members, nor the ministers very discriminating in preaching, many of them teaching what at this time we call "Means doctrine," holding that God or accidents, sometimes dancing, and many other circumstances, and especially preaching, singing and religious exercises, as necessary means of quickening, convicting and converting sinners; at the same time holding to personal election and final perseverance of the saints in grace to glory. This being the condition of the churches in the period from 1800 to 1822, in Ohio, we found ourselves considerably mixed with Arminian notions, and it was not difficult for the eastern Missionaries to introduce Fullerism, and all its nefarious and bewitching influences, with such sad havoc as few living Baptists at this time know of, only from hearsay, or by reading the history of those trying times. The old ministers, such as Stephen Gard, Wilson Thompson, Hezekiah Stiles, D. and J. Lamon, J. B. Moore, and a few others, strove manfully to breast the storm; but the young and ambitious united with numbers, money and fashion. Popular opinion prevailed, divisions took place, and the

"old fogies" had to take back seats, or come out from among them. While these things were beginning to manifest themselves among us, in 1829, I then being a boy of eighteen, ignorant, bashful and unlearned, began in much weakness to speak to the people all the words of this life. I said, "I am but a child; I cannot speak." And now, after fifty-four years of trial and frequent failures, I cannot but wonder at the sustaining hand of the great God, who has sustained me through all those trying scenes until now. One point I wish to mention is, that I have had a strong desire to be a scholar. With no opportunity to learn anything but by self-application, all I know of the arts and sciences is from my own efforts. So, when the Missionary agents offered to send me to college four years, without cost to myself, and at the same time give me two hundred dollars a year, the temptation was very great. All the answer I could make the emissaries of the prince of delusion was, to quote his own doctrine of means, that if I was the appointed instrument to save sinners, and preaching was the means of salvation, surely it would be a very dangerous experiment to withhold the saving grace four years, in order to do it scientifically. So, being left alone, I went to my own company, trying to content myself, and learn *hic, hac hoc* without a teacher. After I was given over by the new order as altogether incorrigible, and left almost alone, I tried to continue in my weak way to strengthen what was left, vainly supposing that as we were so few, ignorant, and behind the times, as our opposers would say, we might continue to dwell alone and in peace. But here I found myself again mistaken, and was taught a new lesson, that Satan had lost none of his cunning, nor his malice against Christ and his church, which is his body, the fullness of him that filleth all in all. For it soon appeared that we had designing men among us, who had crept into our little company, loving to have the pre-eminence. About this time the Means doctrine became a leading issue. Prominent men advocated it from the pulpit in a way so reasonable that many were led to believe that God ordained the means, time and place of the conviction, even to the quickening of the dead in sins. This brought confusion and division, and the parties were designated as "Means" and "Anti-means." When one cause of contention is removed, and we feel that we will have a little rest, the great adversary of peace is

ever ready to introduce something new. I have observed that it was not the most glaring, palpable falsehoods that are generally introduced by the enemy of truth; but those small departures from the simplicity of the gospel which are not perceptible to the common people are made use of to beguile honest, simple-minded christians, to lead them unawares to trust indirectly in an arm of flesh. These busybodies will say, "O, we believe in all the fundamental doctrines of the Bible, but"—Beware, brethren, when you hear one say *doctrines*, lest there be something wrong in his notion of things. The doctrine of God our Savior is but one, a perfect unity, while the doctrines of men and devils are legion. We have no need of buts, and ifs, and maybes; for all the promises of God are yea and amen. As I was saying, "But," says the deceiver, "it is not profitable to be ever preaching election, predestination, special calling and particular atonement, for God works by means." Now, directly or indirectly, this is the entering wedge, the leading switch from which nearly all the crooked paths of error have their introduction into the church. Be not deceived by their fine words and fair speeches, as I too often have been, to my sorrow, for it has its origin in the flesh. Remember, "He that soweth to his flesh, shall of the flesh reap corruption." I am almost alone in this part of Ohio. There are many who profess to be Old or Primitive Baptists, and no doubt would be if it were not for their teachers, who, like Diotrepes, love to have the pre-eminence. Being corrupt and deceitful themselves, they suppose others to be so. They continue to cry heresy, and infidelity, and with blind zeal for certain dogmas frighten their confiding hearers with their plausible misrepresentations. Finally, in taking a retrospective view of my life, experience and observations among the Baptists for the past fifty-five years, I have come to the conclusion that there is nothing new under the sun, and that Paul told the truth when he said, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Satan has lost none of his cunning, nor changed his malicious practices against the truth, nor against those who faithfully declare a full, finished and free salvation in the Lord Jesus Christ. History is still repeating itself in the church, as well as in the world. Those that depart from iniquity make themselves a prey. A faithful, firm minister of God is a terror to evil doers, more so than their sin-seared conscience is in reality aware of. Should we wonder at their violent opposition and hatred of such? It has ever been so. And the more those false teachers come to the truth, the more bitterly they hate and oppose it, and the greater the danger to the cause of truth, or at least to those who hear without a discriminating ear.

I intended to have written some of my trials in the call to the ministry, but as I have drawn this communica-

tion to a considerable length, I will defer it till a more convenient season.

Yours as ever,

J. C. BEEMAN.

ATHENS, Ga., Oct. 24, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I remember having promised in my last letter in your valuable paper to write again at some time, if I received sufficient encouragement, and try to relate some of my evidences of a call to the ministry; and notwithstanding my being frequently encouraged by dear brethren and sisters to do so, I have had, and still have, a disposition to put it off until a more convenient season. But feeling more than usually impressed this morning, after reading some very precious letters from brethren and sisters, I make the attempt, hoping to be guided by the Spirit of truth.

I was baptized on the first Sunday in October, 1847, and enjoyed my new relation as well as was possible for one to do in as sadly a bereaved condition as I was, having lost my wife a short time before. And especially did I enjoy the preaching. But it was but a short time until I found that all was not well. There was a restlessness and uneasiness that began to trouble me, and I began to have a desire to talk about the Scriptures. When I would go to hear preaching, as long as our pastor would preach I enjoyed it very much; but as soon as the preaching was over I would become dissatisfied, and on one or more occasions found myself in tears before I would leave the place, and the question would arise in my mind, What is the matter with you? The answer would immediately follow, O that I could tell it like that man! Thus I went on for about fifteen years, before I was brought to a full surrender, sometimes more and sometimes less impressed. The length of time which has elapsed has erased, no doubt, many things from my memory which would be of interest to the household of faith; but I will relate such as I can remember. At one time, not long after I joined the church, I was at work hoeing cotton, when I became so impressed with the idea and duty of preaching that I left my work and went to a private place to try to ask the Lord to show me my duty. While there on my knees I had a view of myself that seemed to settle the question, as I thought, forever; for I was enabled to see myself the most helpless and dependent creature on earth, not possessed of the very least qualification for so great a work; and of course I accepted that as sufficient evidence that it was not my duty to preach; for I had always thought that preachers were men of ability in themselves, and seeing that I had none, I became better satisfied to give it up. For several years after, when impressions would arise in my mind on the subject of preaching, my mind would run back to this same time and place, and the question would run through my mind, Don't you remember that then and there the Lord showed you that you were

not the man? and the answer would follow, Yes. Then the question would follow, Why don't you give it up? and the answer would be in my mind, I will. And I was many times conscientiously of the opinion that the matter was settled, and that I never would try to preach. During this time, something over two years from the time I lost my first wife, I was married to my present companion, and soon began to be impressed to pray in the family; and when company would come in that I felt free to talk to, it seemed that I would never tire. I have no doubt that I often worried my friends by keeping them up at night to talk about the Scriptures. But during this time, being a miller by trade, I had taken charge of a steam mill in Watkinsville, Clarke Co., Ga., where I was thrown among professors of different denominations, and would sometimes go and hear them preach. Seeing their zeal and the confidence they seemed to have that they were right, the idea would be suggested that it might be that they were right after all; but the next suggestion would be, If so, you are gone. This would cause me to search the Scriptures more closely, as well as the ground of my hope, and the result was that every time I was jostled I was settled more firmly than before. Then I would want to tell the people, and especially God's people, how it was that sinners are saved. And I have been so impressed that I have left my home and the village and gone into the woods for prayer; but I would get relief only by falling back on the idea that the Lord had shown me that I was not the man for so great a work. Finally the church saw fit to have me ordained to the office of deacon, and it soon began to be suggested and rather urged that in the absence of the pastor it was the duty of the deacons to engage in some sort of service. Under this pressure, added to the impressions that had weighed me down so long, I seemed to be driven to a more close investigation of the matter, and that which I had so long fallen back on began to fail me, and I would ask myself the questions, Do you think you look like a preacher? The answer was, No. Do you think you walk like a preacher? No. Do you think you talk like a preacher? No. Do you think there is any resemblance of a preacher about you in any way? No. Well, don't you remember a long time ago, that the Lord, in answer to your prayer, settled that question for you? Yes. Well, why don't you give it up? Well, I will. But, dear brethren and sisters, I could not give it up. During this time I had two preachers on my mind, one a very acceptable preacher, and the other a poor bungler that could do no good, but only make the people ashamed by his efforts. It seemed to me that of all beings on earth I had rather be that good preacher; and on the other hand, I had rather be any body else than that poor, weak preacher. But by this time no excuse would give me

relief, and questions like these came into my mind, Don't you think the brethren have confidence in you? Don't you think if you should speak the brethren would give you credit for being prompted by proper motives? I confess that I believed so. Then came the question, Why not try? If you cannot say much, it may be that the little you might say may prove beneficial to some one. Under these last impressions, being urged forward by the brethren, I commenced by reading a chapter, singing a hymn and trying to pray, and sometimes would say a few words. That I made a very poor start, I am able to prove by many living witnesses, and if I ever have been of service to God's people he is entitled to all the glory. I read my first text in April, 1862, and could do very little with it, and it was that way with me for several months, during which time I had to go to war. I concluded at first that the Lord had suffered that great trouble to come upon me because I had not done my duty in trying to preach; but finally reversed my opinion, and concluded it was because I had undertaken what was not required of me. I then concluded that if I ever returned home I never would open my mouth to try to preach. But about the middle of August I was sent to Stanton, Va., to the hospital, where I remained till the first of October. During that time I was taken with rheumatism, so that I was entitled to a furlough; and though anxious to get home, I had no idea of preaching. But the night before I was to start for home, about ten o'clock, the wardmaster called out, "All you men who have furloughs, be at my tent in the morning at five o'clock." In a moment I had a text, and was preaching in my mind with all my might, and then promised the Lord that if he would relieve me from the war, I would go on trying to preach. When I arrived at home I only had a thirty days' furlough, and I excused myself in this way, I will be at only one meeting till I have to go back to camp, and my mind is all confused about the war, so I can't preach. But I promised the Lord that if he would have me discharged from service in the war, I would serve him the best I could the remainder of my days. In his good providence he had me discharged, and that left me entirely without excuse, and from then until now I have been trying to keep my promise as best I could. But for a good while, from one to two years, I was so much embarrassed when I would arise before a congregation that I would forget nearly everything that I knew; but after the meeting was over my mind would expand considerably, and finally I began to have some liberty, and I have been much astonished that with all my weakness I should be able to see and understand the Scriptures, and explain and apply them as well as I am enabled to do. In 1865 the church at Shoal Creek, Walton Co., Ga., made choice that I should serve them, and called for my

ordination, which took place in November of that year. Since then I have served three churches, from thirteen to fifteen members for two years, one for one year, and three for nearly three years each. I have never left a church that did not insist on my remaining in charge of the same, and have left some of the members in tears at different churches when taking my leave of them. Some may wonder why I have made all these changes. I did it in order to serve where I thought my services were most needed, some of the changes being caused by the death of our dear and much lamented brother, Elder D. W. Patman. For a few years after the war the churches I served prospered greatly, and I baptized a goodly number of members, numbering one day eleven, and on another eight, and a smaller number on many other occasions. But alas! for several years past our churches have been cold, with but little gathering. I feel that my race is nearly run, and I pray God that he may keep me my few remaining days by his mighty power, and give me favor with his people in the future as in the past, and that he may favor his Zion continually with his holy presence, that peace and prosperity may abound among them, and that they may shew forth the praises of him who hath called them out of darkness into his marvelous light.

Yours in fellowship,
F. M. McLEROY.

RIPLEY, Miss., Sept., 1883.

DEAR BRETHREN BEEBE AND READERS OF THE SIGNS:—Having been requested to give my understanding of Ephesians ii. 8-10, through the SIGNS, I will now try to give such views as I have had on this part of the apostle's testimony for many years, and at the same time requesting our brethren and friends to only receive them as they accord with the testimony throughout the Scriptures. "For by grace are ye saved." Grace being the favor of God, his love, goodness, kindness and tender mercy, I understand that the apostle meant to be understood that only God's grace is sufficient to save the sons and daughters of Adam. By reading the first chapter in connection with the second chapter, we find that those whom the apostle was addressing had been quickened by the Spirit of God; and now Paul was an apostle of Jesus Christ by the will of God to them as the saints of God at Ephesus. Now, the apostle would have them understand that they could not be saved by their works, but by the grace of God they were saved. Not by the deeds of the law were they justified, because there had been no law given by the observance of which they could be justified; hence their salvation must be by the grace of God, through faith, and that not of themselves, but a gift of God. So I have understood Paul to mean that grace, by which they were saved, and faith, through which they believed and were saved, were both the gift of God, and none of the praise

were they entitled to. Not of works, lest they should boast; which they certainly would have done, like a great many in this age, who boast of saving themselves and others by good works. No, that idea the apostle taught would not be allowed of God; for we are his workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them. Therefore I understand that the apostle taught the doctrine of election, and that before the world was. Election I understand to be choice from among others. If this be true, all were not ordained to good works. Therefore some, we see, are not led by the Spirit of God to perform good works. Salvation, according to the apostle Paul's understanding, was of the Lord, and he only has power to save, and will save all for whom his Son died, whether they be Jews or Gentiles, bond or free. They are all saved by grace, by the choice of God in election in eternity. Therefore I understand that God loved his people with an everlasting love, a love which will never cease, and they were all with him in the beginning, before Adam, their federal head and representative, was formed. This being true, there is nothing that shall ever separate them from him. Notwithstanding Adam, their federal head, transgressed and fell, and was cast out of the garden, (a place of rest,) and all his descendants with him, yet God's everlasting love is sufficient to secure their salvation. Therefore with loving-kindness he draws them to walk in those good works which he hath before ordained that they (all of his choice) should walk in. All the election of grace Jesus died to save, though his authority is often questioned by many, who claim that all can be of the election of grace if they will comply with the commands of Christ. But all men have not faith; and through faith we must believe; and that being the gift of God, then none are saved except those to whom God gives faith. Now, if I am correct in my understanding of the Scriptures of truth, none ever have faith except those of the election of grace. I know that many say, "That doctrine does not give any a chance to be saved, except those of God's choice." To such I would say, that I prefer divine testimony before man's opinions. We learn that Jesus laid down his life for his bride. "I pray not for the world, but those that thou hast given me out of the world," said the Savior. And he further said, "Of all thou hast given me I have lost none," though the son of perdition, he said, was lost, and that to fulfill the Scriptures. We are not to understand that Judas was given to Christ in the sense of election, but to fulfill the Scriptures; that is, the prophecies in the Old Testament Scriptures. Now this all came to pass at the appointed time. And I understand that God was all this time, as well as from the beginning, in power, not permitting anything to occur which was not according to his

design. By this one offering (the sacrifice of his life) Christ hath perfected forever them that are sanctified. There is to be no more sacrifice for sin. And Jesus being the only name given under heaven or among men whereby we must be saved, and also the only mediator between God and man, it is certainly true that by grace, and that alone, we can or must be saved. Now, as many are teaching that preaching the gospel and sending it here and there to save sinners, declaring against salvation by grace, it is necessary that the true followers of Jesus speak out boldly in defending the glorious doctrine of salvation by grace, teaching the saints to be on their guard when they hear the voice of the false teachers declaring, "Lo, here is Christ," for many of this class are now denying the blood of Jesus which he shed upon the cross, saying, "Give us of your goods, and we can make believers in the christian faith. We will make them exercise faith; (natural faith,) which all men have, and be saved." O how the New Testament Scriptures are being fulfilled; and I am not surprised at some of God's children being among them, as we are told that some shall depart from the faith, giving heed to seducing spirits; and many shall follow them, by reason of whom the way of truth shall be evil spoken of. The preaching of the gospel is to save believers from these pernicious ways, but not the means of eternal salvation. Neither is preaching the means of quickening sinners, but of converting believers to the true and only plan of salvation. The Holy Ghost, and that only, can quicken the dead and give them the spirit of repentance. Now, dear reader, I must say, (after having read the Bible all my life,) that all of the race of Adam that ever have or ever will be saved in heaven will and have been saved by the grace of God, this same grace that the apostle says is sufficient for them. May the Lord help us to understand what we are by nature, and also what we must be to be saved by the grace of God.

Brethren Beebe, this letter is yours to do with it as you deem best. The SIGNS always meets a welcome in our house, and we subscribe to the doctrine which it contains generally.
Yours in love and fellowship,
T. L. MORTON.

SHEPHERDSTOWN, W. Va., Oct. 30, 1883.

DEAR BRETHREN BEEBE:—I will send you my little experience. You can see that the date is some time back. I have often thought that I would send it to you, but never could until now. I am still traveling the same road. Sometimes the road is all sunshine and smooth, and sometimes cloudy and rough. If I did not see in the SIGNS that the dear brethren and sisters are traveling the same road, I would think I am wrong; but when I read, and hear them tell what they have experienced, I feel that I am not traveling alone. Dear brother Beebe, since I met you at the Mill Creek meeting in August, I have had a desire to talk with you, and I

hope I may have the happy privilege to do so some time. To talk with the brethren is a great privilege to me, and I can say of a truth that I never get tired of listening to their conversation. I was quite young when my husband died, and after he died it seemed as if I felt more dependent on the Lord than ever before. We must become as humble as a little child, and indeed I can say that I did, for I felt that I could do nothing good. I never before felt as helpless as I did then. I have been married to my present husband a little more than four years. He is a member of the Lutheran Church. He takes me to my meetings when he can, and never hinders me from going, although he cannot see plainly that we are right. I heard him say that he never heard any one preach like Elder White, without a written sermon.

Your sister in christian ties,
ANNA A. WELLS.

SHEPHERDSTOWN, W. Va., Dec. 24, 1877.

DEAR BROTHER BEEBE:—This Christmas eve I will try to pen a few thoughts to you, and also a short sketch of my past travels in life. I am just getting over a severe spell of sickness. During my sickness I sometimes would have very serious thoughts, and then very wicked thoughts would crowd into my mind. Satan was always ready to try to deceive me, and if I had not been kept by a higher power he would have made me believe his ways were right. But God has all power, and what a comfort it is to his dear children to know that Satan cannot have full control. O how often would I be led astray by the evil tempter, if God did not have all power. From a little child I dreaded the thoughts of death, and wondered what would become of our souls when we die. Again and again I would promise God that I would commence to be a good girl, and just that often I would break my promise and would be doing just the same things I promised I would not do, and would get worse instead of better. I would attend revivals and see a great many going to what they called the mourners' bench, and they would say that they had professed religion. The Methodists had a revival a short distance from where my parents lived, in the winter of 1866. I was very young, and was persuaded by different ones to go to the mourners' bench and get religion. I went, and was a mourner for several nights, and it seemed as if I could get no better. The preacher would come and talk to me, and pray for me, but I could not get religion. Others would say they were converted, and told me their feelings, but they were not like mine. My prayers seemed to avail nothing. But now I feel as if all I can say is, Lord, have mercy on me. A short time afterwards I joined the Lutheran Church, as my mother was a member of that church. I tried to do good, as I was told that if I tried I could be good; but I found that my case was different from other persons. For a long time I deprived myself of all my pleasures. I com-

muned only twice where my membership was, and O what a trial it was to me! It seemed as if something was pulling me back all the time. I would wait until the last invitation was given before I would go. I felt too wicked and unworthy to take the sacrament. I never heard the rest complain of feeling as I did. They did not seem to mind it. My life was a burden to me. I thought, O, if I only could get in some place and hide! for I felt so mean and low. The third time they had communion I did not commune with them, and I felt as if all eyes were on me, that every one in the church was looking at me. From that time until now I have had doubts and fears. My parents then moved to Kearneysville. There was only one church there, and that was the Presbyterian. I attended their meetings and Sabbath School very regularly, but would not commune with any of them. I never heard of an Old School Baptist until I met my husband. When he came to see me we would often talk on religious subjects, but we could not agree. Still my mind did not seem to be satisfied where I was. I think we were married about one year before I could begin to agree with him in his belief. At first I thought it was a hard doctrine, and the most unreasonable doctrine that I had ever heard tell of; but after we were married awhile, I began to think it was not so hard after all, but my stubborn heart did not want them to see that I had begun to love them. My husband and I would often go to his father's on a visit, and they talked of the Scriptures from the time we reached there until we went home. It seemed as if I could not stay away from them. I wanted to be where they were talking all the time. His grandfather would talk to me, and laugh, and say, "I think Annie will be an Old School Baptist some of these days," and I began to think so myself. I would often think the Old School Baptists were different from other people, they knew so much Scripture, and O what a feast it seemed to them to meet and converse with each other. I now think that if God has a chosen people the Old School Baptists are the ones. What a pleasure it would be to my dear husband, if he was living, to know that I have joined the Baptists. I had promised to relate my experience before the church on Saturday before the first Sunday in July, 1877. I went to my father-in-law's on Saturday, but did not get there in time to go to meeting. When they came home and told me that Susie Miller, my sister-in-law, was to be baptized next morning, I cannot describe my feelings at that time. My burden seemed as if it would weigh me to the floor. I thought, O if I could only go with her! I could hardly eat my supper. After supper Elder Furr preached from the words, "Let not your heart be troubled, neither let it be afraid." I seemed to be relieved for some time of my burden. After the preaching Elder White came and talked to me, and I gave in my little evidence, and

the next morning my sister-in-law and I were baptized. It seemed to be the brightest day of my life, and I felt as if I would never have any more doubts and fears. For about two weeks I felt happy, and everything seemed to pass very smoothly and nicely. Then doubts and fears began to arise. None of my father's or mother's people are Baptists, and they all think I have a strange belief. During my sickness the Lutheran minister visited me, but we could not agree at all. He said he had heard that I had joined the Baptists. I told him I had, and when I was baptized. He said I was born a Lutheran, raised a Lutheran, joined the Lutheran Church, and married in the Lutheran Church, and he intended to hold on to me, for he had the best right to me. He said, "I am a Lutheran minister, and I never intend to be anything else." I said, "I am an Old School Baptist, and I hope I will never be a Lutheran again." I told him I loved to hear the gospel preached, and believed the Old School Baptists were the ones that preached it. I had my sister and him both against me, but what did I care for that? If the whole world be against me, and God for me, I am safe.

I must bring this scribble to a close, for fear I have worried you already. Please correct mistakes, and if you see fit to put it in your valuable paper, the SIGNS OF THE TIMES, do so; and if not, cast it aside, and all will be right.

Your sister in the bonds of christian love,

ANNA A. TURNER.

PHILADELPHIA, Pa., Oct. 25, 1883.

DEAR BRETHREN BEEBE:—As my mother, Mrs. Alexander Coulter, is now living with me, and I am taking the SIGNS, you will please drop her name from the subscription list until further notice. She wishes me to thank you for your great kindness in sending our much loved paper to her and to my father so long without remuneration. I also inclose two dollars as my subscription for the Church History. And now, dear brethren, while writing the above, I have felt a desire to write a little for our family paper. I long to tell the dear children in Christ what a precious hope I have received, and of that wonderful love shed abroad in our hearts; that love which passeth all understanding; that love through which God gave unto us his only begotten and dearly beloved Son, to die upon the cross, and to shed his precious blood that we might be saved. It has only been a few short months since I began to feel that longing for something that I could not reach, and to realize what a poor, miserable, undone sinner I am. Stripped of self-righteousness, and all hope gone of anything I could do myself, with the cry on my lips, "Lord, save me, or I perish," after a time I wrote to our dear brother, Elder Joseph L. Staton, without any hope whatever that I might be permitted to join the church, yet giving him a little sketch of my experience. In his answer, the

dear Lord gave him the following precious words of divine truth, by which I received my first slight ray of hope, "We know that we have passed from death unto life because we love the brethren." I felt that I was full to overflowing of that precious love. On the Saturday before the first Sunday in September, I offered myself to the church at Welsh Tract, giving to them a relation of experience which seemed to me far from sufficient; but to my surprise they received me, and on the next day Elder Staton baptized me, with two other precious souls. And now I do thank our heavenly Father, who has spread a table in the midst of our enemies, that I am permitted to hope that I may partake, however unworthy I may be, of some of the rich blessings of his grace. And although still many doubts and fears arise, I still cling to that precious hope, knowing that he has told us that whom he loveth he chasteneth, that our carnal minds are enmity against God, prone to run into all kinds of evil, and that in our flesh there is no good thing. When I try to contemplate the majesty and power and glory of God, and then think upon my own nothingness, I am led to wonder at his matchless grace, and with a feeling of awe to pray for a portion of that love which casteth out fear, and for faith even as a grain of mustard seed, that I might cry unto him, "Lord, be merciful unto me, a sinner," and for grace sufficient in my heart to shout,

"O for a thousand tongues, to sing
Our great Redeemer's praise."

I hope, dear brethren, that what I have written has been done in the spirit of true christian love for the saints in Christ Jesus, his chosen vessels of mercy, and through love and fear of him who ruleth and judgeth all things aright.

Your unworthy brother in Christ,
B. F. COULTER.

MACOMB, Ill., Sept. 26, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I ask space in the SIGNS for the following brief account of the way in which our beloved sister Hoyt was led by her Savior from nature's darkness to the enjoyment of a good hope through grace. I will preface her very brief and concise letter by a few remarks. Sister Hoyt is the relict of the late beloved brother Cyrus Hoyt, who died in July, 1880, both of whom were baptized by the writer in July, 1871, in the fellowship of Union Church, in this county, whose meetings I have attended for more than twenty-six years. Sister Hoyt in relating her experience when before the church was so overcome with a deep sense of unworthiness that she was very brief, but gave full satisfaction, and has ever since exhibited the most satisfactory evidences of a true and deep experience of grace, by an upright, humble and faithful deportment of life.

I. N. VANMETER.

DEAR BROTHER:—As you asked me once to relate to you my experi-

ence some time, and I have never done so, I thought I would write something about it. The first time I saw your paper was at the May meeting in March 1866; but what was in it of it I know not, for I had no time paying much attention to the preaching. I do not know where you had taken your text, but when you closed the meeting you said that you did not wish to drive any one away, and that you would like to have them all stay and see the Lord's children partake of the Lord's supper, and a good many more good things which I will not try to repeat, but I thought I would stay. Mother had gone to meeting with us, and she came to me and asked me if we were going home. Now I thought I could not speak, but I said, "No," and that was all I could say. The tears began to fall, and I thought that they were all looking at me, and knew what a sinner I was. I thought that if I could get out of sight somewhere, and could see and hear, how glad I would be. I thought when they had all taken their seats around the table that they were the prettiest people I ever saw. They looked so pure that I thought they never had any trouble. The next meeting I thought you knew how I felt, but I did not know how you knew it, for I had told no one. But it seemed to me that you knew my very thoughts, but I knew not how then, but I hope I do now. My troubles were very great for over two years. Sometimes I would think that I would lose my mind, my troubles were so great; and then it would wear off for a while. The first that I felt rejoiced was at the time that two preachers came to Middletown from Iowa, on their way to Salem Association, and preached at the old church on Thursday evening. I thought it so plain that I thought it was strange they did not all believe what they preached. But I had trouble after that. Father and mother had talked of going to the association, and I was to go with them; but as we came home I asked them if they were going. Father said, No; he had heard preaching enough to do him a while. I did not know how he could get enough, for I thought I could listen to these men forever. My work was not on my mind one bit. I could read for hours, and not think about the time. But now I hardly get time to read much through the week. Now I have given you a sketch of what I hope the Lord has done for me. I thought it would relieve my mind.

ANN HOYT.

Scio, Linn Co., Oregon.

DEAR BRETHREN BEEBE:—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 for me to write, if I could write as they do. I will now try to relate something concerning the Lord's dealings with me, a poor sinner. I feel that others can describe my feelings better than I can

tell them. When in my sixteenth year, I hope the Lord made me see what a poor, helpless creature I was. With my father and mother I was attending the association, in the year 1869. On Sunday evening, just before the meeting closed, the members were extending their fellowship, it seemed to me they were the happiest people I ever saw. I felt that I would give anything I possessed to be one of them. Then the thought occurred to my mind that I was not fit to be one with them. It grieved me so much that I could not keep from weeping; and I felt ashamed of it afterwards, for I thought every one present had seen me. The next day we returned home. I felt very anxious to get there, thinking that when I should get there and at my work my mind would be at ease. But to my surprise it did not, except for a time, although I was working all the time, trying to live right, making resolutions and trying to live up to them, which I soon found I could not do. Once, after I had been in great trouble, my mother began to talk to me. I told her there was nothing the matter with me, for it seemed to me that I did not want any one to know it. I did not think I was under conviction, but thought my trouble would wear off after a time. As time passed on, sometimes I was in great trouble, and at other times I would not think much about it. And as the years passed by it seemed that my trouble grew worse. In the fall of 1880 and the spring following it seemed to me that I could not bear the trouble I was in. I thought I would give anything I possessed in the world to get rid of that load of sin. I had no heart to work, and when alone I spent the most of my time in weeping. Many nights, when all was still around me, did I try to pray; but it seemed to me that all my prayers fell at my feet. These words were always forcibly impressed upon my mind, "The prayers of the wicked avail nothing." Many were the times when I was made to cry, "Lord, have mercy." It seemed that the more I tried to do good, the more evil was present with me. Thus time passed until the association met on the first of July, 1881. On Sunday, when some united with the church, it seemed to me that I should be crushed to the earth. After the forenoon services one of the dear sisters came to me and asked me if I was well. I told her that I was. She said to me, "I think if you would do your duty you would feel a great deal better." I knew what she meant. I thought I surely was the worst person living, and that I had been deceiving the dearest people to me in the world. I went home that night, thinking that I surely was the most miserable being that lived. But some time during the week, while thinking of what the sister had said to me, the thought came to my mind, It may be that this trouble I have been in so long has meant something. Then I thought of the words of the Savior to Nicodemus, "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." While I was meditating on these things, and I began to think of my past troubles, I found that they were all gone. O how I wished for my troubles back again, when but a short time before I was willing to give everything to get rid of them. It now seemed that I had not suffered half what I ought. It was then I was made to rejoice, and for a short time I felt like a new person. But it was not long until I began to feel that I had been mistaken. But I could not feel troubled as I had before. I then determined to go to the church and tell them all about it. But when I would go to the meetings, and opportunity was given, it seemed that I had not courage to go forward, as I felt so unworthy. Finally, in April, when it seemed that I could stay away no longer, I went forward, and I suppose I told the church a part of what I have now written. I was very much excited and could not keep from weeping, so that I did not talk half as much as I wanted to. To my surprise I was received, and one month from that time I was baptized by Elder John Stipp. And now how glad I am that I can meet with the dear brethren and sisters and enjoy the privileges of the church. But I still feel very unworthy, and often think that if the brethren and sisters could see me as I see myself, they could have no fellowship for so unworthy a mortal.

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never known his name."

From a weak little one,
MARTHA ANDERSON.

"O LORD, I am oppressed: undertake for me."—Isa. xxxviii. 14.

How expressive the Scripture testimonies are! How fully they set forth, both in typical shadowing and direct expression, the burdens, conflicts and trials of the followers of the meek and lowly, the suffering and cross-bearing Jesus! Well is it said, "All Scripture is given by inspiration of God, and is profitable for doctrine," because the Scriptures testify of Jesus, setting forth the doctrine of his sufferings, life, death and resurrection; and in the same are set forth the afflictions and distresses, the victory and glory of his people with him. For it is said, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."

But I am not writing an article for publication, unless you choose to so use this little scribble. It is only to give vent to a few thoughts on my feelings, which are expressed in the quotation at the head of this writing.

The good king Hezekiah was oppressed when the message came from the Lord, "Set thine house in order; for thou shalt die, and not live," and when he "turned his face toward the wall, and prayed unto the Lord."

So the spiritual Hezekiah, or Jesus, Savior, Strength of the Lord, was heavily oppressed, and could say, "Behold, I am pressed under you, as a cart is pressed that is full of sheaves." "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground." The mandate from the righteous King, the holy Father, was received, to fulfill the Father's will, to complete the work which was given him to do. "To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." This was to set his house in order. And when the commandment comes to any of the little ones, sin revives, and they die. But he that raised up the Lord Jesus, raises them up also by Jesus, and presents them in the same varied experience of labor and weariness, affliction and distress, doubt and darkness, like him. "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."

Yours in tribulation and hope,
R. M. THOMAS.
NEW MARKET, Mo., Oct. 26, 1883.

BATH, Maine, Sept. 15, 1883.

DEAR BRETHREN AND SISTERS:—I have thought many times during the past year that I would write you a letter, but have put it off until now; and as I have had one more privilege of meeting with the saints, I feel as if I would like to tell you of the goodness of God to us.

Our meeting was a pleasant one, and the preaching was Christ and him crucified, so we were fed and comforted. I never felt so sensibly how few we were, only a small handful; but since I came home the words of David have come to my mind with much force, and have comforted me, and I wish I could write you of the beauty I have seen in them: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." We are "a peculiar people," a "little flock," and it is the Father's good pleasure to give us the kingdom, which is an everlasting kingdom. We have been led in a way that we knew not, have been taught that we were sinners, and that no good thing can dwell in the flesh; and when we could not see how God could be just and save such sinners as we felt ourselves to be, God in his own time and way revealed Jesus Christ as the way, the truth and the life. There we had a view of a finished salvation, and rejoiced in what Christ had done for us; he is our hope of glory. This handful of corn in the earth upon the top of the mountains is a type of the kingdom of God; and God's power is able to make the fruit shake like Lebanon, and they of the city flourish like grass of the earth. The rest of

the Psalm is full of beauty. "His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen." Surely sinners saved by grace know this God of Israel, who only doeth wondrous things, and has done great things for them, whereof they are glad, and love to hear all the glory given to his name.

I feel that this letter is written very poorly, but am confident that the brethren Beebe will not publish it if they see anything wrong in it. I love to read our family paper, and often wish I could write as others can. I desire to cast in my mite, but do not want it to exclude better letters. May God bless you all, and lead your minds into the truth as it is in Jesus, and cause us all to rejoice in Christ Jesus, and have no confidence in the flesh. Your unworthy sister,

ATTIE A. CURTIS.

CHARLESTON, Mo., Sept. 10, 1883.

DEAR BRETHREN EDITORS:—I often feel a great anxiety to pen a few words to the household of faith, but knowing my weakness and inability to instruct or comfort one of God's dear children, I defer; and now I can say nothing unless it is given me from a better source than the flesh. But trusting in him who has said, "I will never leave thee nor forsake thee," I make the attempt to speak to the dear ones who write so beautifully and lovingly of the good things of the kingdom.

Write on, and never cease speaking the praises of him who is worthy of all praise. For 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." I am so separated from my dear kindred in Christ that I look for the SIGNS OF THE TIMES as I would for the return of a dear friend who had been absent for a season. Its precious letters are like cool water to a thirsty soul. My Bible and the SIGNS are all the gospel preaching I have; yet my dear Savior is precious, and I often feel that he is near. O if I could live to his honor and glory!

"Although I have him oft forgot,
His loving-kindness changes not."

He loved us while we were dead in sin, and gave his precious life to redeem us from death and from the power of sin, and translated us into the kingdom of his dear Son. Yes, he has washed us in his blood, and made us clean and white. Bless the Lord, O my soul; let all created things shout the praise of our King, who is in all, and through all, and upholds all by the word of his omnipotent power. I find his grace sufficient for all my trials, and he brings me off more than conqueror through him who gave himself for us and redeemed us from death. Dear sisters, you who are blessed with a double portion of his Spirit, and who

speaking so beautifully of the love and power of God, send on your dear letters to cheer the weary pilgrims who are near the close of time, and looking for that rest that remains for the children of the kingdom. Ye are commanded to speak comfortably to Jerusalem, and tell her that her warfare is accomplished, that her iniquity is pardoned, and she hath received double at the hand of the Lord for all her sins.

"O happy day! O blissful thought!
When christians meet no more to part."

Do you look forward, dear ones, to that blessed day when you shall hear the welcome, Come, ye blessed of my Father, this is prepared for you; drink abundantly of the choicest wine.

Dear editors, I hope you may be kept by the power of God, and filled with his wisdom and Spirit, and enabled to feed the church with that heavenly bread with which your dear father fed the saints so long. I can say with the psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." May this find you in good health, and blessed with that wisdom which is from above. My love to all the readers of the SIGNS OF THE TIMES. Please excuse this scribble from a poor old sinner.

M. A. BOYD.

ALEXANDRIA, Va., Nov. 4, 1833.

DEAR BRETHREN BEEBE:—Upon my arrival here last evening from a visit of about two weeks among brethren in the Redstone and Juniata Associations, I learned with deep sorrow of the death of brother Theobald, of Kentucky. A faithful and able minister of the New Testament has been taken from us, and the bereavement falls upon our churches far and near. Few equaled him in a clear discrimination of the truth, and in a bold, uncompromising proclamation of it. It was his peculiar gift to go beyond the surface, reaching to the depths of the great principles that underlie an experience of grace. Sadly, indeed, must our dear brethren in Kentucky have gathered around his mortal remains. I would in these few lines express my sincere sympathy with them in the great bereavement. It is ours as well as theirs. Wherever this dear brother was known among those who love firm and uncompromising work in the ministry, his death will awaken emotions of the deepest sorrow. But the Lord reigns. The great cause of eternal truth moves on. Nothing can impede its triumphant march. In this knowledge we sweetly rest. In full assurance of all the conquering reign of the King of kings and the Lord of lords, I remain yours in fellowship,

WM. M. SMOOT.

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CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, to the several churches represented, sends this their annual address.

DEAR BRETHREN:—We live in a progressive age, and one feature of the advancement that has been made is in regards to proscription and persecution in matters of conscience. Not only has religious persecution ceased in all of the more enlightened nations, but the prevailing public sentiment seems to discountenance it. Religion is left to rest more on its capacities to sustain itself. And while some religious organizations are supported in some countries by the state, others are left to take care of themselves, but without proscription from the government. If people are not enlightened, both in civil and religious matters, it certainly is not for lack of opportunity. Books and papers are being vastly increased and multiplied. Every subject, both religious and political, has opportunity of thorough investigation, and facilities abound for carrying knowledge to every home and fireside in the land. Not only so, but the bulk of the people, even from their very childhood, are subjected to such training and discipline as may be thought necessary to establish their moral and religious characters, and put them in possession of all the advantages and improvements of our advanced age. While we look on and admire the attainments of which the world is capable, we may properly pause to remind ourselves that it is yet only the world. We do well now and then to inquire whether with all the confessed advances that the world is making, it is not more and more developed in all that worldliness is opposed to God and godliness. For the time being, the reins are measurably in the hands of the god of this world. And all the opportunities for advancement in profitable knowledge are enjoyed in tenfold measure by the enemies of truth for the dissemination of error and the spreading abroad of delusion throughout the land. These things are not only so, but they are self-evident. They cannot be gainsayed. Sentiments of love and gratitude to God, of devotion to his will, of heartfelt enjoyment in whatever appertains to him; these are the fruits of the Spirit's work, the growth and development of that life that he is unto his people. Faith in God is at the end of faith in ourselves. It is the result of the destruction by divine teaching of confidence in ourselves, or in the flesh. Religious worship and religious observances that are void of life, and engaged in merely for show, or to conform to the fashions of the times, never will confer any benefit on the world, nor any profit or comfort to those who engage in them. They have not only no promise of life to come, but no promise of anything at all, even in this life. The world loves its own, and the more worldliness there is about anything, the better will the world be pleased with it. It does not know anything better to

love. Those who have observed the tendency of religious sentiment of late years could scarcely have failed to notice how it has degenerated. It has run into Materialism, Unitarianism, Socinianism, or some other ism that knows nothing in religion but good words, and recognizes no fruits but such as may be produced by the flesh. The knowledge of God as a Savior, that love to him, obedience to his will, and sincere heart devotion that result from the work of his Spirit, are things not accounted of in the world. The exhibition of the Spirit's work in the gospel ministry is something that the world informs us that the world cannot receive, because it seeth him not, neither knoweth him. It bears witness against the world that the works thereof are evil. It lays the axe at the root of every tree that bringeth not forth living, spiritual fruit. It burns like fire among the chaff and stubble, consuming whatever is combustible in its way. It is taught in the Scriptures again and again that men do not find out God by searching. Men do not search with that object in view. God is not in all their thoughts. And so he is not found in any of their researches. Investigation of all religious subjects and questions is the order of the day. But where do we find any discoveries of what God has done? Where shall we find that wisdom that discovers between what is wrought by the Spirit of God and what results from the efforts of men? Wherever Jehovah works, his impress is enstamped. Something of the exalting effect and perfection of his work will appear. If he works with us, the effect of it will give us knowledge of him, and in that knowledge a knowledge of holiness. We cannot know holiness but to love it. We cannot know God but to love him. If he works his salvation within us, it is a deliverance from depravity, from the love of sin, and from its dominion over us. We know this work only as we are made subjects of it; and when we learn it in our own experience, then we can discern it in the experience of others. As we discern the impress of the Spirit of God, we can love the work, and have fellowship for the subjects of it. This work, in which God makes himself and his salvation known, is the only work that has any life in it. All religious works that do not flow from this source are dead works. All forms of devotion, however zealously observed, in which the heart is not, are lifeless and profitless. We may attend places of worship, say over prayers and sing experimental hymns, but if they are not from the heart, and the true expression of what we feel, we are but as things without life giving sound. God is known by the judgment that he executeth. His worship and obedience to his word and will result from the work of grace wrought in the heart. The great and important work of the ministry is to find out this work. The word preached should be heart-searching, sharper and cutting more effectually than a two-edged sword, and

discerning the thoughts and intents of the heart. Those who inquire in the Lord's temple should be shown the beauty of the Lord, and how it shines forth in the salvation of his people. There should be clear discrimination between the fruits of the Spirit and the works of the flesh. The Spirit cannot be fed with any earthly bread that cometh down from above. For this they hunger. They thirst for living water. The preaching of the word has this testimony to their support, that they find those who can feed upon nothing else but this exhibition of the work of God's Spirit. The hearers who receive and feed upon this heavenly bread have also a witness for themselves in that the things of the Spirit of God, which the natural man receiveth not, are so satisfying to their wants and so sweet to their taste. The Lord knows his people and cares for them. His word comes down upon them as rain comes upon the mown grass, and as showers water the earth. And the earth that drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. He that eateth of the bread and drinketh of the water that Jesus gives in his word, hath spiritual life, as they are spiritual and heavenly provision, and Jesus himself declares that they shall never come into condemnation. As many as walk according to this rule, peace be on them, and mercy, and on the Israel of God.

T. M. POULSON, Mod.

J. W. HALL, Clerk.

The First Regular or Old School Baptist Association called Kansas, convened with the Pleasant Grove Church, at Pardee, Atchison Co., Kansas, to the churches whose messengers we are, sends love in the Lord.

OUR Savior said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. We do not expect to set forth all the mysteries that are connected with this subject, but to notice some of the important truth that is connected with it. In the first place, we find that in order to be made manifest in the flesh we must be born of the flesh; and in order to be a proper child or man we must partake of all the nature and the relationship of the flesh, which is not spiritual, but is fleshly, and is flesh, and partakes of all that pertains to nature. We are of the earth, earthy, and must return to the earth. "For dust thou art, and unto dust shalt thou return."—Gen. iii. 19. Then the first man Adam is of the earth, earthy; the second Adam is the Lord from heaven, a quickening Spirit. Here we find the two great heads of the natural and spiritual bodies. The first man Adam is of earth, earthy. And we find him and his posterity under the condemnation of sin and death; for sin is the transgression of the law, and death is the penalty. "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. And not only so, but the apostle has said, "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. Their throats are 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."—Rom. iii. 10-18. Thus the apostle sums up the inclination of the natural or fleshly man, and his fruits are in accordance with his nature and disposition. And our Savior bears testimony to this, saying, "A corrupt tree bringeth forth evil fruit."—Matt. viii. 17. Neither can a fountain rise higher than its fountain-head; consequently the natural man cannot bring forth spiritual fruit; neither can he comprehend spiritual knowledge. "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. Then we find that the works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."—Gal. v. 19-23. Now, as we have stated, in order to be made manifest in the flesh we must be born of the flesh: even so, in order to be manifest in the Spirit, we must be born of the Spirit, and must bear the same relationship and spiritual nature to the spiritual Father as we do to the fleshly father. Then, being born of these two elements, or being partakers of these two natures, they produce a two-fold being: fleshly, with all its kindred elements; and spiritual, with its kindred elements. And these are contrary the one to the other. "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." Consequently arises contention and strife, a continual warfare within. Then, dear brethren, we find that we are still clothed with the robe of righteousness, the flesh and its nature. We find that the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. viii. 7. So then, they that are in the flesh cannot please God. Then, dear brethren, these are some of the consoling evidences that we

are born of the Spirit, when we realize this great conflict within, and can say in truth with the apostle, "For I know that in me, that is, in my flesh, there dwells 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. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. 18-25. Then, dearly beloved, realizing this great conflict within, and how prone we are to do evil, how careful we should be when we come to transact business in the house of the Lord, either in a church or in an associated capacity, that we be clothed with the right spirit. But how are we to judge between the two? Why, the apostle tells us that the works of the flesh are hatred, malice, envy, strife, and all such. And whenever we meet and do business, clothed with the spirit of hatred, malice or envy, or any of the works of the flesh, it is sure to come to naught and fall to the ground; for "he that soweth to his flesh, shall of the flesh reap corruption."—Gal. vi. 8. And, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. Finally, brethren, we "beseech you 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. 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 has 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."—Rom. xii. 1-5. Can we find a closer relationship than this? "We, being many, are one body in Christ, and every one members one of another." It seems that this is so close that we cannot discern one from the other. It is so close that the foot cannot say to the hand, I am not of the body; neither can the hand say to the eye, I am not of the body; but all are members one of another. And God (not a theological school nor a missionary board) hath placed the members in the body as it hath pleased (not us, but) him. Then,

dear brethren, as we are closely connected one to another, let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another.—Rom. xii. 9, 10. Now may the God and Father of our Lord Jesus Christ be with you all, and in us, and enable us to walk in all the ordinances and commandments of his house, is our prayer for his name's sake.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Juniata Old School Baptist Association, in session with the church called Fairview, Fulton Co., Pa., October 5th, 6th and 7th, 1883, to the churches of which she is composed, sendeth greeting.

DEAR BRETHREN:—The Lord has been very merciful to us in sparing so many of us, and permitting us again to meet, to worship him, the only true and living God. May our coming together be in love and fellowship; for we know that if we are gathered together by the Spirit of Christ, this association will long be remembered. Where the Spirit of the Lord is, there love must dwell in the hearts of his children. "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." We wonder sometimes how it is that we are so different from other denominations who profess to be the people of God, and who yet know him not. We know this by experience. For when we were moving on in man's wisdom, like Saul under the law, we thought we could do many wonderful works. But when it pleased God to reveal in us his Son, we conferred not with flesh and blood, and were made to cry out, "Lord, what wilt thou have me to do?" or, in other words, "God, be merciful to me, a sinner." Here is a different language, coming from the heart. Why? Because God has manifested himself unto us as our Savior, and he is the chiefest among ten thousand and altogether lovely. We have now a taste of the goodness of God in our experience, which shall follow us all our days, because his love changes not. Now, brethren, let us walk in his commandments, and love one another with a pure heart fervently. May we be weaned from the things of earth, and have our minds on heavenly things. May all malice and envy and every evil thought be put away from us, and may our coming together in this association be for the welfare of each other, that we may show what manner of spirit we are of. We have learned in the word, and also in our experience, that if we, either as churches or individuals, live after the flesh, we shall die. In following our fleshly desires, we depart from him who has become to us the chiefest among ten thousand, and from our comforts in this world. In gratifying our carnal propensities, by walking after the flesh, after having

been made alive spiritually; we find no abiding satisfaction, but distress and pain. Yet how liable we are, both as individuals and churches, to be led by the flesh. We know that unless the Lord keeps us, we will not be kept in the right way. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." What a blessed provision of our God it is, that those who are brought together walk together, live together and rejoice together. No man liveth to himself alone. As we are experimentally taught the truth, we experience this being together with the people of God. Error tends to separate, but truth brings together. In the crowning experience of God's salvation, we shall come in the unity of the faith and knowledge of the Son of God, unto a perfect man. And O how comforting and helpful is this walking together, as it was ordained to be. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to lift him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." How clearly and beautifully is this taught in the exhortations of the apostles, to be of one mind, to love as brethren, to watch over one another in love, to exhort and admonish one another, and to be fellow-helpers. How much we feel that we need this watchcare, both as individuals and churches. How necessary to our comfort, fellowship, peace and prosperity, both as individuals and churches, that all our doctrine and walk be in the light, and open to each other, that we may receive the benefit of each other's tender and loving watchfulness, and be mutually helpful, that our fellowship may be undisturbed by any apparent lack of mutual confidence, and that our joy may be full.

THOMAS ROSE, Mod.

MARCUS STARR, Clerk.

MINUTES

OR

ASSOCIATIONS AND OTHER MEETINGS.

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

CORRESPONDING LETTERS.

The Zion's Rest Baptist Association of the Primitive faith and order, in session with the Mt. Carmel Church, Sumter Co., Ala., to her sister associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It is in and through the tender mercy of an all-wise and covenant-keeping God that we are permitted again to meet in an associate capacity, according to our own arrangement; and we hope, brethren, that we feel thankful to God, who is the Rock of our salvation, whose work is perfect, that we have been kept through another year in peace and harmony with one another, and as ever before, invincible to the fierce attacks of the enemy without. This meeting is characterized by the same unity of sentiment that has ever marked us a peculiar people, maintaining the form of sound words, which makes our poor hearts rejoice and feel glad. Dear brethren, we hope we feel thankful to our God, who is visiting us as an association. We hope the time is come when he is visiting us with the outpouring of his Spirit, which shall guide his people into all truth. We feel thankful to God that our beloved brother, J. L. Stamper, has come among us as a correspondent, and trust that his coming among us was as the coming of Titus among the dear old saints. Dear brethren, we hope you will continue to visit us and pray for us. Our meeting has been pleasant, and we hope profitable.

I. L. PENNINGTON, Mod.

ED. WILLIAMS, Clerk.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with Sugar Creek Church, Buchanan Co., Mo., on Friday before the first Saturday in October, 1883, and the two succeeding days, to the several associations and corresponding meetings with whom we correspond, sendeth love in the Lord.

BELOVED BRETHREN:—We are in session with favorable circumstances surrounding us, having received communications from nearly all the meetings and associations with whom we correspond, with some indications of increase in some of the churches, and peace and harmony in nearly all abounding. We feel to thank the Lord for this, another manifestation of his goodness and mercy to usward, in permitting us to come together in the unity of the Spirit and in the bond of peace. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Love is the great self-moving cause of our coming together in our associate bodies, to hear of the welfare and condition of the elect family of our God scattered abroad. God, our God, has brought us together in full assurance of faith and love in the Holy Ghost. You will see by our Minutes how our business has been conducted, and who met with us. We solicit a continuance of your correspondence and fellowship, and we

pray God ever to keep us humble, and enable us to walk circumspectly before him, "Redeeming the time, because the days are evil."

Our next association is appointed to be held with Three Forks of Nodaway Church, Nodaway Co., Mo., four miles north of Pickering, on the Kansas City, St. Joseph & Council Bluffs R. R., to begin at ten o'clock on Friday before the first Saturday in October, 1884, when and where we hope to meet and greet you in bonds of love and fellowship of the sufferings of Christ.

Now unto him that is able to do exceeding abundantly above all that we ask or think, unto the all-wise God our Savior, be honor, power, dominion and glory forever. Amen.

W. S. WELLS, Mod.

R. M. THOMAS, Clerk.

The First Regular or Old School Baptist Association called Kansas, in session with the Pleasant Grove Church, Atchison Co., Kansas, September 28th, 29th and 30th, 1883, to the several associations with whom we correspond, sendeth love and christian fellowship.

DEAR BRETHREN:—Through the tender mercies of our covenant-keeping God, it is our high and joyous privilege to assemble together. We have been made to rejoice in the inner man by the reception of your letters and messengers. It has pleased the Lord to send a number of his faithful ministers, who shun not to declare the whole counsel of God. We desire to be thankful to the Lord our God that we are blessed with the privilege of sitting in fellowship with those who love the Lord Jesus Christ. O that peace and love may continue to abide with us! The letters from the churches report no great increase, but give evidence of steadfastness.

The next session of our association is appointed to be held with the Little Hope Church, near Tonganoxie, Leavenworth Co., Kansas, beginning on Friday before the last Saturday in September, 1884, when and where we hope to meet you in the fellowship of the gospel.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Juniata Regular Baptist Association, in session with the Fairview Church, Fulton Co., Pa., to the several associations with whom she corresponds, sendeth love in the Lord.

It is with gratitude that we again have the privilege of communicating with you all. We have been made to rejoice with joy unfeigned. Our ministers have, we trust, been directed by the Spirit of God, and all have spoken the same thing, declaring the one glorious message to the Lord's people, that salvation is of the Lord alone. Accept our kind regards for your kindness in thinking us worthy of your confidence. May the God of heaven keep you, and teach you all his statutes, that his people may be comforted indeed and in truth. Pray for the peace of Zion's children everywhere, and that their faith fail not. May you be kept from evil, and love

one another fervently. This is the seal of God's children. He that loveth not, is not of God. He that saith he loveth God, and hateth his brother, is a liar, and the truth is not in him. May the Lord give you to eat of the tree of life, which is in the midst of the paradise of God.

Our next association is appointed to be held with the Springfield Church, in Huntingdon Co., Pa., beginning on Friday before the first Sunday in October, 1884, and to continue three days, when we hope to meet you all again. Farewell.

THOMAS ROSE, Mod.

MARCUS STARR, Clerk.

The Salisbury Old School Baptist Association, in session with the Nassawong Church, Worcester Co., Md., October 24th, 25th and 26th, 1883, to the associations with whom she corresponds, sends this as an expression of love and fellowship.

WE feel thankful to the giver of all good for the privilege of meeting and associating together both by letters and messengers, and we hope this privilege may be continued to us while we sojourn in this wilderness. Our interview and association at this time has been a precious one indeed. All seemed to be dwelling together in the Spirit, both preachers and hearers seemed to be of one heart and one mind, and the attendance large and solemn. Your ministers and messengers came to us in the fullness of the gospel, and, we believe, with the mind of Christ, and were received with the same spirit of love. Love seemed to flow from heart to heart. May the great Shepherd continue such blessings to and upon us. The Lord has been very merciful to us as an association; not so much in gathering in the redeemed, as in giving us peace and harmony, making us of one heart and one mind. The churches all report peace, harmony and love in their midst. This is the one hundred and first session of this association.

We have appointed our next session to be held with our sister church at Indiantown, Wicomico Co., Md., to begin on Wednesday after the third Sunday in October, 1884, when and where we hope to receive your Minutes and messengers again.

T. M. POULSON, Mod.

J. W. HALL, Clerk.

MEMORIALS.

WADE'S MILLS, Ky., Nov. 5, 1883.

DEAR BRETHREN:—By order of the church at Mt. Carmel, I herewith send you a copy of the resolutions passed by Elk Lick Church, (and at our request sent to us to be acted upon by the church at Mt. Carmel,) with a request for you to include the church at Mt. Carmel as a participant in the testimonial. The loss of our dear brother and pastor has been and will continue to be very great to the Old School Baptists here, at least we feel so.

CHARLES E. STUART.

WHEREAS, In the providential dealings of God, whose decrees are

unalterable, embracing the bounds and habitations of man, the time appointed for the calling from our midst, and from ardent labor of love among us, our highly esteemed and dearly beloved pastor and brother, Elder J. M. Moore; and,

We desire to acknowledge with profound reverence, and in humble submission to the will of our all-wise Creator in this bereavement and affliction, and to us upon time's mortal shores an irreparable loss, yet it is with the full assurance of faith that it results in the full fruition of that adoption for which he patiently waited all the days of his appointed time. His change has come, and he no longer groans in the bondage in which we are left. Therefore be it

Resolved, By the church at Elk Lick, of which our brother was not only pastor, but also a most exemplary member, that we tender this tribute to the memory of our brother, who as a servant of Christ served this church as a faithful pastor for nearly thirty years, as an able expounder of God's word. Gentle in exhortation, fearless and faithful to rebuke with all long-suffering and doctrine, intellectually valiant and instructive, and eloquent as a pulpit orator, he endeared himself not only to the churches of his pastoral charge and to the brethren generally, but to all whose happy lot it was to come under the pleasant influence of his noble nature; for he was one of nature's noblest works, held in subjection by the Spirit of him who was meek and lowly. And be it also

Resolved, That we tender our sincere sympathy to our dear sister, his widow, and also his only child, Thos. D. Theobald, and his family, whose earthly homes are no more to be cheered by the loving presence and noble form of that dear husband and father now gone to his reward in the felicitous clime and realm of eternal glory.

Resolved, That we send this preamble and resolutions to our sister church at Mt. Carmel, of which our brother was pastor, that they may join us in this tribute to the memory of our brother; and also that the Clerk of said church be requested to send a copy of this to the editors of the SIGNS OF THE TIMES, with the request that it be published in our family medium. And be it also

Resolved, That the Clerk of our church be instructed to place this upon the records of our church book, and also to send a copy of these resolutions to our dear sister, Eliza Theobald, and also one to his son, Thomas D. Theobald.

Done by order of the church at Elk Lick, at a regular called meeting on Monday, October 29th, 1883.

J. TAYLOR MOORE, Mod.

SILAS JONES, Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., NOV.

Our subscribers are requested to address all letters to the firm name of

G. BEEBE'S SONS.

THE LAW OF MOSES.

SINCE the churches of Galatia were troubled by teachers of legal conditions as necessary to the salvation of them whom Jesus has redeemed, their doctrine has been a continual source of perplexity to the saints in all ages. In various forms this heresy has prevailed at different times, and brought into bondage those who were deluded by it. Such is the pride of the carnal mind that any doctrine seems to it plausible when there is presented a condition to be fulfilled by the subject of salvation in which there may be found an occasion for glorying in self-righteousness; and as there is no room for boasting in that salvation which is entirely by grace, pride readily accepts any suggestion involving conditions. The most delusive system devised by the tempter for robbing the children of God of their perfect rest in the finished righteousness of Jesus, is that which would bring them under bondage to the law as written on tables of stone, and enjoined upon the people of Israel by divine authority in the covenant which God gave them on Mount Sinai. That law is holy, and the commandment holy, just and good.—Romans vii. 12. It is also spiritual; but it could not give life even to that favored nation to whom it was given. In common with all the family of Adam, they were already dead in sin before that law was given to them; and it was added because of transgressions, that sin by the commandment might become exceeding sinful. As that law was written by the holy God, it must be strictly just in all its demands; but as it was given to sinners already under its condemnatory sentence of death, it could never cease to speak that condemnation; so it is written, "As many as are of the works of the law are under the curse." It had no life to give to the dead sinner, nor could it accept anything as an atonement for the transgression of one of its precepts. Perfect and perpetual obedience was its just demand, and death the inexorable penalty of its violation. As it was the perfect law of God, it was not capable of change or restriction. Hence, the assumption that the work and offering of our Lord Jesus modified its demands cannot be correct. It still remains in all its rigorous justice of full force in all its demands upon all who are under it; although it is no longer a special law to the nation of Israel, since that covenant under which it was given to them expired with the coming of Christ, who is the end of the law for righteousness unto every one that believes. At the coming of our Lord as the Shiloh foretold by Jacob, (Gen. xlix. 10,) the sceptre departed from Judah, and the lawgiver from between his

feet. Israel then ceased to be the people whom the Lord had chosen as the type of his spiritual chosen generation; and that covenant whose blessings they had forfeited was taken out of the way by our Lord, that the Gentiles might receive the promise of life in the righteousness of Christ. In the gospel kingdom Jesus is now exalted in the throne of his glory, and he is the only Lawgiver to his people. His government is not a revision of the old legal dispensation, as if his authority were subordinate to Moses; but he is alone the sovereign King, and all power is in his hand in heaven and in earth. He is not a mere viceroy of Moses, but himself gives every law to his people. "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."—Isa. xxxiii. 22. In this prophetic declaration the liberty of the sons of God is foretold as it is revealed in the gospel kingdom. For this very purpose, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 4-6. It is in this liberty of the sons of God that Paul admonishes the saints to stand fast.—Gal. v. 1. In no sense are the children of God under the law of Moses, which is denominated by the apostle "the yoke of bondage," which was so heavy that Peter says that neither our fathers nor we were able to bear it.—Acts xv. 10. Nowhere in the inspired record is it said that there was any imperfection in that law, but the carnal sinfulness of all its subjects made it the ministration of death. Life and liberty are revealed only in the gospel, in which it is proclaimed that grace and truth came by Jesus Christ.

While it may not be directly held by any of the saints that they expect to be justified by their own works of obedience to the law of Moses, it is still thought by some that at least a portion of that law is still binding on those who hope for salvation by grace through the redemption that is in Christ Jesus. And one point in particular which is frequently supposed to demand their obedience is the commandment enjoining the remembrance of the sabbath day to keep it holy. Popular tradition has associated this portion of the Sinai law with the observance of the first day of the week as set apart for religious services, and it may be that the impressions of education have some weight in misleading the minds of the saints on this subject. It will be admitted by all that if this commandment is binding upon the saints, it is so written in the inspired Scriptures. But it is nowhere to be found in that record of divine authority. In the New Testament no intimation of such a commandment from our King can be even justly inferred from his own word or from that of one of his apostles. Jesus says, "The law and the prophets

were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16. This limitation clearly indicates the end of that law even to the Jews, and there is no record of any exception by which the legal sabbath was perpetuated. Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. ii. 16, 17. As all these things were but a shadow of things to come, is it not a denial of the truth that Christ is the body, or true substance, if we still cling to them after he has come? The law cannot be divided. If we are bound by it in this command, all its requirements are of equal force against us. And if this be true, wherein has the suffering and obedience of our Lord delivered us from legal bondage? It is a galling yoke which no subject of grace has ever been able to bear, when the saints seek to secure justification by the works of the law; and if they could succeed in that hopeless effort, it is only the justification of an obedient servant which they would attain. Thus they "are fallen from grace."—Gal. v. 4. The saints are justified by the grace of God from all things from which they could not be justified by the law of Moses.—Acts xiii. 38. This cannot be in consideration of any works of righteousness which they have done, for the best works which they could perform could never exceed the demands of that holy law; but every one who enters into the kingdom of heaven must have that righteousness which exceeds that of the Scribes and Pharisees. At least one of these Pharisees was blameless touching this righteousness, yet in the light of divine truth he confessed himself chief of sinners.—Phil. iii. 6; 1 Tim. i. 15. Clearly it is impossible that any man should by his own works exceed this. But that righteousness which justifies the saints is the perfect obedience of Jesus; who not only fulfilled that law in every jot and tittle, but satisfied its utmost demand in giving his life for the redemption of his body, the church, including every one to whom eternal life was given in him, "according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9; 1 John v. 11. "Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. Then that law can demand nothing more of those who are so redeemed from its dominion, as their Life has paid all its just demands. As their iniquity was laid on him in strict justice, so the law was honored in his offering of himself as the very life which that law demanded as the penalty of the transgressions of all the members of his body; and the newness of life in which Christ was raised from the dead by the glory of the Father, is not subject to again be brought under death, being that life and immortality which he brought to light through the gospel in his resurrection. As he is

alive forevermore, so he gives that eternal life to as many as the Father giveth him, even to all his sheep for whom he gave his life. So, while he saves his people from their sins, it is not by violating the just demands of the law, but by satisfying all its holy requirements on their behalf. He did not die as a mere substitute for them, but as their very life he fulfilled all that justice required of them. His resurrection demonstrates that the law was satisfied; for if he had not paid its utmost claim it would still have had dominion over him, and Joseph's new tomb would still have held his crucified body. As he was raised from the dead by that immortality which is the glory of the Father, so all the redeemed members of his body should walk in newness of life, and not in that life which was subject to the law of sin and death. In that old life they were subject to the law of which the ordinances of the law of Moses were the literal manifestation; but now, being dead with Christ to the rudiments of the world, they are no more subject to those ordinances, which were all taken out of the way in the death of our Redeemer.

But Paul says, "We know that the law is spiritual."—Rom. vii. 14. This knowledge is given only to those who are led by the Spirit, and are thereby manifest as the sons of God. The letter of that law was familiar to Saul, as he was brought up at the feet of Gamaliel; but with all his advantages of education the commandment never came to him in its spirit and power until he heard the voice of the Lord on his way to Damascus. Then he died to all the self-righteousness in which he had before trusted. In the letter of that law he had lived in all good conscience a Pharisee, and was not lacking in zeal; but the revelation then given to him showed the spirit of that law requiring perfect holiness in the inward parts and a clean heart. Then he saw that "Thy commandment is exceeding broad," and felt that the thoughts and intents of the heart were discerned by the spirit of that word. Every one who has by experience learned that the law is spiritual, has found that it is not satisfied with a merely literal observance of the external form of obedience. Although he may not have taken that which was not his own, yet in the covetous principle of selfishness within he sees the spirit of theft, and in the rising emotion of anger he sees the same spirit of murder which moved Cain to kill his brother. The thoughts of his heart are thus revealed, and he is convicted as guilty of the whole law. While the letter of the law of Moses was given exclusively to the nation of Israel, the spirit of its strict justice manifests the knowledge of sin unto every convicted sinner. And only the sweet assurance that the perfect righteousness of Christ Jesus has made him free from that ministration of death, can afford rest and peace to such a conscious sinner. If but one precept of that law were left binding upon the saints to be fulfilled by them, it would forever shut up every

sinner in hopeless despair. But everlasting praises are due to our great Redeemer that he left not one jot or tittle of that law, either in letter or in spirit, to be satisfied by his redeemed people. "His own arm brought salvation," not that he made it possible for his people to deliver themselves. "His work is perfect." Then, let the saints rejoice that Moses, although faithful as a servant in all his house, is now dead, and in Christ Jesus we have full deliverance from all demands of the law of Moses.

RELATION OF CHRIST TO HIS CHURCH.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been almost a lifetime subscriber to the SIGNS OF THE TIMES, and am now in my eighty-fourth year, and in all these years I have never troubled you with questions or asked for your views on any portion of holy writ. I however at this time am a little confused in reference to the relation subsisting between Christ and the church. It has always been my belief that the church sustained a two-fold relation to Christ; that is, the relation of affinity and consanguinity. But your reply to "T. A.," in the SIGNS of August 15th, has caused me to ask for your views on Ephesians v. 30. Yours in love,
T. M. PATRICK.

FOREST, Miss., Sept. 26, 1883.

REPLY.

It is with deep regret that we learn of our failure to write intelligibly to any lover of the truth, but still more is it painful to find that an aged pilgrim has been confused by our weak efforts to express that truth. But we are thankful to brother Patrick that he has kindly expressed to us the difficulty in his understanding of the article to which he refers, and asked for further explanation. It is not easy to speak of the mystery of salvation by grace without using language which may be misunderstood; for this glorious truth is beyond expression. Indeed, we confess that his own statement does not convey to our mind a definite idea of his meaning, since neither of the terms used by him are anywhere in the sacred Scriptures applied to the relationship of our Lord Jesus Christ to his people. But it is not our design to criticize the words. The truth intended by them is we trust the same which we endeavored to express; for our venerable brother must surely love that truth for which the SIGNS has ever contended, else he would not have continued "almost a lifetime subscriber." Assuming therefore that there is no real difference between his sentiment and our own, we will as the Lord may enable us consider the text to which he directs our attention, Ephesians v. 30.

"For we are members of his body, of his flesh, and of his bones." It will be observed that in this text Paul was illustrating the relationship of husbands and wives by the unity of Christ and the church, as cited verse 25. That this relationship was not fleshly is evident, since these Ephesians to whom he was writing were Gentiles in the flesh, while Christ came of the Israelites as concerning the flesh.—Rom. ix. 5. In this carnal relationship the Jews were kinsmen to our Lord Jesus, who evidently

sprang out of Judah.—Heb. vii. 14. Neither those Ephesians nor any other Gentiles were related to him by natural or fleshly ties of consanguinity or affinity. But there is a relationship nearer and stronger than any natural tie in which he is one with all those whom the Father gave him, in which they were chosen in him (not to be put into him) before the foundation of the world.—Eph. i. 4. In this election of the grace of God, Christ is given as "the head over all (things) to the church, which is his body, the fullness of him that filleth all in all."—Ephesians i. 22, 23. Here is unity of life, the same in the head and in every member of the body. This is not *in the flesh*, but *in the life*; hence it is *vital unity*. This unity is older than time and flesh; hence it cannot be in the flesh, as already proven by the inspired testimony in the commencement of this epistle. The flesh of the husband and wife literally is not so identified as to become one body, for either may suffer pain without the other being aware of it; but in the unity of Christ and his body, the church, there is such real oneness of life that he is afflicted in all the affliction of his people.—Isa. lxiii. 9. This is "the unity of the Spirit," and not of the natural flesh. "He that is joined unto the Lord is one spirit."—1 Cor. vi. 17.

The expression in our text does not refer to the literal flesh of the body which was born of Mary, any more than the same word used by our Lord John vi. 51-58 had that signification. Yet no one would claim that the saints must literally eat that flesh as we eat natural food. The bread and wine used in the Lord's supper are said to be his body and blood, but they are not any portion of that literal body which was nailed to the cross of Calvary. In obedience to his commandment, the saints do eat his flesh and drink his blood when they feed upon the truth of his word and drink of the rich consolations of his gospel. It is in the same sense that the words in the text are to be understood. Clearly this unity cannot be in a natural relationship, for it is not true of any two individuals literally since our first parents that such unity existed between them. In this particular Adam is (exclusively) "the figure of him that was to come."—Rom. v. 14. Detaching this verse from its connection, and taking it literally, it would not prove any relationship at all between the Lord and his people in the flesh, but the assertion is that "we are members of his body, of his flesh, and of his bones." Now, it is evident that this identity with the Lord is not in the flesh, since even David's flesh did see corruption, and in Paul's flesh dwelt no good thing; but it is in spirit that every redeemed sinner is one with him who is the life of his body, including every member from Abel to the end of time. All are one in Christ Jesus in this sense, and all have him for their one Spirit of life. The mystery of this glorious unity was great to the inspired Paul. We do not presume to be more able than

he was to comprehend its fathomless depth and wonderful height, but in its soul-cheering truth we trust for salvation from sin and death. How would we rest evermore and admire the amazing love of God!

"Hail, sacred union, strong!
How great the grace, sweet the song!
That worms of earth should ever be
One with incarnate Deity!"

CHANGE OF RESIDENCE.

ELDER Elkanah Johnson, having changed his residence from Pleasanton, Texas, to 401 North Laredo St., San Antonio, Texas, desires his correspondents to address him at the latter place.

MARRIAGES.

ON October 10, 1883, by Elder William J. Purington, at the residence of the bride's aunt, Mr. George Evans, of Roanoke, Va., and Miss Mary F. Kugler, of Frenchtown, N. J.

ON October 11, 1883, by the same, at his residence, Mr. Paul T. Leigh, of Princeton, and Miss Sarah M. Drake, of Hopewell, both of New Jersey.

OBITUARY NOTICES.

OUR dear and affectionate sister, **Sarah A. F. Conklin**, fell asleep in Jesus, as we humbly hope and trust, Sunday morning, Sept. 2, 1883, in the 41st year of her age. She had a complication of diseases, but that perhaps from which she suffered the most, and which at last was the immediate cause of her death, was consumption. Her health had been on the decline since the winter of 1880, at which time she was very seriously ill with congestion of the lungs, though she recovered from this, and was able to attend to her music scholars. During the spring of 1882 she had a second attack of congestion of the lungs, from which she again rallied, so as to be able to give music lessons to her scholars for a time; but at the time of the meeting of the Warwick Association, in June of that year, which was held with the Warwick Church, she was very much reduced, and to us, as well as to many others, it looked as though her stay on earth was short. But with good care, under the smiles of a kind providence, she grew better in the fall, so as to be able to ride out often, and even to walk as far as a mile at one time. During the month of January last she took the measles, and from that time she lost all interest in the things of this world, and her stay here she looked upon as a question of time only. This, as we poor, short-sighted creatures look at things, we counted against her; but if it was against her getting well, it was included in the purpose of that God whose ways are in the great deep, and which by finite mortals are past finding out. The last year of her life was one of great suffering, more especially from nervous prostration, and on this account she was unable to see with any degree of satisfaction many near and dear friends who called upon her. But though her sufferings were great, she bore up under them all with christian fortitude, and, I believe, was never heard to murmur or complain. She came before the Kingwood Old School Baptist Church alone, on Saturday preceding the first Sunday in September, 1867, and there, as God enabled her, testified of those things which she hoped the Lord had done for her in bringing her from darkness to light and causing her to hope in his mercy. This was at a time when for quite a length of time, I believe, there had been no additions to the visible number of the church. As it was very probable that some others were about ready to acknowledge their Lord and Master in a public manner, her baptism was deferred three weeks. Accordingly she, with my oldest sister and myself, with three others, were baptized by our dear father, the late Elder Gabriel Conklin, in the fellowship of the Kingwood Old School Baptist Church, Hunterdon Co., N. J., on the fourth Sunday in September,

1867. Of this number, my fellow-companion, dear brother, Stacy Risler, preceded her to the mansions of rest. Our dear brother was enabled to adorn the life he had made, by a godly walk and conversation, and her love for the truth of those who contended for it knew no abatement. She was very much comforted by the visits of Elder Beebe and other ministering brethren, and it was her privilege to see a number of them during her last sickness. Relying upon that almighty arm for support, both for time and eternity, she was enabled to pass the sojourn of her life here in the fear of God, hoping and believing that when in his eternal and wise purpose he should summon her away from time, it would be in lively anticipation of exchanging this house of corruptible clay for that "house not made with hands, eternal in the heavens." We believe she lived to fully realize that her inheritance to her kindred here would be her unpeakable and everlasting gain. A few weeks previous to her release from earth she gave directions in regard to many things, and among them she selected two hymns to be sung at her funeral, (1246 and 1257 of Beebe's collection), and the tunes she wanted sung, and also the singers she wished to sing them. She also selected her pall bearers. And as our beloved brother, Elder Wm. J. Purington, had long been a very intimate and cherished acquaintance, she wished him to be sent for to take part in the funeral exercises in connection with her pastor, Elder Wm. L. Beebe. Finally she wished to be buried in the New Vernon Cemetery by the side of our father, where repose five generations of our kindred according to the flesh. Here, too, lie Elders Gilbert Beebe, Daniel L. Harding, Amos Harding and Benjamin F. Montanye. Here we laid all that was mortal of our dear sister, on Thursday, September 6, in the full belief that at the voice of the Archangel and the trump of God her sleeping dust will rise in the morning of the resurrection. Her last words were, "O let me sleep," and with the heavenly world in view she could say,

"Welcome, sweet hour of full discharge,
That sets my longing soul at large,
Unbinds my chains, breaks up my cell,
And gives me with my God to dwell."

Our dear and aged mother, who has just entered her eighty-eighth year, upon whom this affliction fell with much weight, is still permitted to trust in that almighty arm which has protected her for eighty-seven years, and which we believe will continue to be her support until the earthly house of her tabernacle shall be dissolved, and she, too, is bidden to enter her celestial home. As dutiful and obedient children may we bow to the heavenly Father under this afflicting stroke, realizing that this affliction is among the all things that work together for good to them that love God, to them who are the called according to his purpose, and to his great name: only would we desire to ascribe honor, power, might and dominion.

Your brother in hope of eternal life,
GEORGE D. CONKLIN.
WARWICK, N. Y., Oct. 29, 1883.

DIED—At his late residence near Grand Rapids, Wood Co., Ohio, Sept. 13, 1883, our highly esteemed brother, **Elder Matthew Brown Jr.**, aged 60 years, lacking 1 month and 6 days. He was born in Hampshire Co., Va., Oct. 29, 1823, united with the Old School Baptist Church in Perry Co., Ohio, in 1861, was licensed to preach in October, 1873, and was ordained to the gospel ministry in October, 1874. He attended the Mad River Association in September, 1882, and returned home unwell, and he remained so until the 14th of November, when he was confined to his bed from kidney disease, from which he suffered beyond description. He died rejoicing in hope of a glorious immortality. He leaves an aged father (in his ninety-eighth year), several brothers and sisters, a dear and affectionate companion, five sons and five daughters, with numerous brethren and friends to mourn our loss. But our loss is his eternal gain. We sympathize with the bereaved widow and children. The writer of this notice was with the deceased several days, and saw him expire, and never saw any one come as near laughing while expir-

ing as he did. By request the writer tried to preach on the occasion from Job xiv. 1, and 1 Cor. xv. 42-45. The remains were interred in the Bowling Green Cemetery to await the glorious resurrection.

J. G. FORD.

BUSHMORE, Ohio.

Deacon George L. M. McCrary was born April 23, 1810, was married to Miss Lucinda Ann Rutledge, Feb. 17, 1832, and departed this life Jan. 23, 1883. As the design of obituaries is two-fold: first, to give comfort and consolation to the survivors of the deceased, and second, to set forth their shining virtues to posterity, as lights to guide them into paths of virtue and wisdom; there is none with whom we are acquainted that affords better material to this end than the subject of this notice. In him was most beautifully blended every virtue and grace to adorn humanity and to recommend the religion of our dear Lord. He was also a shining official light. He was meek, modest and unassuming, was kind and generous, and was just and honest in all his dealings with his fellow-men. He was an affectionate husband, an indulgent and exemplary father, and a bright light to his church. But he is taken from our midst by a kind and endearing providence, and has entered into his inheritance above. He has left behind him a dear, loving companion, children, numerous friends and brethren, who fervently mourn the loss of one who had few equals and no superiors in goodness. But thanks be to God, we mourn not as though our separation would be perpetual, but in glorious hope look forward to the happy day when we shall again unite with our dear brother in a circle that will never be sundered by death. Until then let us all endeavor to live the life of the righteous, that our last end may be as his. So whilst we mourn this sad bereavement, the hope of meeting again counteracts the pain of parting.

S. C. JOHNSTON.

DIED—At her home in Travis Co., Texas, **Sindarilla Satterwhite**, wife of H. C. Satterwhite. The deceased was born Nov. 29, 1849, and died Sept. 18, 1883, of consumption. She made a profession of her hope in Christ in the fall of 1876, and joined the Methodists, where she remained about one year, when she became so dissatisfied that she could remain no longer with them, but remained by herself until June, 1878, when she was baptized in the fellowship of the Predestinarian Baptist Church at Sardis, in Searcy Co., Ark., where she remained an orderly member for two years, when it became necessary to move to a warmer climate on account of her declining health. She held a letter from the church at the time of her death, having never found any Old Baptists here. She died strong in hope of eternal life, and firm in the belief of salvation by grace, and grace alone. Often on her bed of affliction she would rejoice and say, "This is a strange time. I am so rejoiced that the Lord is with me." It seemed to make her dying bed easy. She leaves a husband (the writer), three children and other relatives and friends to mourn their loss, but we mourn not as those that have no hope, for she is gone where sickness, sorrow, pain and death is felt and feared no more. I want all the true ones who may read this to remember me in my bereaved state, and pray for me.

H. C. SATTERWHITE.

CREDMORE, Texas.

DIED—June 9, 1883, **Deacon Alexander Coulter**, in the 83d year of his age.

Brother Coulter lived the most, if not all the days of his life, in New Castle Co., Del., and was baptized many years ago, in the fellowship of the Welsh Tract Church, the first organized Baptist Church in America. He was likely baptized by the late Elder Stephen Woolford, in the early days of his ministry. He served the church faithfully as deacon for many years. I knew but little of him until recently, but long enough to become very much attached to him, and to esteem him very highly for the truth's sake. He was indeed a humble, meek christian, devoted to the church, and took great delight in reading the

Scriptures. The church through him was often comforted by his words in prayer and exhortation. An aged widow and two children survive him in this world, and mourn his absence, together with the church and many friends, who feel their loss, but confidently believe that it is his gain. I trust we all feel something of the power of reconciling grace. May the God of all grace be a father to the fatherless, and a husband to the widow, is my prayer for his name's sake.

ALSO,

DIED—June 14, 1883, **Samuel H. Clendenin**, in the 75th year of his age.

The subject of this notice was born in Lancaster Co., Pa., and moved in his early life to New Castle Co., Del., and has been one of the congregation at Welsh Tract for many years. Although he made no profession of his hope, yet we believe he loved the truth, and had a hope in the mercy of God. He was for many years a leader in the singing at the meetings. He was very cheerful, always had a pleasant word for those he met, and almost everybody thought well of "Uncle Sammy," as he was called. His funeral was largely attended, and brother G. M. Fetter spoke words of comfort to the many friends, from a part of the second chapter of Hosea.

Mr. Clendenin was taken away suddenly, with only a few hours warning, with what is called heart disease. He leaves behind a son and a daughter, some sisters and other relatives, with all who knew him, to mourn; but we hope and believe it is far better with him. May the Lord sustain the bereaved ones, for his name's sake.

JOSEPH L. STATON.

NEWARK, Delaware.

It becomes our painful duty to ask for a small space in the obituary columns of our family paper, the SIGNS OF THE TIMES, in order to chronicle the decease of one more of the household of faith, to wit, our dear sister, **Lucy Clore**, who passed away from this cold and sinful world in the full triumphs of a living faith, at seven o'clock p. m., on Friday, Sept. 21, 1883. Sister Clore's maiden name was Squires. She was born March 24, 1849, in Boone Co., Ky., professed a hope in Christ in about the twenty-fourth year of her age, and was baptized into the membership of Mt. Pleasant Church, in her native county, by Elder Benjamin Langston, and was married to brother Wm. Clore Jan. 8, 1873, with whom (after having obtained a letter of dismission from the above named church) she removed to Warren Co., Ill., and united by letter with the New Hope Church, where she lived a consistent member until her death. Just prior to her departure she expressed a strong desire to depart and be with Christ her Savior. She leaves a husband and two step-sons to mourn, but not, we trust, as those without hope, knowing their loss her eternal gain. A funeral discourse was delivered by the humble writer, the day following, from 2 Sam. xiv. 14, to a large congregation, after which we repaired to the cemetery, where we deposited her earthly house, there to await the Savior's second coming, and the last trumpet's sound, to bid her sleeping dust arise to a blessed immortality, where pain and suffering will be felt and feared no more. May the good Lord comfort our dear, bereaved brother and his sons.

CYRUS HUMPHREY.

HERMON, Ill., Sept. 25, 1883.

DEAR BRETHREN:—I am requested to write a notice of the death of Elder Asa Boydston, and send it for publication in the SIGNS OF THE TIMES.

Elder Asa Boydston died at his home in Springdale, Washington Co., Ark., July 18, 1883, about three o'clock a. m., after a short but severe illness. The subject of this notice was born May 16, 1835, in Crawford Co., Mo. He professed faith in Christ at Willow Springs, was baptized and united with the New School Baptists at the age of nineteen. Afterwards, becoming convinced of the correctness of the Primitive Baptist faith, he united with that order at Six Mile Church, Franklin Co., Ark., on the 27th day of January, 1877, and was ordained at the same time and place by a regular presbytery, to all the functions of the ministry, since which time he has been an earnest and able de-

fender of the faith of the Primitive Baptists, even to the time of his death.

Brother Boydston had been the husband of two wives. He was married to Martha E. Golden, October 29, 1854, and by reason of her death he married Elizabeth Wade, February 10, 1867, with whom he lived to the day of his death. He leaves two children by his first wife and six by his second wife, to mourn their loss, together with a large train of friends and relatives, as well as the churches in the bounds of Sugar Creek Association, and in particular the church at Stony Point, where his membership was, and where his body now lies. The Lord giveth, and the Lord taketh away: blessed be the name of the Lord.

Respectfully yours,

GEORGE DODSON.

DIED—In Wells, Maine, Sept. 24, 1883, **Lydia West**, wife of Mr. John West, aged 81 years, 7 months and 5 days. She received a hope in Christ in her youthful days, but never united with the visible church on earth. Her experience in grace was very full, and her travel of mind in the things pertaining to the kingdom of God established her in the belief that if she had been born of God it was "not of blood, nor of the will of the flesh, nor of the will of man, but of God." She has ever been an Old School Baptist in belief. She was a kind and good wife, mother and neighbor. Her sickness was short, and she was well reconciled to her fate, for she was ready and willing to die at the appointed time. She has left her husband, one son and many relatives and friends to mourn. Many people attended her funeral.

ALSO,

DIED—In Sanford, Maine, October 6, 1883, sister **Mary Pray**, aged 64 years and 3 months. It was evident that she was born of God when young in years, and she had a good gift to explain what a sinner she was, and that eternal salvation could not be secured by such a sinner as she was; but she had a hope that it was secured wholly by what Christ had done. It was interesting for any one that trusted wholly in what Christ had done, to hear her talk. She has been an invalid most of her days, but had kind parents, brothers and sisters, and others that cared well for her at every time of need, with all the affection that could be made manifest in the flesh. In her last years, as her father, all her sisters and all her brothers but two had died, she was left with her aged mother and one of those brothers and his wife, who cared the same for her until death. She was a worthy member of our church, and we shall miss her. May God bless her mother, the two brothers, and all that mourn. Her funeral was largely attended, and it was a solemn meeting.

ALSO,

DIED—In North Berwick, Maine, October 30, 1883, **Mary Quint**, widow of Mr. Oliver Quint, aged 75 years and 5 months. She never made an open profession of religion, but it was evident that she was a child of God. She was naturally one of the best of women, so that she was a good and kind companion, mother, sister and friend, beloved by all who were acquainted with her. Her sickness was short, and she was willing to die, and had a gentle passage from time to the eternal world. She has left three daughters, who feel their loss very much, with many others, to mourn. A very large number of people attended her funeral.

I preached at all the above funerals.

WM. QUINT.

NORTH BERWICK, Me.

DIED—At his residence in Pontotoc Co., Miss., July 14, 1859, **Editha Hellums**, consort of John Hellums. The subject of this notice was born in middle Tennessee, Feb. 9, 1815, and moved with her father to Walker Co., Ala., where she received a hope in Christ and united with the Old School Baptists, and was baptized by Elder Robert Guttry. Her father then moved to Yallobusha Co., Miss., in 1833. She then, with her father and mother, joined by letter with the Loosascoona Church, and in 1836 was married to John Hellums. She then moved her membership to Hopewell Church, Pontotoc Co., Miss.,

where she lived until the day of her death. Sister Hellums was a most excellent woman, a worthy Baptist, a devoted lover of the doctrine of salvation by grace, a kind, devoted mother, a good neighbor, and was beloved by all who knew her. In her death brother Hellums lost a good companion, the church a devoted member, and twelve children an indulgent mother, who were left to mourn their loss.

ALSO,

DIED—At his residence in Pontotoc Co., Miss., **Nancy Isabella Hellums**, second wife of John Hellums, Sept. 16, 1883. After brother Hellums lost his first wife he was married to Miss Nancy I. Smith, June 23, 1860. Sister Hellums was born in Fairfield District, South Carolina, about 1824, received a hope in Christ when quite young, and attached herself to the Old School Presbyterians; but in the course of time she became dissatisfied, and joined the Old School Baptists, the first Sunday in May, 1869, where she lived an exemplary life until it pleased the Lord to take her to himself. Sister Hellums was a model Baptist, was kind to all with whom she met, and especially to her kindred in Christ. In her death brother Hellums lost a kind, affectionate companion, her two boys a tender mother, the church a most excellent member, and the neighborhood a good neighbor; but we mourn not as those who have no hope. She said she had no fear of death. And while her remains were consigned to the narrow limits of the tomb, we believe her spirit was borne by a convoy of angels into the presence of her blessed Savior, where her forlorn and bereaved husband will soon meet her. May the God of all grace sanctify this heavy dispensation to the good of the family and the church at Hopewell.

Affectionately,

A. B. MORRIS.

DIED—In Morrisville, N. Y., Feb. 23, 1883, **Mrs. Polly Cleveland**, aged 100 years and 2 months. I wish to pay a tribute of respect to this dear aged sister and mother in Israel. Among my earliest recollections in my father's household was the name of sister Cleveland, as one they had long known and highly esteemed for her rare powers of mind and christian virtues, which were as remarkable as her years. "None named her but to praise." At ninety-seven her eye was lustreous, and her firm, erect step elastic. It seemed that, like Moses, her eye was not dim, nor her natural force abated, for she could still, at that great age, attend to her household duties. Her husband, who was an excellent physician, died nearly fifty years ago, leaving her with three children, (one son and two daughters) who lived to be advanced in years; yet all preceded her to the grave. She was a firm believer in sovereign grace. Her life testified that she was one taught of the Lord. She was drawn in a peculiar manner to become identified with the Old School Baptists, (her kindred being of another faith) and was baptized by Elder Blakeslee in the fellowship of the church at Delphi, not long after the division among the Baptists, where she remained a worthy and loved member until called to enjoy the bliss of the glorified above. I remember in covenant meeting years ago, when speaking, she was so doubtful and distrustful of self, but rejoiced in Christ Jesus, though she had no confidence in the flesh. She took the SIGNS from the first of their publication until the last year of her life, when she could not see to read them, nor hear very well, but retained her reason to the close of life. At the time she died the weather was so inclement that it was impossible to send any distance for a minister, and Elder Reed, who was a lifelong friend, was invited to conduct the services.

Calm on the bosom of thy God,

Fair spirit, rest thee now.

E'en while with ours thy footsteps trod,

His seal was on thy brow.

Dust to its narrow house beneath,

Soul to its place on high.

They that have seen thy look in death,

No more may fear to die.

C. M. HERRICK.

I AM requested to write the obituary of our beloved sister, **M. R. Marbury**, wife of our esteemed brother, **B. F. Marbury**, and daughter of our esteemed friends, **Samuel and Ann Yelverton**. She was born Oct. 16, 1852, and died July 22, 1883, aged 30 years, 9 months and 6 days. She leaves a devoted husband and four children, besides friends and relatives, to mourn our loss, which we hope is her gain. Four of her infant children preceded her in death, with whom we have reason to believe she is basking in the sunlight of immortal glory. She united with the Primitive Baptist Church at Brown's Creek meeting house, on Saturday before the third Sunday in August, 1875, and was baptized by our beloved pastor, **Eld. W. W. Sammons**. She lived a consistent member from the time of uniting with the church until her death, and was very attentive to her duty. Her seat in the church was seldom vacant. She seemed to bear her afflictions with much christian fortitude. Her funeral was preached at our association, (the Mississippi River,) which was held at Brown's Creek meeting house, where her membership was, by our beloved pastor, **Elder W. W. Sammons**, from the text, "Thou shalt call his name Jesus; for he shall save his people from their sins." May this dispensation be to the good of the bereaved husband and relatives, and may they realize that "All things work together for good to them that love God, to them who are the called according to his purpose," is the prayer of your unworthy brother, if one at all.

J. A. SAMMONS.

HARDEMAN Co., Tenn.

RECEIVED FOR THE CHURCH HISTORY.

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A YEARLY or two days meeting will be held, if the Lord will, in the meeting house of the Second Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday in January, 1884. A general invitation is given to ministers, brethren and sisters of our faith and order, and all who love the truth, to attend.

By order of the church,

I. HEWITT.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. **Elder G. Beebe's Sons**, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just issued a handsome pamphlet of the above title, for our brother, **Eld. A. B. Brees**, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., DECEMBER 1, 1883. NO. 23.

POETRY.

"JESUS WEPT."

JESUS wept! O can it be
One sacred tear was shed for me?
That, looking down the long-drawn line
Of pilgrims on the shores of time,
He saw my weak and fragile form
Bend low before the ruthless storm,
His pitying eyelids shed one tear
With the sweet thought, "It is for her?"

Jesus wept! O precious tears!
Flow softly down the flight of years,
And to this parched and thirsty heart
Some dews of comfort now impart.
Dispel the darkness and the doubt,
And drive the mists and shadows out;
Melt down the mountains of despair,
And fill my soul with praise and prayer.

Jesus wept! Sweet message given,
A precious boon this side of heaven,
To know he felt compassion's power,
And pity for temptation's hour;
That he, though undefiled by sin,
Has felt the tempter's power within;
A man of sorrows and of grief,
And he alone can give relief.

SALLIE M. BARTLEY.

CRAWFORDSVILLE, Ind.

CORRESPONDENCE.

THE COMFORTER.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; (even) the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."
—John xiv. 15-19.

That religion which is heavenly in its origin, divine in its nature, and everlasting in its duration, is not founded upon servile fear and the worshiping of God as an austere Master, an angry Judge, a despotic Tyrant; but love to God, to his truth as recorded in the Scriptures, to his militant church, to the ordinances of his house, to each other as members of his organized church (or churches) here on earth, and love to the children of men as such; but indignation against every form of worship that detracts in the least from the majesty, power and glory of Jehovah. And it is recorded by John, as uttered by Christ, "By this shall all (men) know that ye are my disciples, if ye have love one to another."

"If ye love me." When God incarnate used the important "if," which signifies *allowing, granting*, nothing was hidden from his "all-penetrating gaze;" but the awful test is involved in that little word "if," as much to-day as when uttered by Israel's God; and the difference between mortals uttering with their lips individually, "I love God," and the knowing of the power of God's love

in the heart, is so great that the tongue of a mortal cannot describe it nor the pen delineate it. Said the apostle Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Many other wonderful things are recorded in the same chapter from which the preceding quotation is made concerning charity, and the chapter closes with the following cogent words, "And now abide faith, hope, charity, these three; but the greatest of these is charity." In dwelling upon this subject the cardinal point must be love, around which the argument should radiate; if any of the "marrow" of the subject is elicited or drawn out; but should the writer go off in a "tangent" from the subject, he might pen down some things true, strictly true, yet it would not be expounding the text. A great, important and searching lesson is taught in the quotations made, viz., a man may have much zeal, be an able defender of the letter of gospel truth, yet without charity (love) he is only like a "sounding brass or a tinkling cymbal;" and our God has in his infinite wisdom so ordered it that the time of trial comes, which will demonstrate whether there be genuine love in the heart, or whether it is only in "word and tongue." Were it so that the church in her various branches always enjoyed peace, happiness and prosperity, and no disappointments, crosses nor afflictions came upon her, it would not be possible for mortals to distinguish between a "tinkling cymbal" and a warm, devoted lover of God's truth and his dear children. How true it remains to-day that the "Summer of prosperity gains us many friends, but the dreary winter of adversity tries them." So with the church, when seeming prosperity attends her, many seem to be her friends; but when called to pass through a fiery trial, then comes the test. The apostle John said, "They went out from us, but they were not of us; for if they had been of us, they would (no doubt) have continued with us; but they went out, that they might be made manifest that they were not all of us." Also, there was a serious difficulty with one Diotre-

phes, which signifies Jupiter's foster child, a great, big fellow; and of him John said, "Who loveth to have the pre-eminence among them, receiveth us not." Al! the apostle was determined not to lose sight of him; and if permitted to meet the brethren to whom he wrote, his conduct should be condemned, for said John, "Wherefore, if I come, I will remember his deeds which he doeth, prating [from *phluareo*, and the only place in the New Testament where it is recorded, and showing the indignation the inspired apostle had against such an unholy course of conduct] against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church." Did that character exhibit the love of God? Certainly not; and if a child of God, he was in a woeful condition. But John continues by saying, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius [belonging to *ceres*, or corn] hath good report of all (men,) and of the truth itself: yea, and we also bear record; and ye know that our record is true." Would to God, were it his will, that more of the spirit of a Demetrius and less of that of a Diotrepes were manifested amongst them who profess to be the followers of the meek and lowly Son of God; for were it thus, how much less strife and confusion there would be.

"Keep my commandments." Said the dear Redeemer, while under the law, before his betrayal and crucifixion, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all (men) know that ye are my disciples, if ye have love one to another." It should be carefully noticed that they are commandments, and not invitations; and as our God is holy, just and righteous, he does not command the obeying of gospel injunctions where there is no spiritual principle in them whom he thus commands, but the righteous requirements of the law stand intact against the sons and daughters of Adam, except the redeemed of our God. But all the scholastic training that mortals may receive can never show them their condition any more than it did Saul of Tarsus; for said he, "I was alive without the law once; but when the commandment came, sin revived, and I died." Keeping the commandments is obeying the Lord. Is one keeping them when cherishing ill will, jeal-

ousy, or practicing deception? Is it keeping them when every trifling excuse keeps church members from the stated meetings of the church? Is it keeping them when the first day of the week is taken to visit friends at a distance in order to save time? Is it keeping them when we become "busybodies in other men's matters?" An inspired apostle says, "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." If any of those vile passions are cherished, it will be like fostering vipers, which will ultimately sting them who have nourished them; for it is written, "And dust shall be the serpent's meat." Another inspired penman tells us in plain words what it is to keep the commandments of the gospel, for says he to the Philippians, "Work out your own salvation with fear and trembling. For it is God which worketh in you [not with you] both to will and to do of his good pleasure."

"And I will pray the Father." When Lazarus (the help of God) was to be raised, in a moment before, as it were, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Again, "Neither pray I for these alone, but for them also which shall [not may, nor can, but shall] believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." If these quotations do not positively prove divine unity, then why have any words used to communicate facts? These awfully sublime words of our dear Redeemer show that the same divine subsistence permeates and penetrates, as well as actuates, every member of the body and Head, and separated or divided from Christ, the Head of the church, not a member could live, any more than Christ separated from God could; for in words which ought to fill every quickened person with awe and reverence it is thus declared, "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"—not one of the persons talked about, but God. When Jesus said, "I and my Father are one; then the Jews took up stones again to stone him." It is

written in this day, "I and my Father are one in interest;" but who placed the adjunct, in interest, after the pronoun one? Answer: The would-be wise teachers of our day, who are not willing to receive the written word of God with a childlike simplicity, but have the temerity to attempt to explain the mode of God's existence in such a manner that the intellect of natural men can understand it; but what folly! what presumption in poor finite mortals! Did not Christ say to Philip, "He that hath seen me hath seen the Father?" Supposing some aspiring worm of the dust in this day should attempt to search out and locate every spring, fountain and rivulet that enters into, forms and makes up the river Amazon of South America, or the great Mississippi River of North America; how would such an one succeed? Says the reader, He could never accomplish that, for deep in the earth, in the mountains, and many other places, he could never ascertain the facts; for mortal man cannot accomplish that any sooner than he could create, locate and supply one of those rivers with the water which fills it. Then why attempt to define and explain that "River, the streams whereof shall make glad the city of God, the holy (place) of the tabernacles [and not any others] of the Most High?" Also, a river was seen by John, "clear as crystal, proceeding out of the throne of God and of the Lamb." Why not with reverence and godly fear receive the words, "And I will pray the Father," and rejoice that his prayer is always heard, instead of "launching out" upon the trackless sea of carnal theorizing and vain speculation?

"And he shall give you another Comforter." This glorious truth must be considered in an absolute sense; for it is not a spirit that would comfort, provided mortals would do their part and submit to his desire to comfort them. But they who have been comforted in all ages and nations have been brought to know their need of comfort, being destitute and helpless; and adored be the name of Israel's God, there never has been a miscarriage nor a failure, and never can be, for the gracious Comforter is infinite in wisdom and boundless in power, and therefore seeks no aid from the creature man, and never offers nor proffers comfort, but always prepares the recipients of his blessings to receive mercy from him, as it is written, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning." If we read carefully the reply of Jesus to the lawyer, we shall certainly see that "a certain Samaritan" did not treat the wounded and half-dead man as the priest and Levite did, passing by "on the other side;" but "as he journeyed," (no chance work, but a journey,) "came where he was; and when he saw him, he had compassion on him," and did not have to send for either oil, wine, bandages, a beast, or anything else. Thou blessed Comforter! thou precious Jesus! thou holy God! thou

hast everything with which to comfort thy poor, helpless children, whom the carnal priest and haughty Levite pass by on the other side. This blessed Comforter has for them "an hiding place from the wind and a covert from the tempest," water for the thirsty, food for the hungry, clothing for the naked, wisdom for the foolish, strength for the weak, eyes for the blind, yea, everything they are made to feel the need of while in this transitory state of being. Why shall any attempt to maintain the absolute Godhead of our Lord Jesus Christ, yet hold such a lax view of the atonement as to deny the certain efficacy of that finished work, and say his precious blood, of itself, has no more power to take away sin than the blood of the Old Testament sacrifices had, only as the creature man obeys him? Admitting such a carnal sentiment, entirely destroys the idea of atonement, and represents the Lord Jesus Christ as a Lawgiver instead of the Savior of his people. Whenever the Scriptures speak of the sufficiency of the atonement, they always place it in the absolute efficacy of the atonement; and, thanks be to the heavenly Comforter! his redemption is sufficient and efficacious, and will triumphantly accomplish the salvation of all for whom he yielded up the ghost on the cross of Calvary. The comforter that so many thousands of carnal teachers talk so much about in our day, who is waiting, wooing and beseeching sinners to let him save and comfort them, is not the Comforter spoken of in our text, but one of their own carnal imagination, and just like themselves, only having not quite so much power as they have, because they openly affirm that mortals can resist his power; but the Comforter for God's afflicted children is Jehovah-jireh, who always has and always will see and provide. Blessed be his dear, sacred name! no sorrow, no affliction, nor any trial, so severe that he cannot comfort. Said an inspired apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God [not one of the persons] of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." This inspired penman tells in positive terms who the Comforter is, that he is the "Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;" therefore there is no other Comforter except the eternal Jehovah.

Dear reader, hast thou ever been brought to know thy nothingness, thy entire helplessness? If so, surely you need just such a Comforter; and if our God has brought you to realize your true condition as a sinner, if not already comforted, you certainly will be, for says Jehovah, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there

any that can deliver out of my [not our] hand." Some one may read this and say, "I am so vile, so unclean, such a wicked, wretched creature, surely I can never know that sweet comfort, that happy rest in Jesus that so many have spoken of, for such blessings are too precious for one like me." Dear one, those very utterances, mentally or verbally, coming from your heart, are the certain evidences that you are already blessed, and comfort is in store for you, and will be given at the appointed time; for "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." No may be, nor can be, but shall be; certain to be fulfilled as it is that the Comforter is immutable. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me." "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." Said the dear Redeemer, while God incarnate, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." In the divine wisdom of this blessed Comforter all things are so arranged and controlled by him that troubles, sorrows, afflictions and persecutions redound to his declarative glory and the good of his redeemed; for said the apostle, "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."

"That he may abide with you forever." Said our God to Israel, "An altar of earth thou shalt make unto me, [no wood, no stone, no Egyptian brick, but earth, typifying that sacrifice and altar which was nailed to the cross and offered on Calvary,] and 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." Said the precious Redeemer, "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." Who was to come again? No other being than the speaker, the Lord Jesus Christ; but it should be after his crucifixion and resurrection, but he would not appear in a body that natural eyes could see. In his church here on earth there is a prepared place for each member under the gospel dispensation, but for a wise purpose he permits many of his loved ones to wander from their place, to show them that they are not their own keepers; but the finality will be the reception

of them unto himself in immortal glory, where there will be no more wandering, no more pain, no more sorrow, no more base betrayals, but joys perpetual and praise everlasting. Has not that spiritual Comforter been with his children ever since the day of pentecost? Certainly he has, for his vessels of mercy have been the recipients of that blessed Spirit age after age; and although bloody persecution has raged at times, and many of his loved ones have sealed their testimony in their own blood, yet the blessed Comforter supported them, while fiends in the form of men were applying the most cruel tortures that devils could invent and execute. Dear child of God, though your precious Redeemer was once "despised and rejected of men, a man of sorrows, and acquainted with grief," he is now, as Mediator, invested with all power in both worlds, though they derided him and set him at naught; but since his exaltation upon the throne of his glory his reign is absolute, and there has been no interregnum, but as the King of Zion on his holy hill he reigns and triumphs over all his foes, for he has "led captivity captive." That glorious and blessed Comforter abides with his loved ones forever—soul-cheering, heart-comforting words; and "all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

"Even the Spirit of truth." This clause of our text shows that the Comforter is truth itself, and not relatively so; and it is recorded, "He that hath received his testimony hath set to his seal that God is true." Also, it is written that "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." They who are so unspeakably blessed as to have Christ in them the hope of glory, have the Spirit of truth; and "if any man have not the Spirit of Christ, he is none of his." When king Saul had disobeyed the command of God, the prophet Samuel said unto him, "The Strength of Israel will not lie nor repent; for he is not a man that he should repent." The word "truth," as recorded in our text, and forming, with the word "of," the adjunct of Spirit, is of awful moment, for it expresses the "essence" of the Spirit, and is from *alethia*, and signifies an exact conformity in every respect, and is recorded in the New Testament one hundred and two times from the same original word. When the Spirit of truth teaches, actuates and controls a person, such one will be kind, tender-hearted, forgiving, patient and forbearing, and will show forth measurably at least the same things that Zaccheus did; for 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 fourfold." It is in vain for mortals to talk about having received the Spirit of Truth, and be very tenacious

of the "letter of the word," and yet having taken the advantage of the unwary, either designedly or in ignorance of the matter, when such is clearly seen and distinctly known, to never make any reparation, shows that the flesh predominates; for the Spirit of truth leads to integrity, to uprightness, to honesty, and to do unto others as we would that they should do unto us. When one is reaping what he or she has sown, it is not the truth of the Spirit in such one that causes anger to rise, but a guilty conscience, and the carnal, depraved nature left in us. The Spirit of truth causes a man to feel that he is bound by the law of love and of justice to deal justly and love mercy; and a man being legally bound, so that he is compelled to live up to his promises, does not make him honest in the sight of the Spirit of truth; but the apostle said, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." The inspired judge appeals to a high tribunal, the testimony of his conscience, showing him to be a God-fearing man, who had the answer of a good conscience toward God; but of another class he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, [in the plural,] and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Sometimes when the gospel of the grace of God is declared "in demonstration of the Spirit [of truth] and of power," how appalling it is to the guilty, who have something hidden from the gaze of their brethren, but known to God; then how awful the following words, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

(Concluded in next number.)

IMMANUEL.

DEAR BRETHREN:—This wonderful name which contains in itself the full mystery of our redemption has been in my mind very much of late, and I feel drawn to write about it. "God with us." This is one of the truths a knowledge of which is essential to the believer's comfort and hope; for most sure is it that if Jesus became not one with us, we shall never be one with him. Our blessed God and Savior became one with his church in the flesh, else they never could have become one with him in the Spirit. He must sustain as full and perfect a relation to us in the flesh as we are to sustain to him in the Spirit, else we never shall sustain that relationship, but must forever remain separated from God. How awfully important then is the truth wrapped up in the name, "Immanuel!" How necessary that we con-

sider and reflect upon the fact that our Jesus was "God with us."

1st. Some questions occur to me in this connection. What is the church which God gave himself for? What is that church which he sanctified and cleansed in his own blood? The Scriptures clearly show that the church is the whole body of redeemed ones whom he has redeemed from among men, out of every nation, tribe and tongue under heaven. It embraces the whole number of believers in every age of the world. These are sinners, men and women, fallen in Adam, but redeemed unto God by the blood of Christ. Man is the sinner, but thanks be to God, man is the subject of redemption. Men and women thus redeemed make up the church. There is no church except this. There is nothing in time or eternity that can be called a church except the body of sinners redeemed from among men.

2d. Time is a created thing. Man is a created being. God is the one uncreated Being. He is self-existent, without beginning or end. Jesus is the self-existent, uncreated God manifest in the flesh. He is divine, he is also man. The wonderful mystery of this union we cannot fathom. Our Daysman, our Mediator, the Mediator between God and man, must be both God and man, else he could be no mediator between God and man. Because he is man he is one of us, because he is God he has power to save. A sympathizing Friend, a Friend able to save. Some have seemed to seek for a third nature which is neither God nor man, but midway between the two, in order to explain the mystery of God manifest in the flesh. But this could not explain the mystery, but would complicate it, for then the double question would have to be answered, How is this third nature one with God and one on the other side with man? Here are three parties to be made one instead of two. This is a wonderful mystery. But still to our unspeakable wonder and joy, it remains true that "God was manifest in the flesh." And Christ Jesus is the Mediator between God and man—the man Christ Jesus. But to return. Man was made, and made upright. Nothing had existed save the Godhead till "In the beginning God created the heavens and the earth." Before time was, before this creation, God dwelt alone in self-existent and eternal glory. But according to the eternal purpose which he purposed with himself ere time was, he spoke the worlds and "all that in them is" into existence out of non-existence. And man was spoken into existence also. Into him (the only creature of which this is true) God "breathed the breath of life," and "man became a living soul." Living in a sense that was true of nothing else. This was the first creation, for it was "in the beginning." There was no existence save eternal Deity till then. To man was now given a law by his Creator. The will of God was revealed to him. "Thou mayest not eat," was the command. Man dis-

obeyed the command and fell from his uprightness, and misery and ruin were his portion. All men fell alike. There was no exemption. All alike became children of wrath, enemies to God by wicked works, and lovers of self and sin rather than God. There was no difference between one man and another, for all sinned, and all have sinned, and come short of the glory of God. God's elect people fell with the rest, and just like the rest, and became children of wrath even as others. They are in the quarry of nature, they are in the pit of sin; no eye can see any difference between their state and that of others. There is no difference we are expressly told.

3d. But here the glorious doctrine of election finds its place. The truth is revealed that "before the world was," "from the beginning," God had chosen some vessels of mercy, to be redeemed out from clay of the same lump to be a vessel unto honor. There was no reason why A should be chosen and B left, save the will of God. There was no other reason why Esau should be hated and Jacob loved. There was no other reason why one man should be redeemed and another not, than God's eternal purpose. God passed by angels, and fixed his choice on men. If I ask, Why did he choose me and not my neighbor? it is because "it seemed good in his sight," and naught remains for me but to praise and adore and wonder. This was an election of men. Eternal life was not elected only as Christ Jesus our Lord, in his pre-eminent glory as the life of his chosen ones, is called "elect of God." Eternal life was not redeemed, but he who is life redeems men. The election is of men; the redemption is of men. There was nothing to be elected but sinners, and none but man had sinned. Christ, "who is our life," and "who is eternal life," had not sinned. If he had sinned, then could he not have been the Savior of those who had sinned.

4th. In this work of salvation, only two characters appear, Christ and the sinner. The whole story is summed up in this, "I am a sinner, and Jesus died for me." In glory it will be, "I was lost, and Jesus found me. I was condemned, and Jesus suffered to release me. I was in debt, and Jesus paid it all." They will say, "I was dead, and Jesus, who is my life, has made me alive unto God." These redeemed sinners make up the church "which he purchased with his blood." "They are the children which God has given him." Nobody is a child of God but a sinner who is born of God. Nobody is alive unto God but the sinner who has Christ in him the hope of glory. When Jesus appears before God he says, "Behold, I and the children which thou hast given me." And nobody was ever given to Christ but elect sinners of Adam's race.

5th. To redeem us Jesus, the mighty Son of God, must become one with us. That he became one with us the name, "Immanuel," declares. He must become a man. "The man

Christ Jesus." He must partake of flesh and blood, because his chosen ones partook of the same. The children partake of flesh and blood. In other words, the children are men and not angels or spirits, and so Jesus must become a man and not an angel or spirit. "He took not on him the nature of angels, but the seed of Abraham." That is, his elect people among men. "He became a man, and became obedient unto death." "The Word was made flesh;" that is, was made a man, and "was found in fashion as a man." These Scriptures prove, if they prove anything, that Jesus was wholly identified with us. He was as wholly a man as are we. He was God also. And so in Jesus we see redemption unto God perfected. And as this glorious God-man comes and dwells in the heart of the poor sinner, that sinner is redeemed unto God, and has fellowship with God.

6th. Jesus must become one with us in the flesh if we are to be one with him in the Spirit. He must partake of flesh and blood if we are to partake of the divine nature. He must come where we are if we are ever to go where he is. He must stoop if we are to be exalted. We were dead in trespasses and in sins. We were under condemnation. He must come under this condemnation and die, else we never can be delivered from the curse, and rise into life. It behooved him to suffer, and to rise again the third day; and to suffer he must come down and be with those who had sinned. He did come in transcendent pity where we were, and being found in fashion as a man, he humbled himself and became obedient unto death, and dying, he conquered death, and arose and raised us up also from the curse. We were dead, and so he died and came to us, and when he arose he did not leave us behind. Legally, we arose also, for he who is our life arose; and now day by day the dead are being actually and experimentally quickened and made partakers of Christ. Christ was not in Adam before he fell. He was not called "Immanuel" then. This glorious title applied to him in his incarnation. God talked with Adam, and with Abraham, and appeared to Joshua, but not in such sense as to be called "Immanuel." Had Christ been in Adam before he fell, then he could not have fallen, or if he could have fallen, then had our omnipotent Savior fallen in him and with him, and then we had found no redemption, no hope, no salvation. Perish the blasphemous thought! No! "He was holy, harmless, undefiled and separate from sinners, and made higher than the heavens." "He was tried and tempted in all points like as we are, and yet without sin." Thus he could be the pure and innocent victim upon whose head was confessed the transgressions of others, and who could suffer for the transgressions of the guilty. And now, because this same Jesus who was not in Adam is in us, we are kept from falling and perishing forever. He is our life, our strength,

our all. O let nothing dim our view of this truth, or make us falter in our steadfast adherence to it!

7th. Jesus is the eternal, spiritual life of his people. The apostle declares that temporal death, the death of the body, is the result of sin, as well as alienation from God in mind and heart and will here, and eternal death hereafter. Redemption, therefore, to be as broad as the curse, must include the resurrection of the body. And a hundred portions of the word declare the resurrection of the body to be a fact. It is Jesus who is to raise and change our vile bodies, and fashion them into the likeness of his glorified body. Therefore he must become related to us in the flesh, or in this body. He could not accomplish its redemption unless he was thus related to us. Except he became a man, *just like us*, we cannot be saved. Man only can die for man. Spirits cannot die for man. God cannot die. Man only can die. Jesus was man. Jesus died as man. He was the man whom God made strong for himself. The offering, the sacrifice, is not the altar nor the priest. Eleazar and the sacrifice are two things. Life, the life of man, was the penalty demanded. The life in which we sinned must be laid down. Both the elect and the non-elect died the same death, laid down the same life. There was no difference between them in the sin or in the curse. The difference was in the election. For the elect Jesus came and gave himself, the just for the unjust, that he might bring us to God. He was separate from sinners, yet he was made sin for us, who knew no sin, that we might be brought unto God. He laid down his life upon Calvary. The very life which he assumed when he became a man, and the very life in which we had sinned, was that which he laid down. No other life was demanded than the life which was given to Adam, and no other life would satisfy the demand. Jesus took this life and yielded it up for us. There is a relation between him and his people in the flesh, else why was it needful to take a human body at all, and why necessary for him to be crucified upon the cross? This death upon the cross in the flesh is what pays our debt. Here is our hope. In this he is "Immanuel." Through this we see the way by which we become one with him in his glory.

8th. This life is one life. In it is unity. It is also eternal life. Therefore here is eternal vital unity. The members are many, but become united in one body to one head through the life which fills and animates them all. These members of the body were once sinners far from God in every power and in every part. But they are now brought nigh. Jesus dwells in them and they in him, and so now they are one with one another. Just as the life is clothed in the body (as the grain of wheat), and through this body acts itself out in its own proper manner, and gathers to itself particles of dead earthly matter, and makes them live

in union with itself, and so builds up the body of the plant in living organism, where the same undivided life that was in the seed dwells and acts, so the divine life was wrapped up in the body of Christ, and being cast into the earth straightway began to gather his elect out of the world, and so has been building up the church ever since, which is the body of Christ. My hand is one member and my foot is another, but the life that unites them is the same. And here is the vital union between them, so that their joy or their sorrow is mutual. The tree grows up and increases in stature, while the one life still fills it. It is far heavier and larger now than it was last year or last month, but the unity of life has not been changed. The last particle of earthly matter that was gathered into this tree possesses the life of the tree as much as any. Life does not divide itself. Life is indivisible. So Christ our life is not divided. He is one and the same. Here is unity indeed. And when this life comes into my heart and abides, I become one with the body, and am as entirely one as I ever shall be, or as those who have been made partakers of this life forty years ago. So we can speak of eternal life, but we cannot speak of eternal children of God, or of eternal members of the body of Christ. Eternal life is given to those who had it not before, and in receiving this life they become one with Christ, and enter into a union with him which shall never be severed.

The sum, then, of the matter is this, that we were children of wrath by nature, and Jesus to redeem us became a man like ourselves, and the result is that all for whom he came are to be exalted and glorified with him. On the one hand it is "Immanuel," "God with us," but on the other hand it is that we may be one with him. On the one hand Jesus partakes of flesh and blood, but the glorious result is that we partake of the divine nature. On the one hand what wonderful condescension, what infinite pity and love we see; on the other hand what depth of guilt and wretchedness. On the one hand we may mourn,

"Alas! and did my Savior bleed?
And did my Savior die?"

but on the other we may rejoice that the result is so infinitely glorious. How far transcending our brightest conceptions is the love breathing in every letter of this word, "Immanuel." Love is the Alpha and Omega of this wonderful name. How far beyond our most vivid conception is the glory that shall be revealed in us when we shall be like him, even as he was once like us. Infinite sorrow, and over against, infinite joy. Jesus humbled, and as the result, man exalted to crowns of glory. Jesus a servant, and I a king and priest. I can only repeat with adoring wonder and gratitude another name of Jesus. Wonderful! Wonderful! Wonderful!

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

REISTERSTOWN, Md., Nov. 9, 1883.

"But David encouraged himself in the Lord his God."—1 Sam. xxx. 6.

What precious and profitable instruction is treasured up in the Scriptures, and how comforting to our souls when ministered to us by the Holy Spirit! Then by faith we experience that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. David and the six hundred men that were with him returned from following Achish, king of Gath, to fight against Israel. But what a disheartening scene greeted them on their return! The Amalekites had invaded Ziklag, the city of their abode, "had smitten Ziklag, and burned it with fire." Their families, their wives, their sons and daughters, where are they? No trace of them is to be found. Both small and great the enemy had taken away captive. "Then David and his people that were with him lifted up their voice and wept until they had no more power to weep." What a touching sight was this! David and his six hundred mighty, valiant men in tears! The army of David which had gathered themselves unto him were such as had been in distress, or in debt, or were discontented, and bitter in soul.—1 Sam. xxii. They were no strangers to the trying scenes of life. But though rugged and perilous their way had been, their lives accounted the prey of Saul and his host, in dens, and caves, and mountain wastes, in want, and often distressed, yet such was their attachment to David, their captain, they murmured not, but willingly espoused his cause and shared with him his lot. But now "David was greatly distressed." Who among all his mighty men could minister to his soul? Could he turn to them for consolation? Had no one a word of hope? Was there no voice in all the six hundred, no word of encouragement? "David was greatly distressed, for his people spake of stoning him; [do not our hearts go forth in tender emotions toward such a one?] because the soul of all the people was grieved every man for his sons and for his daughters." Ready to cast all the blame on David, and as a bear that is robbed of her whelps, to take vengeance on him as the cause of all their bereavement and disconsolation. What painful lessons had David to learn! that confidence in man is vanity, that in the time of sore tribulation every succor fails, and all creature confidences utterly decay. "But David encouraged himself." Where could he take courage? In his brave and valiant host? In his own personal valor? "David encouraged himself in the Lord his God." How came David to do this? Ziklag smitten and burned with fire, all is dismal desolation. Robbed of his possessions and of his two wives by some unknown foes, his companions, fellow-soldiers, so exasperated that they were ready to stone him to death; in such distress

does his courage revive? Out of weakness does he become strong? How is this? It is secret, unknown by the world, but known and experienced by the people of God. The Lion of the tribe of Judah, the Root of David, prevailed. Jesus, the Root of David, (Rev. v. 5, xxii. 6,) bare him up.—Rom. xi. 18. Jesus, the Root of the matter, was found in him, and from his unfailing fullness, his rich supplies of spiritual sap, a well of living water springing up into everlasting life, his fainting heart was revived. The God of hope abounded toward him, and "lively hope" sprang up within him, and David could indeed say, "He restoreth my soul." In the Lord his God was his strong refuge, the only place wherein he found the cup of consolation, that wine of the kingdom that maketh glad the heart of man. The Lord in times past had been his help, therefore under the shadow of his wings, by the grace of God, would he make his refuge. Was it not the Lord who was with him when he kept his father's flock, and delivered him out of the paw of the lion and out of the paw of the bear? Was it not the Lord his God who gave Goliath as the dust of his feet? When hunted "as a partridge upon the mountains," in all his want, in every trouble, had not the Lord been his Shepherd? Had he not often proved the marvelous loving-kindnesses of the Lord? How well could David say, "Thou hast been my help." Jesus, the Life, the Root of David, inspired his soul to look, and led him to the everlasting strength, the Rock of Ages. "From the end of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I." "And David inquired of the Lord, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue, for thou shalt surely overtake them, and without doubt recover all." Truly the God of Israel hears and answers the supplication of his suppliants (Zeph. iii. 10), which he has poured forth upon them in his abundant grace.—Zech. xii. 10. They ascend not in vain, for his ear is open to their cry. At the command and promise of the Lord his God, David pursued after the Amalekites, and overtook them. Through God he did valiantly. "David recovered all that the Amalekites had carried away. And David recovered his two wives, and there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them. David recovered all." What a gracious fulfillment of the promise which the Lord had made unto David! The six hundred men by this time had ceased to speak of stoning him; but they said of the flocks and the herds that they drove before them, "This is David's spoil." Comfort and gladness now filled David's heart, and the honor and glory he ascribed to the Lord his God. Have there not, dear children of God, been times in our experience of the loving-kindness of the Lord when, as we

journeyed along, our hearts were filled with sacred melody, our meditations of Jesus and his fullness, suitability and preciousness have been most sweet, and our pathway seemed to be in the land of Beulah?—Isaiah lxii. 4. Every prospect was pleasing, and in the tender love of our beloved Lord Jesus what a glory was spread over all! Our anticipation ran high in the felt companionship of Jesus. But over against all these things there have been seasons of trial. In our pilgrimage we have encountered so many things that our courage has failed, and in our weakened and sad state of soul we have been “ready to halt,” to sink down in despair. We have met with so much sin, such opposition to the mind of Christ in us, and there have also been seasons of heaviness through manifold temptations, and it might truly be said of us, as of Israel of old, “The soul of the people was much discouraged because of the way,” and we have been made to feel how unequal we are for the conflicts by the way. When first the Lord was pleased to open our understanding to understand the Scriptures, and here a little and there a little we received, till at last we went forth as we thought, clothed from head to foot in the whole armor of God, (well do I remember some little time after I had first experienced a hope in the mercy of the Lord, with what pride I read the last chapter of Ephesians), as we reviewed our standing, did we become elated, and begin to boast of what we could do, how we should be able to overcome all our sins, to resist the devil, to come forth in every conflict? We thought we could see fight after fight, battle after battle, through which our Captain would lead us. We thought we could see how we should conquer, how all the sins of our flesh were to be kept in subjection, how all the attacks of the enemy were to be withstood, how Satan and every foe were to be repulsed, and ours would be the onward path of victory. And thus putting on our armor and admiring our weapons, like inexperienced soldiers, we boasted. Our life henceforth, as a good soldier of Jesus Christ, seemed to us to be one of glory. But we have found the engagements with the enemy to be very distressing; we have suffered not a few wounds from the fiery darts of the wicked one; we have found the conflict with lusts within which war against the soul, and the temptations from the devil without, to be at times so constant, the devices of the adversary so changeable, his mode of attack ever varying, and he has assumed so many shapes, sometimes transformed as an angel of light, there seemed to be no cessation in the war. We have scarcely emerged from one battle in which we have painfully suffered, than we have entered into another just as trying, and it does not now appear to be all victory. No, we seem to meet with the most humiliating defeats. Sometimes a foe which many would esteem but a trifling thing, a vile thought, a cross word, some small outward circumstance,

has well nigh slain us, has prostrated us in the very dust, and laid all our boastings low. We have become discouraged and faint, and have thought the life of a soldier to be a hard one, and have not always endured this hardness very patiently. Have there not been muttered murmurings, that our lot was too hard? We have looked forward and could see that there could be no prospect of taking off our armor and laying aside our weapons while here in the body of conflict we stay. The Lord knows how to stain the pride of all our glorying in the flesh, to frustrate all the schemes of our fleshly zeal, and to bring low every creature-confidence. But though sorely perplexed and discouraged in soul, have we not, dear child of God, proved the unfailing fullness of our God, that as our day so has our strength been? When sunk exceeding low, it has been our mercy to prove that we have not sunk beneath the loving-kindness of the Lord, but “underneath are the everlasting arms.” In the midst of all our discouragements the Lord our God has raised up in us that courage in himself. The fountain that for a time seemed well nigh spent, or sealed up, at the pleasure of the Holy Spirit, the Comforter, has given forth refreshing streams, and we have been made to experience the springing up within of the water of everlasting life, reviving our hope, so that we have lifted up our heads, and have by his sufficient grace been enabled to look unto the Lord our God, from whence cometh our help. We have inquired of the Lord (Gen. xxv. 22) amidst conflicts and discouragements; we have cried unto the Lord (1 Chron. v. 20) to fight our battle, to teach our hands to war, and our fingers to fight, and in his enduring mercy, his unfailing compassions, he has been entreated of us. The Lord has strengthened our hearts with his “exceeding great and precious promises.” We have held on our way, and in our heart, and it may be also upon our tongue, there has been the voice of melody. “Thou, Lord, hast made me glad through thy work: I will triumph in the work of thy hands.” Though often, like Gad, by a troop overcome, we shall overcome at last.—Genesis xlix. 19. O what a soul-reviving, encouraging word! Often we stagger at the promise; it appears too great, too glorious; it cannot be for a poor, vile sinner like me. But when our precious Jesus, the Author and Finisher of our faith, increases our faith, then, like Abraham, we are strong, giving glory to God. “David recovered all.” Precious type of Jesus, the Root and the Offspring of David. “This is the Father’s will which sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.” He came to seek and save that which was lost, and by his precious blood he obtained redemption for them, from sin and the curse, from death and to God. He gave himself a ransom for all; not one is lacking. Jesus recovered all; and where he is, there shall they

be also. O how precious to have a good hope through grace in the Lord Jesus Christ!

FRED. W. KEENE.

NEWBURY, Ontario.

MORSMAN, Iowa, Sept. 24, 1883.

TO THE SAINTS AND FAITHFUL IN CHRIST JESUS SCATTERED THROUGHOUT THE UNITED STATES OF AMERICA:—Grace be unto you, and peace from God the Father and our Lord Jesus Christ. When I hear of your steadfastness in the faith, and behold with what boldness you contend for the faith that was once delivered to the saints, and the love that is manifested for each other and for the Lord Jesus Christ, I feel that I would like to say something to our Father’s children to contend earnestly for the faith that was once delivered to the saints. Brethren and sisters, may we all have an eye single to the glory of God and to the building up of Zion’s children, and in strengthening and encouraging them while we sojourn here in these low grounds of sin, temptation, sorrow and pain. May we ever be kept from the cunning devices, errors and delusions of men, who glory in the works of their own hands and speak great swelling words of vanity, and thereby deceive the simple; yes, and often the poor child of God is caught in their nets, traps and snares, and is enticed and drawn away from the truth, into the snares and delusions of antichrist. Then, dear brethren and sisters, you that are able writers and speakers, warn them of these things, for there are many Lo heres and Lo theres in our land, and many teach for doctrines the commandments of men, and say that by the sinner doing this and that, and by praying often, loud and long, and by ceasing to do evil, and doing good, that God is under obligations to save them. Well, if the Ethiopian can change his skin, or the leopard his spots, then can they cease to do evil. But O, vain man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel to honor and another to dishonor? If man has an arm like God and can thunder with a voice like him, then he can do these things. But man is corrupt and full of sin, a mass of sin, full of wounds, bruises and putrefying sores, from the sole of the feet to the head. There is no soundness in him. Can a corrupt tree bring forth good fruit? Can a bitter fountain send forth sweet water? No, these things are impossible; they cannot do it. So we see that the man that is dead in trespasses and sins cannot extricate himself from the awful dilemma that he is in. There is none that has the power but God alone. He works, and none can hinder. He killeth and he maketh alive, and he will do all his pleasure in heaven and in earth. He is in one mind, and none can turn him. God has declared that as he has thought, so shall it come to pass, saying, “My counsel shall stand, and

I will do all my pleasure.” Yes, he will save his heart’s delight, and save them with an everlasting salvation, regardless of all the opposing powers; for he is in one mind and none can turn him. When we contemplate the grandeur, goodness, power, and mercy of God, we are lost in wonder and astonishment. To view the handiwork of Jehovah in the creation of all things, and contemplate his eternal love and mercy that was treasured up in the only begotten Son of God before the world began, we are made to exclaim, “O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.” Here my mind is lost in wonder when I try to fathom the riches of God’s eternal love and mercy toward his chosen people, the bride, the Lamb’s wife; for he loved them with an everlasting love, and loved them because they were his; yes, his chosen ones. And they, the church, the bride, the Lamb’s wife, were ten thousand talents in debt, and nothing to pay. She was in a deplorable state, having nothing to pay with; “But God, who is rich in mercy.” Just think for a moment of the riches; yes, of the depth of the riches of God’s love and mercy. O the magnitude of this debt! “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins.”—Eph. ii. 4. Yes, it was that eternal love and relationship that existed that brought the only begotten Son of God down from the courts of glory, who was clothed in humanity, and became a man of sorrow and acquainted with grief. It was that awful debt, the sins of his people, that now he must redeem from under the law; for they could not satisfy the just demands of that holy law. But Jesus, the Husband of the bride, who was rich in mercy, could magnify the law and make it honorable. Yes, he paid the debt, and made a complete payment, and did not leave one member out, but redeemed them all. Therefore they are not only his by gift, but also by redemption; for he has redeemed them from all sin and iniquity, and has purified unto himself a peculiar people, zealous of good works. They are purified, cleansed and made white in the blood of the Lamb; for he is made unto us wisdom, righteousness, sanctification and redemption. Yes, that blessed Jesus is our wisdom, our righteousness, our sanctification and our redemption. We can look to none other than Jesus, for he is rich in mercy. There is no other name given under heaven or amongst men whereby we must be saved. It is through the atoning blood of Jesus, which cleanseth from all sin, that they are saved. Jesus says he gives unto them eternal life, and they shall never perish. And they are kept by the power of God. Then, if they are kept by the power of God, they are safe, for there is no other power that is able to cheat him out of one of them. Though the devil and all his combined forces may try it, they

never can. They are safe, they are secure in him, for he has won a complete victory, and their life is hid with Christ in God. When he who is our life shall appear, then shall we also appear with Christ in glory. O glorious thought! O blessed promise to the poor child of God! This vile body shall be changed and fashioned like Christ's glorious body. Is not this glorious promise enough to encourage the dear lambs of our Redeemer while they sojourn here in this sin-stained world? Yes, when we can look by an eye of faith to that rest that is prepared for all of God's people, where they will cease from trouble and be at rest in heaven, their home, and sing the song of redeeming love in a world without end. But now the thought arises, Will I be one of that happy number? for I fear that I am not one of the redeemed family of God, but am deceived myself and have deceived God's dear children. I see so much sin mixed with all I do, I fear I am not born again, of that incorruptible seed, by the word of God, which liveth and abideth forever. Well, poor child, what causes you to see so much sin and corruption in all you do and say? It is that light of the knowledge of the glory of God shining in your heart, that reveals to you your corrupt nature; for light makes manifest, and this light shining in the heart discovers to the child of God all the glories of God and his blood-washed throng, and the sinfulness and corruptions of the old Adam man. Brethren and sisters, when I hear a brother or sister telling of their doubts and fears, and of the many temptations that they have to pass through, it is an evidence to me that they are children of God, and have passed from death unto life, and there is a love runs out to them that I cannot help. This is another evidence of heirship; for by this we know that we have passed from death unto life, because we love the brethren. Love one another with a pure heart fervently, and have unfeigned love one for another. The love of God is unfeigned love. Love as dear children of God; yes, provoke to love, and keep yourselves unspotted from the world. Walk in the light, as ye are children of the light. Speak often one to another, and give encouragement to your brethren and sisters, by telling them of the goodness and mercy of God, and of his many precious promises. And now, brethren and sisters, farewell for a while. If this poor, imperfect letter is published, I may write again some time.

Your unworthy brother in hope,
THOMAS SHEARER.

CENTER VILLAGE, Ohio, Nov. 8, 1883.

ELDER WILLIAM J. PURINGTON—
DEAR BROTHER IN CHRIST:—I take the liberty to write you a few lines. First, for the purpose of requesting you to write an article for publication in the SIGNS on the New Covenant, and give the Scriptural meaning of the word covenant, and who are included or embraced in the New Cove-

nant; and I will give you my reasons for making the request. I heard a man twice this last summer, who is preaching that there is no Gentile included in the New Covenant, and that the way the Gentiles are brought in is by adoption; and he claimed to give the meaning of the word covenant, in Hebrew, Greek and Latin. I have felt ever since I heard him, that if what he preached is true, my preaching is vain, my faith vain, and I am yet in my sins, without hope and without God in the world.

L. B. HANOVER.

REPLY.

MY DEAR BROTHER:—Some six or eight years ago I wrote quite a lengthy communication on the New Covenant, and the text used upon that occasion was Hebrews viii. 10-12. After receiving your letter I thought I would refer you to the volume of the SIGNS OF THE TIMES and the numbers containing the remarks; but unfortunately for me I am not able to find the papers, for in moving from Pennsylvania those papers were lost; therefore I will make some remarks now concerning the New Covenant. In the first place, it matters not what that preacher said about the meaning of the word covenant, it is without any authority in the New Testament for any man or men to say that we Gentiles, or heathen, as we were to the Jews under the legal dispensation, are not embraced in the New Covenant; for if not in that covenant there is no redemption for one of us; and nothing is more absurd than to talk about us Gentiles being brought in by adoption; for there never will be any adoption for any of us if we are not *already* in the New Covenant. As you ask for the Scriptural meaning of the word, I will right here give it; from the Hebrew, *berith*, league, thing prepared; from the Greek, *diatheke*, arrangement; and the Latin, from which our English word covenant comes, is from *convenio*, made up of the two words, *con* and *venio*, to come; literally, a coming together, a meeting or agreement of minds. What! a covenant sealed, and yet left open to adopt persons who are not embraced in it? Startling positions to assume! Gross absurdity! without one sentence in the New Testament to sustain it. The apostle Paul, when replying to a grave error concerning the resurrection, said, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Also, "He taketh away the first, that he may establish the second." There are recorded some declarations in Galatians which settle the matter with all who receive Scripture truth with childlike simplicity, and they read thus: "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 [divine arrangement] 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 quotation shows beyond the possibility of doubt that it is neither Jew nor Gentile, as such, but the seed of Christ, who are embraced in the New Covenant. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In the prophecy of Zechariah it reads, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." All his people were prisoners, justly held by the righteous demands of God's holy law, both Jews and Gentiles; and what an absurdity to attempt to show that the Gentiles were not in that covenant; for if not in the covenant, that precious blood did not cleanse and send them forth. But adored be the name of Israel's God, that covenant blood redeemed his people "out of every kindred, and tongue, and people, and nation." And concerning the resurrection of Christ, the apostle says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Christ Jesus, to whom be glory forever and ever. Amen."

My dear brother, we are now living in a peculiar day, in religious matters; for a disposition at times shows itself in our own "ranks" to be wise above what is written; and that the inspired apostles, if correct in the doctrine of the gospel, have made a mistake in the words or phraseology, which needs to be "modernized," so as to make it plain to the natural powers of men; but such a course tends to confuse and distress the minds of God's dear children. You may rest assured, my dear brother, that the theory (not Bible truth) that the Gentiles are not embraced in the New Covenant is not according to the Scriptures, and he or they who proclaim that adoption brings them into the covenant, are setting forth gross error. Adoption has reference to the resurrection, and not the covenant.—See Rom. viii. 23, and Eph. i. 3-12. May our God keep you, me, and all other lovers of the truth in this day of idealism, from being led astray by any of the carnal theories now proclaimed by mortal man.

Affectionately yours,

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Nov. 22, 1883.

P. S.—I would say to those brethren and friends who manifest so much interest in calling my attention to the errors of a Sabellius, a Socinius, a Pelagius and an Arius, that I have to do in the ministry, as God may enable me, with what the inspired prophets and apostles taught; and what those leaders taught, or did not teach, I care but little about, neither can it move me from the truth, having my attention called to what the "fathers" taught, even a Tertullian, a Dionysius, or the Council of Nice, or the "common prayer book" of England; for all teach tri-personality, that there is in the Godhead first, second and third persons, a trinity in unity, a triune God, &c. What proof! What

authority! Why not give apostolic proof? With due deference to my interested friends, I have to say, when a "Thus saith the Lord" can be brought, then their kindness will be heeded, and not before. I never have used those terms and phrases, and do not expect ever to adopt them, for they are not only antiscritural, but savor very strongly of papacy. The insinuations have been made that ignorance is the reason that they are not adopted; to which I plead guilty, and hope that Israel's God will ever keep me so childlike and ignorant that I may never assume to be wiser than the inspired apostles. Also, I have never used the unscriptural phrases, "doctrines of the gospel," "means of grace," &c., and do not expect to do so. I would say that I shall make no issue upon these matters unless it is forced upon me, and those learned and wise brethren and sisters who have written me have not offended me; but I think a little more modesty on the part of some in the use of the language addressed to me would be more commendable.

W. J. P.

HOPEWELL CAPE, New Brunswick, }
November 7, 1883. }

DEAR BRETHREN BEEBE:—Having given a little of my christian experience, as appears in issue of October 1st, I feel it my duty to write a little more fully, in order that I may be better understood. My trouble of mind was not caused so much through fear of punishment on account of some particular sins, but the disapprobation of God; for though he loved the good, he could not love such a creature as I was. My regard for him was entirely unselfish, over which I had no control. Had he consigned me to perdition he would have been just and holy still in my mind. I could compare myself to a mass of sin and corruption covered with a very thin skin, the slightest bruise of which would show the plague within. I am not of a revengeful disposition, never returning evil for evil. I always felt it a pleasure to help the poor and distressed as far as I could, and I have had frequent opportunity, especially in Ireland at the time of the famine. But it never once occurred to my mind that God would bless me for any good that I might have done. In fact, it appeared to me that I never did any good in my life. My principal object was to try to cease from evil, which I was not able to do. Some men preach that the awakened sinner should believe on the Lord Jesus Christ and lay hold of the promises. Now, as it regards myself, I did believe with all the power I had, which was only natural. But as to exercising spiritual faith, I could just as easily have created a world; and as for laying hold of the promises, I never heard of any until the Savior spoke, (how could I without ears?) and that was the first thing that I ever heard or knew of a spiritual nature. And that night, while pleading for mercy, it appeared as if I was surrounded with demons, threatening destruction, and shouting, Pre-

sumptuous wretch, how dare such a sinner as you call upon God for mercy?

"Resolved, for that's my last defense, If I must perish, there to die."

I have told you what occurred on the following morning, and that I promised to confess Christ. But how little I knew of my own weakness. I had a dreadful time getting to meeting next day. There seemed to be two powers, one urging me forward, and the other drawing me back. I came to a halt several times, but got there at last. The minister of whom I spoke went around among the pews, inquiring of the people. I was in hope that he would come to me, as I thought that I could muster strength to say yes. But he passed me by, and I left the house with a heavy heart. I was now anxious for some one to talk to me about religion, as I could not introduce the subject myself. The next day, being called upon, I simply stated that I had been some time under conviction of sin, but as I thought it was only a nominal conviction I paid no attention to it. The minister jumped up and wanted to know what a nominal conviction was. He said that surely everybody knew they were sinners, and now all that they had to do was to be baptized and join the church. This logic sounded very queer to me. On being received for baptism, my mind was considerably eased, though still under a heavy pressure. I was extremely anxious to be baptized, and if my life had been at stake I do not think it would have made any difference with me. How things were changed then from what they once were. Formerly I had witnessed baptismal scenes, and saw such beauty and glory in them. I did not need any argument to prove the ordination divine. But I was vile, and therefore must stand aloof, as none but the sheep had a right to enter there. I need not attempt to describe the state of my mind on coming out of the water. I was perfectly happy. I thought that there were others in the same delusion that I had been in, and that I could soon enlighten their minds. But I found that old Adam was too strong for young Dixon. I continued in this state of mind for some time, until one day I happened to say in a meeting that I found it good to live near the Lord, when it appeared to me that I had revealed a secret which I should have kept to myself. My mind immediately fell, and I never could attain that degree of happiness again, though there have been times when I could feel the special love of Christ in atoning for my sins. That same summer I shipped for England, and on our return passage the ship struck a rock on the Nova Scotia coast, and we expected to be lost. But the principal trouble on my mind was that I had not given a sufficient reason for my hope to the church; so on arriving home I improved the first opportunity. But you could scarcely imagine the state of things. All was confusion. I could not tell what to make of it. There seemed to be a

mixture, part Jew, part Ashdod, part chicken and part frog. Of course I thought that all who professed to be christians were such; but the newcomers in had wild notions in their heads, which I thought would soon be put to rights. But in this I was mistaken; for the more truth was advocated, the worse matters grew, which after some years caused a separation. One day while meditating on these things I said to myself, Lord, independent of grace, the Scriptures, or anything else but my own common sense, I never would be such a fool as to believe such nonsense. But I learned a lesson, though painful, yet profitable. I fell into a state of mind impossible to describe. How long I was in that state I have no idea. Whether an hour, a day, a week or a year, it seemed to be a space not measured by time. I was completely without hope, and had no idea of ever being delivered out of that despondency. I doubted all religion, and would have doubted the existence of God if I could; but I felt his terror. But when unlooked for, and least expected, I was brought out of that horrible dungeon, into bright daylight, and I learned never to presume again. There was a time in my history, before I had a hope, that I thought I had committed the unpardonable sin, which gave me great trouble. I had understood that the unpardonable sin was sin against light and knowledge. If that was so, I knew that I was gone. But after long searching I found in Bunyan's writings that the unpardonable sin was never repented of; that all sins repented of were pardonable, which relieved my mind on that point.

Will you please give your views on Daniel ii. 44, respecting the kingdom? Is it yet future? Will brother W. J. Purington give his views on Ezekiel xvi. 55? What is meant by the return of Sodom? Has it a reference to the call of the Gentiles?

Yours in bonds of love,
GILBERT DIXON.

STATE ROAD, Del., Nov. 26, 1883.

DEAR BRETHREN BEEBE:—A new meeting house has been completed and just been opened for worship in the village of Delmar, in Sussex County of this state. It is the property of Little Creek Church, and was built for the convenience of those members who reside in and near said village. The old meeting house is about six miles from Delmar, but is central in the congregation. The new edifice is a neat and commodious structure, twenty-six by thirty-eight, with a seating capacity of about one hundred and sixty, and is well finished. There was a general coming together from nearly all the Salisbury churches and some of the Delaware churches, on Tuesday, the 20th instant, to enjoy and properly celebrate the event. The house was crowded throughout the day and evening, and the interview was delightfully solemn and interesting. Elders Chick and Timmons were with me to take part in the exercises. The mem-

bers and friends in that vicinity are certainly to be commended for their zeal and activity in this enterprise, as also for the sound judgment and economy that has characterized the whole work. The debt remaining is not heavy, and will interfere but little with the general comfort. Ministering brethren traveling that way will do well to arrange to stop and fill an appointment here whenever they can do so, as the place is well worthy their attention.

E. RITTENHOUSE.

RUSHMORE, Ohio, Oct. 14, 1883.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I am not able to attend my appointment to-day, I thought I would write a few lines to the dear brethren and friends scattered abroad in the land. As I am about to send an obituary to the SIGNS OF THE TIMES, I concluded to write upon that subject. As the late editor of the SIGNS frequently admonished writers to make them as short as possible, I will try and do so. There is another thing I thought I would speak of, with due regard to the feelings of all the dear brethren, that of the publishing of the death of infants, small children, and young men and women who have never made a public profession, but have lived moral and upright lives, and are very near and dear to parents and friends; but they are uninteresting to very many, in comparison to the many readers of the SIGNS. Brethren, suppose that all who are friendly to the SIGNS should send notices of such to the SIGNS to be published, would it not fill the paper and crowd out a great deal of matter of more importance?

In love to all the dear brethren in the Lord,

J. G. FORD.

CALEDONIA, Miss., Oct. 24, 1883.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—May grace, mercy, and peace be multiplied to you and yours, and may you long be spared to wield the editorial pen of our beloved family paper, the SIGNS OF THE TIMES, the beloved medium of correspondence through which the dear saints may sweetly converse, though separated far from each other on the wall. I must tell you a little about our association which has just past. We had a pleasant time, and all was harmony and peace. We had several preachers, from different parts of the country, but they all spoke the same language, which was salvation by grace, through the regeneration of Jesus Christ, our Lord and Savior.

S. C. JOHNSON.

SUMMERVILLE, Union Co., Oregon.

DEAR BRETHREN BEEBE:—Please insert this notice in the SIGNS OF THE TIMES, and oblige.

If there are any of the Primitive Baptists wishing to emigrate to eastern Oregon, they can find a church of that order of people in the lower end of Grand Round Valley, Union County, Oregon. This is a great

wheat-growing country, and as pretty a valley as I ever saw. We greatly desire that one of the Lord's ministers would locate in this valley.

JOSEPH HARRIS.

MEMORIALS.

THE Particular Baptist Church of Christ at Longridge, Owen Co., Ky., met on the fourth Saturday in October, 1883, and after prayer and praise the following resolutions were adopted as a token of our confidence and love for our brother and pastor, ELDER JOHN M. THEOBALD, who departed this life on the 13th inst.

WHEREAS, It becomes the children of God to bow in humble submission to all his dealings with them while here below, knowing that they are assured that all things work together for good to them that love God, to them who are the called according to his purpose; and,

WHEREAS, God in his (to us) mysterious providence has called from our midst our faithful and beloved pastor, Elder John M. Theobald, who on the 13th instant was bid to lay his armor by and dwell with Christ at home, after having faithfully served this church as her pastor for nearly forty years;

Resolved, That while the dear departed was among us, he shunned not to declare the whole counsel of God, to proclaim the everlasting gospel of God our Savior, to the comfort, edification and building up of God's dear people.

Resolved, That in deep sorrow and humility we bow under this dispensation of God towards us, and pray that we may be reconciled to all his dealings with us while here below.

Resolved, That we earnestly crave the prayers of the saints everywhere, that God may send us a pastor of his own choosing to take the place of our dear departed one, in comforting the poor in Zion and feeding the church of God which he has purchased with his own blood.

Resolved, That the church tender to sister Theobald our most sincere sympathy in this her greatest hour of sorrow, and pray that she may be sustained and upheld by him who tempers the storm to the shorn lamb, and that she may be kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Resolved, That the foregoing be recorded in our church book, and a copy sent to the SIGNS OF THE TIMES for publication.

H. COX, Mod.

J. M. HANCOCK, Clerk.

CHANGE OF RESIDENCE.

DEAR BRETHREN:—Please give notice through the SIGNS OF THE TIMES of my change of residence. I have lately removed to Mt. Sterling, Montgomery Co., Ky., at which place my correspondents will please address me, instead of Sharpsburg, Bath Co., Ky., as heretofore.

S. F. JONES.

CIRCULAR LETTERS.

The Elders and messengers composing the Southeast Texas Association of Primitive Baptist faith and order, in session with Gravel Hill Church, Sabine Co., Texas, September 21st, 22d and 23d, 1883, to the several churches whose messengers we are, sendeth christian salutation.

DEAR BRETHREN:—We will endeavor to address you on the present occasion from Jer. vi. 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." We will first call your attention to the greatness of him that spake these words, viz., the Lord. Then let us humble ourselves in the dust before him. When we consider his greatness, and our nothingness, language fails to tell the contrast, as it is so great. When we consider the supremacy of God, and remember that he is infinite, which is unbounded, who dare point out a place where he is not? His understanding is infinite, as in Psalm cxlvii. 5: "Great is our Lord, and of great power: his understanding is infinite." Then, God being infinite in being, knowledge and power, it is reasonable to suppose that he worketh all things after the counsel of his own will, and asketh counsel of none. We will next cite you to the Scriptures which declare his sovereignty. "Remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 9, 10. "I am the Lord, and there is none else; there is no God besides me. I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else."—Isa. xlv. 5, 6. Thus we see that when God has a purpose for a wicked man, he raises him up to fill that purpose. He even girded this wicked king, and yet he knew not God, as in the case of Pharaoh, of Judas, and of many others, each filling their places in the purpose of our God, who created all things for himself, yea, even the wicked for the day of evil.—See Prov. xvi. 4. "I form the light and create darkness: I make peace and create evil: I the Lord do all these things."—Isa. xlv. 7. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Mal. iii. 6. "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him."—Job xxiii. 13, 14. "Our God is in the heavens; he hath done whatsoever he hath pleased."—Psa. cxv. 3. James says that he is without variableness or shadow of turning. Then, from the above cited Scriptures, with many other reasons, we conclude that our God is a Sovereign, and what he does is right; for

justice and judgment are the habitation of his throne. He has created all things for his own purpose, honor and glory, and to that end they must redound. "For in six days the Lord made heaven and earth, the sea, and all that in them is."—Ex. xx. 11. "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. As our limits will not permit us to give all the quotations, we will cite you to a few more, and let them suffice. See 1 Cor. viii. 6; Eph. iii. 9; Acts xvii. 24, iv. 24, xiv. 15; Rev. iv. 11, x. 6; John i. 3; Prov. xxvi. 10. Anything short of this God is to us but an idol god. That this is the old way which our fathers contended for is evident from their old Articles of Faith. The Waldenses' Confession is, "That the great God made all things." The London Confession is, "That God, the Creator of all things, in his infinite power and wisdom doth uphold, direct, dispose and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for which they were created." We will do well to heed the words of our text, "Stand ye in the ways, and see, and ask for the old paths, and walk therein." And the promise is, that we shall find rest unto our souls. But to depart from the old ways is not good. We have seen Articles of Faith which read, "God, the Creator of all created things:" thus implying that the devil was self-existent. But no such article can be found prior to the rise of the two-seed heresy. The Mississippi Baptist Association protested against it in 1833. "Resolved unanimously that this association discountenance and will not fellowship or knowingly commune with any church or individual member who holds the doctrine or dogmas held by Elder Parker, alias the two-seed doctrine, so far as relates to the eternal existence of the devil, and his being literally the father of a certain portion of the human family."—See History of the Mississippi Baptists, page 110. I only cite this to show that in those days they were ready to protest against such novel notions, which are also unscriptural. We prefer to stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein. We will next notice the old doctrine of the fall of man. The oldest Articles of Faith we can find set forth that all of Adam's posterity were in his loins when he fell from that innocent state in which he stood in the garden; but when he violated the law or command of God, that he with all his progeny were dead in trespasses and sins. We will give the old Articles of Faith of the Mississippi Baptists in 1807: "We believe in the fall of Adam, in the imputation of his sin to all his posterity." We might cite many articles on the same point. John says, "Whosoever

transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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."—2 John 9-11. We believe that all of Adam's race fell under the law of God when Adam disobeyed, and that it is the Adam man that was redeemed; because Paul says in 1 Cor. xv., "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." From this and many other passages of Scripture we see that Adam, the natural man, was the one that transgressed the law, and all that Christ redeemed from under the curse of the law (being made a curse for them), are made free from all things from which they could not be by the law of Moses. And if Christ shall make you free, ye shall be free indeed. All this is alone the mercy of God, that any of the fallen sons and daughters of Adam should ever taste his grace. We are brought to think of the Savior's language, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes: even so, Father, for so it seemed good in thy sight." Then we can sing of redeeming grace; for it is the mercy of God that saves the sinner. "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." We believe in personal election, as our fathers have set forth in their old Articles of Faith, which read as follows: "We believe in the everlasting love of God to his people, in the eternal, unconditional election of a definite number of the human family to grace and glory." We believe that grace was given those chosen vessels in Christ before the world was.—See 2 Tim. i. 9, and Titus i. 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." Now, as we have pointed out some of the old doctrine of our fathers, and presented proofs, both from old Articles of Faith and from the Bible, we will next call your attention to the old paths with regard to gospel order; and in this we wish to notice one point in particular, viz., the capital crime or offense. We are bold to say that such sins are not to be dealt with as a mere trespass, as described in Matthew xviii. 15-17; for in the same chapter it is plainly shown that where the whole body is offended the injunction is to pluck out; for it is better to enter into life with one eye, or halt, rather than hold the offender and be cast into hellfire. Matthew, Mark, Luke and John all make a clear difference, and it is clearly shown by the types.—See Numbers xxxv. 30, 31. "Whoso killeth any person, the murderer shall be put to death by the

mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death." The margin reads, "faulty to die," which shows plainly that this is a sin unto death; the same that John says we are not to pray for.—1 John v. 16. Thus we see that the Scripture in Matthew xviii. 15-17 will not harmonize with the above. In the one you are to take satisfaction; but in the other there is no satisfaction to be taken; and the reason is that one is a capital crime, while the other is a mere trespass. Now we wish it borne in mind that we are showing that different sins and crimes require different treatment.—See Deut. xxv. 1, 2. "If there be a controversy between men, and they come into judgment, that the judge may judge them, then they shall justify the righteous and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number." Thus we see plainly that he was beaten according to his fault. All such laws are just and right. We are bold to say also that the cases mentioned in 1 Cor. v. 11-13 do not come under the head of the trespass mentioned in Matt. xviii. 15-17; for in the latter case there is a satisfaction to be made, with a proviso; but in 1 Cor. v. 11-13, it is positive language, "With such an one not to eat." "Put away from yourselves that wicked person." Paul says to Timothy (1 Tim. i. 9, 10), that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." And Paul says in Romans i., after enumerating a list of wicked and disgraceful things, that they that do such things are worthy of death. And he does not stop there, but says, "Not only them that commit such things, but those also that have pleasure in them that do such things." And in Hebrews x. 26-29 we are told that those "that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Now, brethren, one and all, we say to you that a member who has not the fellowship of the church is a dead member, any way you can fix it. And if you are not agreed, how can you walk together? The prophet Amos asks the question, "How can two walk together, except they be agreed?" We know they cannot do

it if they do their duty. We consider the Scripture testimony sufficient, but will, for the sake of some of our opponents, show that it is no departure from the old order. In Orchard's Church History, Vol. i., page 304, is the following: "The Waldenses in Italy held the unity of the Godhead, the baptism of believers only, and the right of private judgment, in which last two all agreed; but these the Lutherans and Calvinists abhorred." According to this, those who are not willing to give a member the right of private judgment are on the side of the reformers in this matter. In a Circular Letter written in 1809 to the Mississippi Baptist Association, is the following: "We shall endeavor to prove that private labors ought to be used in all cases of public offense, except where the sin is of so heinous and flagrant a nature that the honor of religion would require the offender to be immediately excommunicated." See also Beebe's Book of Editorials, Vol. i., page 141, written in 1834: "The execution of the law of Zion is a good work, therefore to it the man of God is thoroughly furnished in the Scriptures of truth. In most cases we believe that the rule recorded in Matt. xviii. will apply; but that there are exceptions we think will be seen by a reference to the apostles.—See 1 Cor. v. 4, 5, 11-13; 1 Tim. v. 20; Titus iii. 10, 11; Gal. ii. 5. * * *

For if thine eye offend thee, pluck it out and cast it from thee; or thy hand, or thy foot, or any of thy members. There is but one rule, and the Master says it is better to enter into life with one eye, or halt, &c., than to retain all these disaffected members to be cast into hellfire." Again, in the SIGNS OF THE TIMES of November 15, 1882, the editor writes as follows, (while dwelling on partaking of the Lord's Supper), "Self-examination may discover a lack of faithfulness on the part of a member himself in laboring to reclaim an erring brother, or to relieve the church of one whose sin is unto death, so that nothing but exclusion can satisfy the law of Christ.—1 Cor. v. 5; 1 Tim. i. 20." Again, see in the SIGNS OF THE TIMES for December 1st, 1873, a piece written by Elder I. N. Vanmeter, which is as follows: "By reclaiming an erring brother, and forgiving him upon conversion from his errors, we not only hide his sins from us which he has already committed, but perhaps prevent him from going beyond the reach of forgiveness from the church, and committing a sin unto death, which we are neither to pray for as a church, nor forgive." John says, "If any man see his brother sin a sin which is not unto death," &c., "he is to labor for that brother's forgiveness; but there is a sin unto death, a capital offense, which a church cannot forgive, and he who is guilty of such a sin must die, or be cut off from her fellowship."—1 John v. 16. We see that in the writings of Elder J. K. P. Burns and Elder S. H. Durand, that they both agree with the above. We will give only one more extract, which is very pointed, from a Circular Letter written by the old Missis-

issippi Baptist Association, in 1816. "You will please again consider the direful effect of flattery in church discipline. And while some are trying to sweep the house of God from disorder, others will stand up and through flattery will strive to make a bad case good, and in their turn will strive to reduce mountains to molehills, and again, will strive to swell molehills to mountains, and thereby flattery and plausible pretensions will lead the simple astray. These things are matters of lamentation, if true. Whether they are facts or not, we leave general observation to determine. These hints strike not against the faithful, but the false, deceiving flatterers. And now, dear brethren, suffer a word of exhortation. We exhort you to abandon every kind of flattery, and in truth keep up a regular and strict discipline in your churches, and you will soon see that your difficulties disappear, your church troublers will be made manifest, and be censured, and bear their own shame before the church and the world." Dear brethren, we have been thus careful to show that we are not what we are accused of, that is, a set who have departed from the ancient paths. And seeing we are compassed about with so great a cloud of witnesses, let us take courage and march on in the good old way, and always be ready to oppose all new and unscriptural notions, for they will eat as doth a canker in our churches. Let us stand in the ways, and see, and ask for the old paths, which is the good way, and walk therein. It is a fearful thing to see some, as in the days of the prophet, who say, "We will not walk therein," but "departed from the ancient paths, to walk in a way not cast up, to make their land desolate and a perpetual hissing. Every one that passeth thereby shall be astonished and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us smite him with the tongue, and let us not give heed to any of his words."—Jer. xviii. 15-18. The Lord had set watchmen over them, saying, "Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it."—Jer. vi. 17-19. Such things as the above made the prophet exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep both day and night for the slain of the daughter of my people." Now, dear and much beloved brethren, with these awful warnings for any departure from the old paths, let us admonish you once more, "Stand in the

ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall [not may] find rest to your souls." But O, remember those who said, "We will not walk therein." Remember, dear brethren, the words of the apostle Paul, who says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Then, how needful is the admonition to watch. Much more might be written, but we are aware that this letter is already too long, so we will close by commending you to God, and to the word of his grace. "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."

B. F. STEWART, Mod.
L. C. THOMAS, Clerk.

DEARLY BELOVED BROTHERS AND SISTERS OF THE OCHLOCHNEE ASSOCIATION:—As it is customary for us to write a Circular Letter, you will look for one, and we will call your attention to Hebrews xiii. 1, "Let brotherly love continue." We believe that all who are born of the Spirit have this love; for God is love. Therefore we love him, because he first loved us. And we should let this love continue, by watching over one another for good, and not for evil. Jesus said to his disciples, "And what I say unto you I say unto all, Watch."—Mark xiii. 37. Therefore it is our duty to watch over one another for good. Watchfulness implies seeing. We must have an eye to see, without which we could not see. And the Scriptures teach us that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No man can see, only those who have an eye to see with, and God alone can give sight, and all other blessings of a spiritual nature. For Jesus said unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God."—John iii. 1-3. With such testimony how can men teach that it is the duty of natural men to serve God? God is a Spirit, and none but those who have been born of the Spirit can see him in peace. Therefore, brethren and sisters in the Lord, let us watch over each other for good, and let brotherly love continue. Farewell.

PETER T. EVERETT, Mod.
JOHN M. RENTFROE, Clerk.

CORRESPONDING LETTERS.

The Ochlochnee Primitive Baptist Association, now in session with Tired Creek Church, Decatur Co., Ga., to her sister associations with whom she corresponds, greeting.

DEAR BROTHERS:—We have been permitted to meet again in an associate capacity. Our representation is nearly full; our correspondence is also nearly full. The ministers have come to see us laden with the pre-

vious truth of the gospel of the grace of God, and we have been comforted and built up, for all of which, if not deceived, we do feel thankful to our heavenly Father.

Our next session, the Lord willing, will be held with Harmony Church, Brooks Co., Ga., twelve miles northwest of Quitman, Ga., on Saturday before the fourth Sunday in October, 1884, when and where we hope to meet you again.

PETER T. EVERETT, Mod.
JOHN M. RENTFROE, Clerk.

The Old School Predestinarian Baptist Association called Pilgrims' Rest, now in session with our sister church called Pleasant Garden, in Jackson Co., Mo., on Friday before the second Saturday in October, 1883, and the two succeeding days, to the associations and all with whom we correspond, greeting.

VERY DEAR BROTHERS:—The time has come for you to hear from us, and to learn what we have to say. The saying of Joseph to his brethren was, to remain in peace, and not to fall out by the way. O such peace! Think of it and love it. How poor and needy they were! And may the love and mercy of the Lord, the Father of mercy and love, be with us, who are continually passing away. Beloved, we hope our meeting has been one of interest to us all, in love and fellowship. May God by his great power direct us. That we may meet you again, is our sincere prayer.

R. FLOURNOY, Mod.
C. F. THOMAS, Clerk.
H. WOOLERY, Ass't 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.

THE EVERLASTING TASK
FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

FISHERS AND HUNTERS.

"BEHOLD, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jere. xvi. 16.

Under the prophetic dispensation the Lord spoke to the nation of Israel by his chosen prophets, denouncing judgments against their idolatry and disobedience, and visiting upon them terrible punishments; but in all the severe displays of his vengeance upon their iniquities he left of them a remnant to perpetuate their nationality, and to verify his promise as expressed by Jacob in the blessing of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. In this respect the type is accurately true to the substance of which that entire record is the shadow. To natural reason it often appeared that Israel was hopelessly destroyed, and that they could never again be restored. It is not proposed now to review all the history given of that people; but in their captivity in Babylon, when their useless harps were hung upon the willows, and in utter helplessness they could only weep when they remembered their own Zion, Jeremiah was inspired to speak comfortably to them of the thoughts of peace, and not of evil, in which their faithful God would display his mercy to them, and give them an expected end.—Jer. xxix. 11. Among the illustrations by which this wonderful favor was definitely foretold Jeremiah was inspired to record the text above quoted.

While this promise was literally fulfilled in the restoration of Israel to the land given to them by their God when he brought them out of Egyptian bondage, as accomplished under the reign of Cyrus, there can be no doubt that the real substance typified in this whole transaction is found in the church, which as the body of Christ is the true subject of all inspired prophecy. While the redemption of all his people from legal bondage and condemnation is clearly expressed in the wonderful deliverance of the Israelites from Egyptian bondage, in the subsequent history of that nation is faithfully portrayed the continual deliverance out of all their distresses which is experienced by the saints while they remain subject to vanity in the body of this death. Often they are made to groan, being burdened, and bemoaning their wretchedness they cry for deliverance; but their Redeemer is strong, and will not leave nor forsake them. As he declares the end from the beginning, he has ordained every supply which they ever shall need to sustain them in all their affliction and trials. Of these provisions of his grace he

has revealed the assurance in the inspired Scriptures, which confirm the manifestations of the same goodness and mercy as testified in the experience of each of his saints individually. So that while by the witness of holy men, who spoke as they were moved by the Holy Ghost, the tried saints are confirmed in their faith, each of them has the same testimony within by which they are qualified as witnesses to the truth of salvation by the sovereign grace of God.

In sending for many fishers the Lord is not to be represented as liable to disappointment and uncertainty as to their coming. He never sends by an inefficient messenger for the execution of his will. His sovereign Word with irresistible power is the only Messenger of the covenant. Therefore he does not send in vain either for fishers and hunters, or for the hidden ones for whom they are to fish and hunt. In one sense the infallible testimony of the inspired prophets and apostles may be regarded as represented by these fishers. So they were named by our Lord himself when he called Peter and Andrew from their nets and commanded them to follow him.—Matt. iv. 19. But it was the doctrine of Christ, which by divine grace they were enabled to preach, which constituted them "fishers of men." This gospel of the kingdom is desirable food to every one who has heard the voice of the Son of God and lives by its quickening power. As in the illustration used it is not expected that any but living fish will be caught by fishermen, so none are attracted by the joyful sound of the gospel but those who are living subjects of the grace of God. And as those who are sent to preach know not who is prepared to receive and love the truth, they are authorized to go everywhere preaching the word for a witness, which will infallibly discriminate between those who know it as the gospel and others to whom it is a stumbling-block and foolishness. Brought to this test, every one is manifested by the effect produced in his heart by the testimony of Jesus. The minister of Jesus is authorized to use no other net and present no other bait but that which is furnished by the inspiration of God; and all such fishing is truly done by the apostles and holy men who spoke as they were moved by the Holy Ghost. We understand these to be the "many fishers" spoken of in the text.

By the many hunters may be understood those prophets, pastors and teachers whom God has called and sent forth to publicly proclaim the glad news of salvation, who are set in the church as "after" and secondary to the inspired writers; and in addition to these every subject of grace may be considered in some sense a hunter to find the hidden ones who are scattered upon every mountain and every hill and in the holes of the rocks. This expressive simile is well suited to describe the scattered condition of the little ones whom the Lord has chosen as his own afflicted and poor people. It is not simply

that they are thus dispersed abroad in their temporal location, though it is true of many of them that they are literally secluded from those of their spiritual kindred in Christ Jesus. Such should be hunted and comforted by the preached word whenever it is practicable. But in a more extended application the declaration of the text is that those shall be hunted who are disconsolately wandering on the mountains of legal requirements, and the hills of self-righteousness, and out of the holes of the rocks where they have sought to conceal themselves in assumed indifference to the precious truth of the gospel. In this hunting the work of the ministry is not fully accomplished when the gospel has been publicly proclaimed from the pulpit. Personal attention is implied in the idea of hunting. One could not be said to *hunt* scattered sheep who merely spread food within the fold where they might find it if they should come into the inclosure. Like our great Shepherd, we should seek them even though they may have wandered away into the mountains of will-worship and sin. This will not require that we should court the favor of wolves, and endeavor to persuade them to become sheep; but it is certainly the duty of the true minister of the gospel to seek to bring every lover of the truth to walk in the footsteps of the flock. It has the appearance at least of indifference to the welfare of the saints, if not of presumption, when we say of one who manifestly loves the truth, yet does not obey the Lord, "Let him alone; the Lord will bring him to the church in his own time." Is this "teaching them to observe all things," as commanded Matthew xxviii. 20? It is the duty of a servant to obey the command of his Lord; and when one of the saints takes the liberty to act upon his own judgment instead of implicitly obeying the revealed direction, he is exposed to the terrible judgment visited upon the wicked and slothful servant.—Matt. xxv. 24-30. But it may be asked, Will not every saint come into the church in the Lord's appointed time? Unquestionably they will. But we do not know when that time is until he is pleased to reveal it; and we are not to be guided by our own presumption relative to the times before appointed. All that is required of the servant of the Lord is to obey him. To do more is to charge him with failing to give a perfect law; to do less than he enjoins is to treat his authority with contempt. Well might David pray, "Keep back thy servant also from presumptuous sins."—Psalm xix. 13. The servants of Christ are not authorized to substitute their own deductions from the truth of divine sovereignty in the place of obedience to the express commandments of the Lord. It is not given even to his chosen apostles to know the times or the seasons which the Father hath put in his own power.—Acts i. 7. Therefore even they were not at liberty to disobey their Lord upon the presumption that they knew he would bring in his own sheep at the appointed

time. Jonah reasoned on this principle, but it brought him to the bottoms of the mountains, where he learned that "They that observe lying vanities forsake their own mercy."—Jonah ii. 8.

While the law of Christ requires that his servants shall diligently hunt the hidden subjects of his grace, it is not obedience to his command when they attempt to bring into the church such as do not love the truth of God. Enticing wolves is a very different thing from hunting sheep. Only such as love the truth are to be hunted. Those who do not possess this seal of the Spirit would not be happy if nominally gathered into the church. But within those sacred gates there are mansions of everlasting rest and peace prepared of God for all who love his appearing. Too much diligence and earnestness cannot be manifested by the servants of Christ in hunting them "from every mountain, and from every hill, and out of the holes of the rocks."

WHAT SPIRIT IS IT?

SINCE the article of Elder W. J. Purington appeared in the SIGNS of November first, several readers have vigorously protested against his argument, charging that it is the heresy of Sabellianism which was condemned in the Nicene creed in the fourth century. And as the indignation of some has included us in their denunciation, we merely again direct the attention of such to the inspired record. Is it heresy to regard the revealed testimony of inspired men and of our Lord as of more weight than the decision of the Nicene council of Catholic bishops? The sword of Constantine sustained that creed and blotted out opposition to it in the blood of those whom he called heretics, most of whom were burned with all their writings. No man now knows what they believed. Only what their persecutors said they held has come to us in the blood-stained annals of history. It is of small moment to us, however, what the victors or the victims believed in that age. Our creed is the word of inspired testimony, which must be the truth of God. If that is rejected, may divine grace enable us to endure with it the condemnation which the religious world visited upon its divine Author.

As we rest confidently in the grace of God, which is able to sustain our dear brother Purington against this assault, we shall not presume to defend him; but after carefully reviewing our article in the number referred to, we are under the necessity of respectfully asking our readers to specify one sentence therein which conflicts with the sacred Scriptures. Again we declare our hope of salvation is alone through that Jesus Christ in whom "dwelleth ALL THE FULLNESS OF THE GODHEAD BODILY."—Col. ii. 9. He says, "I AND MY FATHER ARE ONE." This mystery of God is not a mere mathematical puzzle to be solved by any council of religious teachers, but it is one of those things which God has

hidden from the wise and prudent, and revealed them unto babes.—Luke x. 21. It is always an indication of conscious weakness when one resorts to violent denunciation instead of Scripture to sustain his doctrine. The word of the Lord is truth, and will stand not only without human assistance, but against all the decrees of antichristian councils, popes and kings. It is well said that

“Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid its worshippers.”

The unanimous voice of popular fanaticism may call for the release of Barabbas, and crucify the Just One; but in glorious victory Jesus reigns immortal on the great white throne of divine truth, while the robber and the rabble who chose him are sunk in everlasting infamy. Then it is of little consequence whether men approve or condemn. Truth will still live though martyrs die; and its opposers but testify against themselves in its condemnation. “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.”—James i. 19, 20.

ORDINATIONS.

PURSUANT to previous appointment and request of the Old School Baptist Church at Cherry Flats, the following named messengers of the churches composing the Chemung Old School Baptist Association and sister associations, met at Cherry Flats, Pa., Tuesday afternoon, Nov. 13, 1883, to examine the gift of brother WILLIAM A. CAMPBELL, and if thought proper, to set him apart to the full ministry of the gospel.

Burdette—Deacon J. May.
Chemung—Elder M. Vail, and brethren D. Mulock and J. C. Beard Jr.

Vaughan Hill—Eld. S. H. Durand.
Otego—Eld. B. Bundy and brother C. Reynolds.

Caroline—Charles Bogardus.
Warwick Association—Elder W. L. Beebe.

Cherry Flats—Deacon L. H. Elliott, brethren P. Brill, James Cudworth, G. S. Parsons, Loenzo Campbell, Delos Philips and Delos Ely.

The council was organized, after prayer by Elder W. L. Beebe, by choosing Elder S. H. Durand Moderator and James C. Beard Jr. Clerk.

Brother Campbell was called upon to relate his christian experience and call to the ministry, which he did in a satisfactory manner; and after being questioned closely as to his views of the doctrine and practice of the church of Christ, to all of which he gave a clear evidence of his call to the ministry,

On motion of Elder W. L. Beebe, it was unanimously decided to ordain brother Campbell to the full work of the gospel ministry, by the imposition of hands and prayer, and the time appointed for the ordination services to take place to-morrow (Wednesday) morning, at ten o'clock.

On motion, the presbytery adjourned to ten o'clock to-morrow morning.

On Wednesday morning Elder W. L. Beebe preached from Acts x. 42, 43; after which the ordination services were completed as follows: ordination prayer by Elder Balas Bundy, with the laying on of hands by the presbytery. Elder S. H. Durand delivered the charge to the candidate, and Elder Marvin Vail extended the right hand of fellowship.

The presbytery then adjourned.
S. H. DURAND, Mod.
JAMES C. BEARD JR., Clerk.

MARRIAGES.

NOVEMBER 21, 1883, by Elder Benton Jenkins, at his residence in Middletown, N. Y., Mr. James Arthur Doloway and Miss Mary Comfort Purdy, both of Fair Oaks, Orange Co., N. Y.

ON November 17, 1883, by Elder William J. Purington, at the residence of the bride's mother, Mr. Augustus E. Pittenger and Miss Claudine Water, both of Hopewell, N. J.

AT the house of the bride's brother, F. T. Patterson, 2206 St. James Place, Philadelphia, Pa., November 8, 1883, by Elder Silas H. Durand, Miss Helen Lenore Patterson to James G. Kane, both of Baltimore Co., Md.

ON November 8, 1883, at 12:00 o'clock m., by Elder Wm. Grafton, at the residence of the bride's father, Valley View, Baltimore Co., Md., Miss Mary E. Dance and Mr. Harry W. Patterson, of Phoenix, Baltimore Co., Md.

IN North Berwick, Maine, October 26, 1883, by Elder Wm. Quint, Mr. Horace T. Bennett and Miss Marcia A. Goodwin, both of Sanford, Maine.

OBITUARY NOTICES.

It becomes our duty to chronicle the death of our much esteemed brother, **D. H. Ellington**, who departed this life August 5, 1883. Brother Ellington was born in Pendleton District, S. C., Oct. 22, 1815; was married in the state of Georgia, Oct. 15, 1839, to Miss Harriet Amanda Sherod; emigrated to Mississippi in May, 1840, and remained in Mississippi until his death. We are informed that brother Ellington joined the Baptists before the division between the two orders, and remained with the Missionaries for some time; but becoming dissatisfied with that order, he joined the Primitive order in October, 1867, and remained an orderly and much esteemed member until called home. He not only leaves a sorrowful family, but his departure involves a large circle, which has felt, and will continue to feel its influence far in the future. Brother Ellington leaves eight children, (seven daughters and one son), all grown, four married and four single, all of whom stand in the highest circle. Four daughters (unmarried) remain at the old home. Brother Ellington was a man who lived by his labor, seemed to love his work, had plenty, and generally some to spare. He thought it the duty of every man to provide well for those intrusted to his care, and often spoke words of encouragement to that end. He was one that could be imposed upon by the indolent class, for his sympathy knew no bounds, and his purse-strings could not stay tied when he heard the cry for help. He was a man of intelligence, and prized intelligence highly. He furnished himself with books of the finest literature, and took great interest in reading them. He was a great lover of the reading matter found in the SIGNS OF THE TIMES. Many times during late hours of the night, when he could not rest well, he would get up from his bed and read the SIGNS. Brother Ellington's place is not filled by another, and we know not how it can be. His seat at the meetings of the church was vacant as seldom as that of any other, perhaps, and one could not in this life be more devoted to the cause of true christianity than he. He was lingering from April to the time of his death. He was not confined to his bed all the while, but was not away from his house or yard during his illness. The writer was with him as much as possible during his sickness, and never heard him murmur. He labored under a mental depression during most of his illness, but notwithstanding that he seemed to expect a better future. The loss of his wife in January last was a shock from which he seemed not to recover. A few hours before her death she said her husband was just on the brink, which proved to be true, for he is gone. There could not have been more done for a father than was done for brother Ellington by his children. The Baptist Church has lost one of her best members, the family has lost a devoted father, the community has lost a good citizen, and the poor have lost one of their best benefactors.

WM. GUESS.
WEST STATION, Miss., Nov. 19, 1883.

BRETHREN BEEBE:—I am requested to report for the readers of the SIGNS the death of Martha, wife of our aged father, Elder Lewis Seitz.

Martha Mauck Seitz was born in Shenandoah Co., Va., March 4, 1808, moved with the family of Elder J. Hershberger to Seneca Co., Ohio, about the year 1833, and was married to one of the sons, Jonas Hershberger, Nov. 7th, of the same year. In October, 1845, she was baptized in the fellowship of Thorn Creek Church, and so continued till death. Her husband had united with this church many years before, by letter. He was called from a life of honorable usefulness on the 30th day of August, 1846, and she was left a widow with six children. On the 16th of January, 1849, she became the second wife of Elder L. Seitz. Soon after, with her family of six young children, she became the mistress of our home, composed before of twelve children. Though our family might now be said to be large, still the writer takes pleasure in testifying to the truly cordial and friendly relations ever existing between the step-brothers and sisters. All have long since married and scattered away from that once happy home; but each, I doubt not, still treasures some of its pleasant memories. The deceased in this new home was in the bounds of, and near the meeting house of Honey Creek Church, of which her husband was a member. While not distinguished for regular attendance at church meetings, or in active participation in their exercises, yet, Martha-like, she was faithfully and cheerfully diligent in ministering to the comfort of brethren and sisters at her table. Hundreds have been here entertained with unstinted hospitality. For several years occasional attacks of disease of a serious nature have heralded the approach of her final departure. On the 19th of September she was stricken with a severe attack of pneumonia, which medicine from a skilled physician failed to relieve. She suffered from stupor and difficult breathing until the 21st, when, as if raised from slumber by a joyous dream, she began to speak, saying distinctly, “I am so happy! Praise the Lord!” And with loving consciousness she embraced her step-daughter-in-law, then her son, and later her life companion, and thus in the triumphs of redeeming grace she left us with the strongest assurance that for her to die was gain, in happy view of that

“Land of pure delight,
Where saints immortal reign.”

As we remember mother's last words, and her serene face when the spirit had flown, with new power comes to us the blessed assurance that “He that hath begun a good work in you will perform it till the day of Jesus Christ.”

“E'en down to old age all his people shall prove
His boundless, eternal, unchangeable love.”

And when they pass through the valley and shadow of death, the loving and faithful Savior is there to strengthen and comfort. With the everlasting arms underneath, there is no occasion for fear in the supreme moment of death, for to the disembodied spirit it is but the gateway to sweet rest and unmingled bliss.

In hope of such a death, I am your brother in tribulation,

JOHN SEITZ,
TIFFIN, Ohio, Nov. 18, 1883.

DIED—In Gardiner, Maine, Nov. 4, 1883, **Sally Littlefield**, aged 85 years and 3 months. Her home was in Sanford, Maine, but she went to Gardiner to visit a sister, and died there; but she was brought back to Sanford to be buried. She never made an open profession of her faith in Christ, but it was evident that she received a hope in Christ years ago. She was naturally very quiet and peaceable, using every one well, so that all spoke well of her. She has attended our meetings ever since I have been here, and has said that the doctrine was what she believed. A large number of people attended her funeral. She has left one son and other relatives to mourn.

ALSO,
DIED—In North Berwick, Maine, Nov. 13, 1883, **Lettie B. Morrell**, daughter of Daniel P.

and Hettie R. Morrell, aged 4 years the day that she died. She was sick but a few hours, so that her death was unlooked for. Mr. and Mrs. Morrell were blessed with three darling children, and about three years ago the two oldest died, and now the last one is taken, and the father and mother feel very sensibly their loss, but are enabled to say, The Lord gave, and he hath taken, and blessed be his name.

Wherefore should I make my moan,
Now our darling child is dead?
She to early rest is gone,
She to paradise is fled.
We shall go to her, but she
Never will return to us.

God forbade her longer stay,
God recall'd the precious loan;
God hath taken her away
From our bosom to his own;
Surely what he wills is best.
Happy in his will I rest.

Faith cries out, It is the Lord,
Let him do as seems him good;
Be thy holy name adored;
Take the gift a while bestowed;
Take the child no longer ours;
Thine she is, forever thine.

A large number of sympathizing people attended the funeral, and I preached from the words in Psalm xxxiv. 18, by the request of the mother.

WM. QUINT.
NORTH BERWICK, Maine.

DEAR BRETHREN:—By request I send you a notice of the death of sister **Winnie Thompson**, who departed this life on the 27th of March last, in the 77th year of her age. Sister Thompson died in Texas. I am not informed as to the disease, nor the particulars of her death, but can truly say that I believe a mother in Israel now rests in the unsullied climes of infinite glory. I am informed by our venerable brother, T. P. Dudley, that she was baptized in the fellowship of the North Elkhora Church, by Elder Threlkeld. And by reference to the record of the church at Georgetown we find that she united with the church at this place by letter and examination on Sunday after the fourth Saturday in July, 1841, and continued an orderly, consistent member until the time of her departure. She never failed to fill her seat at her regular meetings, unless providentially hindered, always exhibiting a great concern for the interest of the church, and especially for those who labor in word and doctrine. Sister Thompson was widely known among the Baptists, and was held in very high esteem. The ranks of our little church at Georgetown have been considerably depleted by death in the last few years, leaving a cloud of sorrow resting over us; but beyond its dark borders those dear ones dwell, in that everfulgent light where their Sun shall no more go down, where there is no more pain, sickness, sorrow nor death, and all tears are wiped from their eyes. And now as the faithful fail from among the children of men, and our little congregation is depleted by death, well may we say, The ways of Zion do mourn, for few come to her solemn feasts; for where are the children of the fathers? May grace, mercy and peace abound to the lovers of truth.

J. TAYLOR MOORE.
GEORGETOWN, Ky., Nov. 15, 1883.

Lucy Tibbals, wife of Thomas Tibbals, died May 14, at their home, North Dayton, Ohio. She was the daughter of John and Hepzibah Cox, and was born December 23, 1828. Her husband and four sons survive her. They were kindly devoted to each other, and the living realize that their loss is great. She was for many years a faithful member of Tapicott Church of Regular Primitive Baptists, and adorned the sacred calling in meekness, love and chastity, until the Lord in mercy took her from the earth, where many trials and protracted afflictions and a good hope through grace had prepared her to welcome the change. I conversed with her at intervals during her lingering illness, which was unto death, and Jesus was her hope for salvation from sin to endless bliss with the glorified. Sovereign, free, unmerited grace bestowed by the hand of mercy, raising sinners from death to life in Christ, was the

theme that most engaged her heart and gave her mind sweet rest in the promises. Her Bible and the SIGNS OF THE TIMES were her precious companions to lighten life's burdens, and confirming the work of grace in her soul, that although groaning within, confessing her sins and poverty, she by the assurance of faith took hold of the riches of Christ and waited for the adoption of her body. The funeral services, Thursday, May 17, 1883, were attended by many relatives and friends, who evidenced true love for one of the most exemplary of women. She is missed in society, in the church and at home, but for her it is best to be with the Lord. Remarks by the writer on the way of life eternal, at the home and Tapscoot Church.

JNO. M. THOMPSON.

FRANKLIN, Ohio.

DIED—Suddenly, of apoplexy, at her residence in Lexington, Ky., aged 74 years, Mrs. **Zelinda Ann Payne**, relict of the late Daniel McCarty Payne, a lawyer and descendant of the pioneer family of Paynes. The deceased was a member of the church of Jesus Christ, of Particular Baptists at Bryans, and was baptized on profession of her faith by Elder T. P. Dudley, in July, 1833. Sister Payne was modest and unassuming, possessing the three christian graces, faith, hope and charity, in an enviable degree. She raised six sons and one daughter. Her husband and two sons preceded her to the spirit land, and she fell asleep in Jesus about noon, on the 27th of September, 1883.

J. W. ROYSTER.

RECEIVED FOR THE CHURCH HISTORY.

J H Bloomfield 2, J B Lewis 2, C M Drummond 2, Wm Houchins Sr 2, Daniel Hadden 2, W W Perkins 2, Collins McQueen 2.—Total \$14 00.

YEARLY MEETINGS.

A YEARLY or two days meeting will be held, if the Lord will, in the meeting house of the Second Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday in January, 1884. A general invitation is given to ministers, brethren and sisters of our faith and order, and all who love the truth, to attend.

By order of the church,

I. HEWITT.

A YEARLY meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on Wednesday and Thursday, Jan. 9th and 10th, 1884. A general invitation is given to all lovers of the truth. All friends will be met at the depot and cared for.

H. W. CATOR.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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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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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 51. MIDDLETOWN, N. Y., DECEMBER 15, 1883. NO. 24.

POETRY.

A PRAYER.

FORSAKE me not, my God,
Thou God of my salvation!
Give me thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
O lead her to thyself—
My God, forsake me not!

Forsake me not, my God!
Take not thy Spirit from me;
And suffer not the might
Of sin to overcome me.
A father pitieth
The children he begot;
My Father, pity me;
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power,
Enliven, strengthen me,
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be not thou far from me;
My God, forsake me not!

Forsake me not, my God!
Uphold me in my going;
That evermore I may
Please thee in all well-doing;
And that thy will, O Lord,
May never be forgot,
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be thine forever;
Confirm me mightily
In every right endeavor.
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul;
My God, forsake me not!

CORRESPONDENCE.

THE COMFORTER.

(Concluded from page 267.)

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; (even) the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."—John xiv. 15-19.

"Whom the world cannot receive." This clause forever settles one matter with all who believe the letter of the word, whether such have a hope in the mercy of God or not, and that is that the natural world of mankind cannot receive the truth of God. Jesus said to the Jews, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. * * * They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not

Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, 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 says, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." These last quotations show the utter impossibility for any person, while in the natural state, to receive the Spirit of truth, because it has no place in them; and from that day that the Lord Jesus Christ thus confounded the self-righteous Jews, as well as the positive assertions of his servant John, down to the present hour, the same hatred of God's truth, the same unbelief of his word, remains until spiritual life is given; and all may rest assured that Infinite Wisdom never sends that Spirit of truth to any one, unless the same Spirit makes a place for its reception. All the training of the mental powers in any of the children of men has never made a place for the Word of God in the heart, but Jehovah only does that work; and of all creatures upon this earth, they who have the hope that they have received the truth in the love of it, have the greatest reason to adore and praise God. Said Jesus, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." In the affairs of this life, when a man has a case on trial in a literal court, and knows his cause is a just one, and a witness testifies falsely, he whose cause is just clearly sees and distinctly understands when the testimony is not in harmony with the truth involved in the subject; so when men, professing to be teachers in Israel, state that concerning the wonderful works of God which is false, his dear children, when under the guidance and control of the Spirit of truth, know that such discover themselves in their own declarations to be "false witnesses of God," because they are testifying falsely concerning the truth of God.

"Because it seeth him not." The learned and wise of this world often

treat with contempt the idea that the worship of God is anything more than the proper exercise of man's rational powers of mind, and declare that the notion of a spiritual birth and a new man within the believer is all foolishness; which carnal idea is met and refuted by the inspired apostle in the following cogent declarations, "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." It should be carefully noticed that it does not say, "by foolish preaching," neither does the apostle say, "save them who will or can believe," but believers; and if foolish preaching would save, it would seem nearly every one ought to be saved in our day, for there never has been a period since the day of pentecost that there was more foolish preaching than at the present time. When the blessed Comforter gives seasons of rejoicing and joy in the Holy Ghost to the tempest-tossed and afflicted children of God, carnal religionists say, "O, that is all imagination, wild enthusiasm; for we know just as much and a great deal more than those poor, ignorant creatures do; we can see nothing to cause such things," &c. Their very utterances prove the truth of this clause of our text, which says, "because it [the natural world of mankind] seeth him not." Would the skillful, faithful physician ever administer to the sick patient if he waited till he saw the pain? Certainly not; but he sees the effect of the pain, and according to his best judgment he does what he thinks will alleviate the suffering. Now, when wise and learned men in the flesh deny that there is a spiritual birth, and that mortals are brought to see and know that they are entirely helpless in the great matter of salvation, and at God's appointed time are made to rejoice with joy unspeakable and full of glory, such carnal wisdom shows that they are dead in their sins.

"Neither knoweth him." When there is no knowledge of a thing, there certainly can be no power, while in that state of total darkness, to give any just description of it; and with all the natural wisdom Saul had, he

did not know Jesus of Nazareth until he was stopped in his wickedness while on his way to Damascus; for he heard a voice, as in tones of thunder from heaven, "saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Saul having been trained in Gamaliel's school gave him no knowledge of Jesus as Mediator, but doubtless he was a very zealous advocate of the sentiment that the supreme Being required the sincere obedience of his law; and as regarded his connection with the Jews, he could boast of his pedigree, for said he, "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." What a preparation that man had by grace to set forth the truth that no earthly privileges nor birthright honors could give any knowledge of Christ the Mediator; but with all his zeal he was a Deist, denying revelation until he was brought by the grace of God to know the glorious Intercessor; and what awful things are involved in the following words, "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." These momentous declarations are no play upon words, no figurative expressions, but the truth, and the effect of having received the Spirit of truth. How often it is now asserted, All have the plain declarations of the New Testament, so that there is no need of any mistake; and any one knowing the force of terms can understand the teaching of Christ and his apostles. Poor, deluded souls! Did not the Jews have the Old Testament Scriptures, containing the prophecies, pointing down through the vista of time to his coming, the manner of his birth, his death and resurrection, and what should be accomplished thereby? Certainly they did, but his coming in the flesh was so different from what their carnal view of the matter had been, that they did not own him as the Messiah, and continued to pursue him until they were permitted to crucify him; and when the New Testament is read to-day, natural men are just as ignorant of what was accomplished by his righteous life, his death and resurrec-

tion, as they were of his person and divinity when he lay in the manger, a babe, yet God manifest in the flesh. The apostle said, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day [even now] remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit [of truth, holiness and righteousness]: and where the Spirit of the Lord is, there is liberty." The fond notion of legalists, that it only requires diligent study and research in order to know the Comforter, the Spirit of truth, is entirely destitute of scriptural support; for men by nature are not partially dark, but darkness itself, and are in ignorance, gross ignorance, of their own condition by nature, and therefore do not know the Spirit of truth.

"But ye know him." In the dear Savior's prayer it is declared by that dear Son of God, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." In this knowledge the dear children of the Most High are brought to know him as their Redeemer, their Lawgiver, their King, their righteous Judge, and that he teaches them as never man taught; therefore they cannot acknowledge the right of any earthly priest, potentate or monarch to set aside any of the laws in Zion, neither make any additions thereto, for they see perfection in all his ordinances, and that he has given a perfect rule for their guidance here on the earth; and knowing him, they cannot heed any of the doctrines and commandments of men, which in this day are legion; and this very knowledge makes them a peculiar people, zealous of good works. After the dear Redeemer had pronounced unto certain characters a woe, 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. [Not literal babes, but little children in Christ.—See Matt. xviii. 1-6.] Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." These declarations of the Lord Jesus Christ show who will know him and why they know him; and such a knowledge is not carnal, creature imagination.

"For he dwelleth with you." The psalmist by inspiration 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 (art) God." And in exact harmony with the psalmist, an inspired apostle hundreds of years afterward said, "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 [not into] 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 [let us always be careful not to read this, to be adopted children, but unto the adoption of children] by Jesus Christ to himself, according to the good pleasure of his will." John says, "And this is the record, that God hath given [not proffered nor offered] 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." These wonderful declarations of Scripture show the Being who has been the dwelling place of the children of God in all generations, and as he has been their dwelling place, he dwelt with them; and this blessed Comforter would make it all plain after the death and resurrection of Christ, for said the Savior, "He shall glorify me; for he shall receive of mine, and shall show it unto you." Is the fleshly body of the writer the dwelling place of his natural life? Certainly. Then while life remains, where the body is, there the life is also; and as the blood which courses the veins and arteries contains the life, that blood or life is in him. If that blood is separated from his body, he is a dead man; or if its action ceases, the same effect follows. Many things might be named which stop the action of that blood and the animal life ceases, but that is not the thought to be brought out; but the all-important matter is, separate those principles of life and he is dead; therefore if Christ did not dwell with the vessels of mercy, they would have not any spiritual life. This word "dwell" is from *meno*, to remain; hence we have another explanation of a former clause of our text, for to remain is to "abide with you forever." But it seems necessary before leaving this clause to bring forth some Scripture declarations which speak directly to the point. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." Is not such dwelling mutual? Is it not a mystery? Does it not show that the illustration concerning natural life is true? For as the blood cannot live separate from the body, nor the life separate from the blood, neither could the dear children of God live one moment parted from Christ, their vitality; and the glorious declarations, "dwelleth in me, and I in him," look very much to the writer as sustaining the soul-cheering doctrine of vital unity, (not merely union, but unity). It is hardly probable any physiologist in our day would attempt to separate the life from the blood, or the blood from the life, for that is a matter beyond mor-

tal skill; but lamentable to state, men in our day undertake to analyze, separate and describe how Christ dwells with his people; and not content with that attempt to analyze, then synthesize the being of Jehovah, and by a metaphysical disquisition tell men dead in trespasses and sins what they can do, and undertake to show them how to proceed to secure the favor of God and have Christ dwell with them. Dear reader, when you hear such absurd, antisciptural and God-dishonoring sentiments promulgated, do you not feel like taking to yourself the following declarations? "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

"And shall be in you." In the wisdom of our God he has given his dear children a record containing everything necessary for their instruction while in this vale of sorrow; for "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." It would almost appear that the heavenly Lover, to make assurance doubly sure, said to his dear disciples that the Comforter should not only be with them, but in them. The word "with," when used in the New Testament, always means joined; and the word "in," mingled with and surrounded by. I am not aware of any place in the Scriptures where the force of the preposition "with" is more clearly and fully shown than in the following, "In the beginning was the Word, [logos, not merely a saying, but matter, essence,] and the Word was with [gawithan, joined] God, and the Word [not words] was God. The same was in the beginning with God." The word "with" in this quotation represents a joining of the Word and God, which can no more be separated than the light and heat can be separated in the rays of the sun, and what presumption in mortals to make such an attempt. In the New Testament the word "in" is recorded thirty-five times before that precious name Christ, which positively shows that the life and immortality of every member of the church, his body, is not simply by, but in him. Also, we have recorded where he as the life of his people is, for it reads, "Ye are dead, and your life [not lives] is hid with Christ in God. When Christ, (who is) our life, shall appear, then shall ye also appear with him in glory." Dear child of God, where Christ is hidden your life is hidden. May our God enable both the writer and reader, through living faith, to know such a blessed hiding place in this day of idealism. How soul-entrancing and heaven-exalting such an expression, penned by an inspired apostle, "HID WITH CHRIST IN GOD!" In vain shall we search for any declaration in which the words "with" and "in" represent more momentous things than they do in that quotation, for they show that the life of the church is secure beyond the possibility of harm. "For our God

is a consuming fire;" therefore nothing that can harm the spiritual life of the church can ever pass through that consuming fire; and if it were possible for error to come in contact with fire of such a nature, it certainly would be consumed. Said the eternal Jehovah, by Zechariah (memory of the Lord), "For I, saith the Lord, will be unto her a wall of fire round about, [please notice the word about,] and will be the glory in the midst of her." What is the glory in the midst of her if it is not Christ? The same words, "round about," are used by the apostle Paul when speaking of the light he beheld, and it clearly shows that there was no place where it did not shine. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" These two qualifying words do not show that the fire burns for a short time and then goes out, but it is continual—terrible place indeed for hypocrites. Surely God's dear people passing through such things in their experience will know the power and protection of that blessed Comforter. The answer to the last two quotations, so fearfully awful in their import, is given by the prophet: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

"I will not leave you comfortless: I will come to you." Were it not for the blessed Comforter, what a dreary world this would be to Zion's pilgrims. But the precious promise made to his dear disciples was, "I will not leave you comfortless," and age after age God's dear children have found that precious promise verified; and it requires no labored argument to prove who that blessed Comforter is, for he says, "I will come to you." What a balm he is to the wounded heart; what strength to the weary and heavy laden; what wisdom to the ignorant. Truly they are made to know that he is their wisdom, righteousness, sanctification and redemption; and there are times in their dreary pilgrimage through this vale of tears when he causes them to rejoice with joy unspeakable and full of glory; and at such seasons they are enabled to rise above the toils, cares, sorrows, disappointments and afflictions of this transitory state. James says, "My brethren, count it all joy when ye fall [not go willfully] into divers temptations; knowing (this,) that the trying of your faith worketh patience." And another inspired penman says, "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." The same inspired man said to Timothy, "But be thou partaker of the afflictions of the gospel according to the power of God." Thou blessed

Comforter! thou precious Savior! thou dear Redeemer! how mysteriously dark and inscrutable are thy dealings with thy loved ones in this world! For while thou didst lead about Jacob, and instruct him, and keep him as the apple of thine eye, and didst also say of thy people, "For he that toucheth you, toucheth the apple of his eye," yet in thy purpose, trouble upon trouble comes upon them, storm after storm beats upon them; but all shall redound to their good and thy declarative glory. O my soul, be still and gaze, wonder and adore, at the condescension, loving-kindness and mercy of God; and learn that in that greatest of matters, the salvation of lost and ruined sinners, infinite justice and boundless mercy, are divinely united; and never attempt to analyze the mode of the blessed Comforter's existence, but with childlike simplicity and reverential awe receive, believe and love these awful yet precious words, "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."

"Yet a little while, and the world seeth me no more." Before the crucifixion of our Savior, that body in which the Godhead was veiled could be seen by the natural eye; but the time was near when that should be so no more, for "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." He also "was seen of above five hundred brethren at once; of whom [said the apostle] the greater part remain unto this present, but some are fallen asleep." The question has many times been asked, "Do you think they saw the Savior with their natural eyes after his resurrection?" What have we to do with that? He could show himself to their natural vision or to their spiritual understanding, or both, if his will so to do. It is sufficient for us to know that natural men have not seen him since his resurrection and glorification, neither do they have any just conception of anything that was accomplished by his life in the flesh, his death on the cross, and his resurrection; therefore know nothing of the power of the glorious Comforter, and the joys and sorrows, trials and deliverances, the day and night, the winter and summer, the doubts and assurances, yea, any or all the "ups and downs" of believers. All these are considered nothing but foolishness by the natural world of mankind.

"But ye see me." What wonders they afterward saw on the day of pentecost; but in all that heavenly display of God's power they saw Jesus, and were spiritually taught by him that all the wonders of that day were the manifestation of the power of their risen and exalted Lord. In all their individual deliverances they saw Jesus, and knew that it was not an arm of flesh that wrought such wonders in them and for them; and

one of them said, "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." In this day he is seen by his spiritual followers in the love, forbearance, tenderness and sympathy shown toward each other; and those things are such clear manifestations of the heavenly Lover, the gracious Comforter and the precious Redeemer, that they see him, for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Could a man, having rational powers and a clear eyesight, pluck fruit from a tree and not see the tree which bore the fruit? Certainly not; neither can God's dear children be made the happy recipients of such fruit and not see the "Tree of Life." Therefore they see Jesus; and blessed with such a clear spiritual discernment, they distinctly behold the source whence come the things opposite to the fruit of the Spirit; for one of the inspired judges not only saw the contrast, but has left on record the cause in the following plain and pointed declarations: "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, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Do not the works of the flesh, here enumerated by the inspired apostle, clearly and fully show total depravity? Certainly they do; therefore there is no Christ in those works. Did the dear Redeemer, when speaking of what defiles a man, name a good principle in the carnal heart? No; for his words were, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are (the things) which defile a man: but to eat with unwashen hands defileth not a man." And in exact harmony with this the inspired prophet said, "The heart is deceitful above all things, and desperately wicked: who can know it?" What a blessing bestowed upon a sinner, to have such spiritual discernment as to see Christ, the glorified Mediator of the new covenant, and clearly discern the terrible vices hidden in the natural heart of men! The world does not see them, nor believe that such is man's condition by nature.

"Because I live, ye shall live also." If it be possible for any one portion of the text now under consideration to be more precious than the other, these last declarations are that part. These last declarations show that as certain as Jesus lives, the members of his body, the church, will also live; therefore their spiritual, eternal life is secure beyond the possibility of harm from any or all foes combined. "Because" is a word representing a matter of the greatest interest to the poor, afflicted, tempest-tossed child

of God, and it should not be passed over hastily. It is from *hoti*, "seeing that," and not simply, "on account of," as in other places in the New Testament; for here it is used to represent life unity, showing that neither Head nor body could live if separated. The word "because" is found in a number of places in the New Testament with a different and inferior meaning, also from a different word in the original; but with the same meaning as in our text, and from the same original word, it is recorded in the New Testament one hundred and seventy times. Hence the meaning is, Seeing that I live, ye shall (not may, nor can, but shall) live also.

Dear reader, if you have been brought to see what man is by nature, and have had a clear view of divine justice, and been made to understand that our God answers his people "by terrible things in righteousness," these last words of our text are more precious to you than anything of an earthly nature possibly can be; for sometimes you become so enraptured and entranced that you sing mentally, if not orally,

"If my immortal Savior lives,
Then my immortal life is sure;
His word a firm foundation gives,
Here let me build and rest secure."

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Nov. 12, 1883.

HERRICK, Bradford Co., Pa., Nov. 17, 1883.

DEAR BRETHREN:—Those who are filled with the goodness of the Lord seem to be filled at once with a desire to make it known. They cannot keep it hidden in their own hearts and go on contentedly about their work; but they seek for some to whom they can tell of the precious things which they have received at his kind and gracious hands. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." When the Savior commanded those whom he had healed to tell no man, the more a great deal they published it. His command could not be disobeyed, for none can tell of the saving power and sweet love of Jesus to any one to whom he himself has not already made it known. But the fact that they went and published it abroad shows how impossible it is to keep a knowledge of the goodness of God shut up within our own breasts. The heart that has been filled with that goodness must find relief in talking or singing about it. "Then they that feared the Lord spake often one to another." "I will sing of the mercies of the Lord forever." When we are in darkness and under the power of affliction on account of our sins and vileness, we cannot speak much except in complaints and groanings. We cannot even describe the soul trouble that is upon us. But after the Lord has delivered us from our distresses and brought us into the light of his countenance, then we can go back and tell of our sorrows and

of the depths to which we had gone down. We love to do it, for the greater our trials, and the more awful our sense of our sins and transgressions, the more wonderful appears the grace that was sufficient for us, and the more exalted and blessed appears the dear name of Jesus, who has saved us from our sins. It was after they had experienced the delivering power of God that Jonah and Hezekiah and the psalmist and others tell of the awful depths out of which they cried unto the Lord, and describe their feelings of grief and terror while there.—Isa. xxxviii. 9-20; Jonah ii.; Psa. cxvi. They go back again and again and tell of their sufferings, that they may show the greatness of his love and goodness who has delivered them. It is an awful thing to feel that we are "cast out of God's sight," that we are "in the belly of hell," and "the depths have closed us about," that we "shall not see the Lord, even the Lord in the land of the living." How sad are our feelings when "like a crane or a swallow so do we chatter," when we mourn sore as a dove, and our eyes "fail with looking upward." But O how glorious it is when the Lord hears our cry and brings up our life from corruption. Then we cannot keep silence, but we must praise him and celebrate his goodness. Again and again the psalmist returns to the mournful theme, "I found trouble and sorrow." "I was greatly afflicted." So the children of God now often feel constrained to tell over and over again the story of their sorrows and afflictions on account of sin, for it is by these that they have come to know the riches of grace that are in Christ Jesus.

While writing thus, I have been thinking of this declaration of the psalmist concerning the goodness of the Lord his Shepherd. "Thou preparest a table before me in the presence of mine enemies."—Psalm xxiii. 5. A table is prepared for those who are hungry. No one else would be able to appreciate it and count it a blessing. So while the psalmist speaks so gladly and thankfully that we might regard him as in a condition of happiness beyond what we have attained to, we must remember that he was a hungry man, just in the same condition as are all the hungry and thirsty children of God; and that the same table that was prepared before him is also prepared, with all the bounteous provisions of our God, before all who hunger and thirst after righteousness. We are to remember also that he for whom that table is prepared is in the valley of the shadow of death. This is certainly a dreadful place to be in, and its darkness and troubles and horrors could not be endured by the weary and hungry traveler if it were not for the comfort afforded by the rod and the staff of our God, and by the table prepared continually before him. When this valley shall be passed, and that dark object before us which cast the shadow shall be behind us forever, and we shall have passed on into the full glory of that Sun whose light now causes the val-

ley and shadow of death to be experienced by his people here, then we shall want a table no longer.

It is the Lord who prepares this table. The ministers of the gospel have nothing to do with that. They place nothing upon it, nor can they select from its great abundance and rich variety any particular kind of food for those who in their view may require it. Upon this table is just what the Lord's people are made to hunger for. They are brought to see that there is no righteousness in any works of their own. Others can feel satisfied and self-complacent and contented when contemplating their own goodness, and really believe that the Lord is pleased with them for what they have done. But when he calls his elect he breaks the whole staff of their bread. He makes them hunger for what the flesh cannot produce, so that they cannot live any longer upon their own flesh. Hungry and thirsty, their soul faints in them. Then they cry unto the Lord, and he reveals unto them Jesus. He suffered for them in the flesh, and for sin condemned sin in the flesh. O what love and wonder fill the soul of the poor sinner when it is revealed that Jesus has made an end of sin for him! What nourishment and refreshing are experienced through this blessed truth! We truly eat his flesh and drink his blood. In this alone we find our life and strength and comfort. Every time this truth is given to us as ours, we are built up and refreshed as a hungry man who has fully partaken of the food and drink he most loves.

It is Jesus alone who constitutes the whole provision upon this table. Here is a great variety to suit every varied experience of want, but it is all Jesus. The "wheat and the wine and the oil, the young of the flock and of the herd," (Jeremiah xxxi. 12), but all are found in Jesus and in him alone. He is the feast of fat things upon the mountain of God's holiness.—Isa. xxv. 6. The sweetness and deliciousness of the best food and drink that ever made a hungry man rejoice can only in the faintest degree represent the sweetness of this heavenly food and the joy of the soul when this precious truth becomes ours, and we are made to feel the holy and heavenly assurance. Every word that proceedeth out of the mouth of God is on the table for the people of God to live upon. All the doctrine is, then, not for the curious to inspect and investigate and speculate about, but for the hungry to eat. It is all most precious and soul-nourishing food when we need it. There are times when the soul needs the doctrine of predestination. Then the Lord gives it. The preacher cannot give it to the hungry soul, though it comes through him as the earthen vessel. It is the Lord who prepares the whole provision of the table, and he himself gives it to suit each particular case. To some the doctrine of God's predestination comes as strong meat. They receive with joy the word that teaches it, and feed upon it unquestioningly until the

soul is filled and satisfied. To another it has to be fed in the form of milk. He has been questioning and doubting concerning it until he has become weak in the truth like a babe. Then in God's own time this glorious doctrine is presented to him, carefully expounded and explained in the light of his own experience, and he is shown that but for God's eternal purpose he would not now have any hope, and that if God had not declared the end from the beginning, and "worked all things after the counsel of his own will," nothing but confusion would now exist, and none could say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." So in his own time and way the truth is applied in its simplicity, and received from the table as a refreshing and soul-satisfying draught of milk. And it is so with every point of doctrine, and with every promise of God. The one who is made hungry for that, whether he knows what he needs or not, will find it there prepared with infinite wisdom and care to answer exactly his present condition. None can know the sweetness and reviving power of a word of doctrine or of promise but those who have had it brought to the soul in its extremity, by the gracious hand of our dear Savior, when nothing else would suit our case.

There are reproofs and rebukes upon this table for those who need them, as well as promises. If one has wandered from the right, if he is in transgression, he must take a portion of that kind of food before he can eat any other. One who is in error or in transgression is in a cold state. He cannot feel or enjoy the love of God as once he did; neither can one who is engrossed in worldly cares and seeking after worldly things to an extent that makes them first in his mind. This indeed is a state of transgression. The kingdom of God and his righteousness are truly first in the soul, but in his life he makes them second. In this state one will often look upon this table for something to excuse his worldliness. He believes that he is eating the doctrine with a relish, and wants a good deal of it, when in fact he is only feeding his carnal mind upon the letter, and lulling himself into a state of carnal security. He looks for doctrine that can be held and rested in without having the heart broken up and the conscience all the time kept sensitive and tender in the fear of the Lord; a doctrine that is sound and clear, but that can be received without continually demanding a separation in life and conversation from the world. While in this condition of mind one is very apt to desire that those who do not know the truth may be singled out by the preacher and scourged, but is impatient of reproofs for those of God's children who live after the flesh, and will sometimes complain of the Lord's servant because he does not hand out that which will gratify his carnal desires. But such things are not upon that

table, and if furnished to such an one will come from men and not from God. All forms of error and false doctrine and practice are clearly exposed in the Scriptures and in the preaching of the truth, but it is for the comfort of those who are bewildered and liable to be robbed of their joys by these things, and not for the gratification of any carnal feeling, nor to nourish a boastful and proud spirit over those who know not the truth. In the Lord's own time those who are thus in error and transgression, or who are worldly minded, will be awaked as out of sleep, and will find a table prepared before them with nothing upon it to suit them, but sharp reproofs and rebukes. But these will be to them most precious morsels. Nothing is sweeter and more nourishing to the soul than the loving reproofs and chastenings of the Lord when we are prepared for them. It is so humbling and encouraging, and fills the soul with such tender thankfulness to know that the Lord thinks upon us to reprove us. "Reproofs of instruction are the way of life."

This table is prepared in the mountain of God's holiness. We have very high hills and mountains of our own fancied righteousness, upon which we feed and rejoice while we are in a state of nature. Saul of Tarsus was on a very high hill when he could feel that "touching the righteousness which is in the law he was blameless," and knew no need of any other. So was the Pharisee when he thanked God that he was not as other men. So is every one who trusts in the least degree in any works of men. But the Lord makes waste the mountains and hills, and dries up all their herbs, (Isa. xlii. 15), so that we cannot live there any longer. Then he brings the blind by a way that we knew not, into the mountain of his holiness, where he has prepared this rich and glorious feast unto us. He who is satisfied with his own work could not enjoy such a feast as this, which consists alone of the righteousness of Jesus our Redeemer. When one has just risen from a table filled with such food as his soul loves, it would be vain to invite him to another table, however richly spread. The soul that is filled with the dainties of creature merit loatheth the honeycomb of God's precious word, while to his children, whose souls always hunger for his truth, even every bitter thing in that word is sweet. I have sometimes, with spiritual vision, looked upon that holy and bountiful table, and thought I could see those who, from among the crowds of men, are favored to partake of its rich bounties. It is not prepared in the sight of men. "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."—1 Cor. ii. 9. I see some sitting together by that table in sweet fellowship who are blessed with a comfortable assurance. These receive the nourishing food and the precious

good things with humble, childlike confidence and with thankful hearts, as belonging to them through rich and reigning grace in our Lord Jesus Christ. But I see others who appear to themselves to be standing afar off, but who are looking with longing eyes upon the table. They cannot think that they have any right to the sacred provisions. They do not feel envious to see the children eat, but they do wish that they might also have the right. Yet they see no way in which the Lord can "put them among the children."—Jer. iii. 19. They listen to the experience of the saints, and hear the preaching of the word, and read the Scriptures of truth with a holy, solemn, reverent feeling, and at times a portion is so sweet and suitable to them that before they are aware they are tasting it, and rejoicing in it secretly, though with fear and trembling, and show even by the countenance that they have felt its sustaining power, and that their soul has been refreshed. Should you say to such a one, "Why, here you are among the children," how he would start, and shrink back, and say, "No, such things are not for such a sinner as I." Nevertheless it is true. He is always at the table when he receives a crumb. Whatever one may think of himself, none but children ever eat of the crumbs that fall from our heavenly Master's table, and he who tastes the sweetness of any of that heavenly food is not away in some dark corner alone, but is by this token sitting as one among the dear children of God.

Who are the enemies in whose presence this table is prepared? Not men of the world, for they know nothing about it. "A man's enemies shall be they of his own household," said our dear Savior. No man in the world could be feared so much by a child of God as the evil propensities and evil passions of his own deceitful heart. Our sins and transgressions are the enemies that strive to keep us from entering into rest. These cause harrassing doubts and fears to arise within us and disturb our peace. When we look upon our own vile nature, we often feel as David did when he said, "Now I know that I shall one day fall by the hand of Saul." The psalmist says, "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." It is truly night with us when the Sun of Righteousness is withdrawn from our view, and then do these wild beasts creep from the wilderness of our vile hearts to attack us. No wild beast of the forest, no fierce and murderous enemy among men, could so affright and distress our souls as do these terrible enemies that arise within us, and creep forth against the peace of our souls, and seem prepared to destroy our hope of eternal happiness. O how unworthy we feel of the love and favor of God, and we wonder if the Lord ever can be merciful to us, for he is just and holy, and is of purer eyes than to behold evil, and cannot look upon iniquity. But to our surprise and joy we find a table prepared before us

right here in this valley of the shadow of death, and in the presence of these our enemies. The enemies are here yet, we feel as unworthy as ever, nevertheless the "word of the Lord is found and we eat it, and his words are unto us the joy and rejoicing of our souls."—Jer. xv. 16. The precious promises are given, and our soul receives them in the presence of our felt unworthiness. Our depravity and our evil propensities are there yet, and our sins and transgressions are still in our memory; but their life and power are gone, so that they cannot keep the promises away from us any more, nor make us afraid, for the pardoning love and power of Jesus is felt in our soul. Sins once forgiven cannot trouble the conscience or disturb the peace ever again, though they are remembered with shame and sorrow, and though even we may be tempted to doubt whether they have been forgiven; their power to afflict us with a sense of guilt and to keep us from this table are gone forever. From our depraved hearts new cause for trouble will still arise, and fresh guilt be brought upon the conscience, bringing us continually to the throne of grace with cries for mercy; but when that mercy is bestowed, and the cleansing and healing power of the precious blood of Jesus is felt in the conscience and the heart, that work does not have to be done again. While this wonderful love of God is felt in its holy power in the soul, no fear can enter there. When we hear the dear Savior say, "Eat, O friends, drink, yea, drink abundantly, O beloved," we can with childlike confidence take whatever is before us as our own. We are quiet and contented and satisfied, and can feed and lie down, feeling that the Lord makes us to dwell in safety.

I will now tell some of my own experience of late, which was the object with which I began this letter. On the 23d of August, after having struggled for some days against approaching sickness, I was prostrated suddenly with fever. At once my mind was carried out through the world, and everywhere it went, in cities and in the country, in its business and in its pleasures, there appeared such dreariness and desolation as I can never describe. How long this feeling continued I do not remember, but it left me with no interest in the world outside of the love and responsibilities of natural relationships. There was great and unspeakable gloom connected with this feeling. After this I began to look upon myself. It seemed as though I was lifted and suspended before, or rather under, the throne of God. I could not see the throne, but could only feel that I was there, and I was searched by infinite purity and holiness. I did not shrink from that searching, but rather desired it. Yet it was in the most awful affliction of soul, for nothing could be found in all my being, or life, or work, to give me a feeling of complaisance or comfort, or give me a hope of receiving the favor of God, which now appeared to be withdrawn from me. It seemed as though I was going to

be taken from the earth, and the words of Hezekiah kept passing through my mind, "I shall behold man no more, with the inhabitants of the world." It appeared also as though I should "not see the Lord, even the Lord in the land of the living."—Isa. xxxviii. 11. There was no fear of hell or of punishment, nor even a sense of condemnation, that I can remember. My trouble was not of that kind. I wanted the love and favor of God, and I could not feel that I had it. All my sinfulness and depravity, all my vile transgressions in heart and lips and life, were before me, and I could not see anything else. In all my life I could see nothing to commend me to the favor of God. I could find no comfort in remembering my work in the ministry of the Word. I knew that the Lord had fed many of his dear children through that ministry; my evidence of that was such that I was not inclined to doubt it. But I could not see how or why he could have done it, I appeared so vile and saw in myself only vanity. I could only see the earthen vessel. It seemed to occupy all my thoughts, and truly I abhorred myself in dust and ashes. For many days and nights, while in utter weakness and pain of body, my soul was before the Lord in supplication. Truly I cried unto him out of the depths, and the urgency of that spirit of supplication that was upon me was so great that I could not cease to pray, although no answer came for so long, so very long a time, as it seemed to me. I was indeed at the end of the earth. Many precious portions of the word were read to me that I felt would be so suitable to my case, but they were not mine, and I could not retain them even in my memory. My enemies were still strong, and they appeared to keep away every promise from my soul. No words of men I knew would do me any good. I was before the Lord, and nothing would ever satisfy me but a word from him directly to my soul. Nor could I possibly turn away from him in despair. At length the dear Lord heard my cry, and prepared a table before me in the presence of my enemies, with this precious portion upon it, "I, even I, am he that blotteth out thy transgressions, and will remember thy sins no more forever." These words came to me softly, sweetly, with divine power, and my soul received them quietly. No especial joy was felt, but a deep rest and quiet. Then at once I felt again the spirit of supplication, and my soul was led out in prayer for the Holy Spirit to confirm these words to me as mine, and to be to me a Comforter that should abide with me forever. Since I received a hope, my soul has "acknowledged the mystery of God, and of the Father, and of Christ." The truth that "There are three that bear record in heaven, the Father, the Word and the Holy Ghost," and that these three are one, I have received of God, and have at times rejoiced in. I have received implicitly whatever is said in the Scriptures concerning this glorious doctrine, and have been led in con-

templation much upon it, and though I could understand so little of it, it has been a source of comfort to me; but much that has been written by men to explain this mystery I have not found to be for instruction or comfort. I have received the blessed truth as a mystery not to be explained or comprehended, but to be always and forever a mystery to all created intelligence. And yet I have greatly desired of the Lord that I might be led more into that mystery, if he saw it would be for my good, and that I might be brought "unto all riches of the full assurance of understanding, to the acknowledgment of this mystery."—Col. ii. 2. At this time there was an all-pervading desire and constant prayer for the Holy Spirit to be given me, to confirm me in my right to these words, and to take of the things of Jesus and show them unto me. I tell just what was the exercise of my mind, though I can tell but very little of those exercises. I was enabled to plead the promise of Jesus, that our Father which is in heaven will give the Holy Spirit to them who ask him.—Luke xi. 13. I was also enabled to plead the dear Savior's promises concerning him recorded in the fourteenth, fifteenth and sixteenth chapters of John. There was comfort in contemplating and pleading these promises, which have always been very good and precious to me. It is here especially that the mystery has afforded comfort. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. Here are three, and these three are one. I have felt that it was of infinite importance that there are three, as well as that these three are one. I have had no desire to question the correctness and fullness of the Savior's language in presenting the precious and glorious mystery of the three that are one in the Godhead, nor would I wish to add one word to his language in an attempt to explain the mystery. How often have I humbly desired that the Spirit of truth, whom Jesus promised to send from the Father, and who is the Comforter, might testify to me more of Jesus, and guide me more and more into all truth.—John xv. 26, 27, xvi. 13. But I had never experienced that desire and prayer to such an urgent extent before, though I have rejoiced, I think, many times in the gifts and comforting power of the Holy Spirit. It was now a distinct and clear fulfillment to me of the dear Savior's promise that I wanted, and I could not cease my asking. My prayer was answered in God's own time and way. Six weeks from the time I was taken sick I went first to try to fill an appointment. I was very weak, and went against the advice of my physician, but I felt that the Lord sent me and would sustain me. When I reached the place, while alone, most sweetly and blessedly the Lord answered my prayer, and the Holy Spirit came with the

assurance of the favor of God. The love of God was shed abroad in my heart by the Holy Ghost, which was given unto me, (Rom. v. 5), and as my soul thrilled and trembled with the fullness of that love, I felt so near to my God that I could whisper to him of my love, and ask him if this were not indeed an answer to my prayer, and feel his blessed presence and his holy assurances in my heart, and nestle as a little child in the bosom of his love. Language cannot tell such an experience as that. Some precious things were laid then upon the table for me, which I rejoiced in, and since then sometimes it has seemed as though all the good things of the kingdom were then before me, and that every word that proceedeth out of the mouth of God was sweet to me, and given me to live upon. There are times when I can say, "My cup runneth over." One precious word from the Lord fills it to overflowing, so that I have to tell of his goodness and talk of his power. O how sweet it is to feel the love of God within our poor hearts, and the peace that passeth all understanding. It seems like being "filled with all the fullness of God."—Eph. iii. 19. Desolation and sickness and gloom are gone. The very name of Jesus melts my heart. I can feel his holy and dear presence within me, and cannot keep at times from whispering, "He is mine." "I am his." "My Beloved is mine, and his desire is towards me." I am sinful and weak as ever, but he is my righteousness, and I am strong in him. I feel my heart to be deceitful, and that I have a wretched, wandering mind, and am prone to evil, and am often mourning on account of these things. But my mourning does not last long, for soon the Holy Spirit, the blessed Comforter, brings to me the sweet truth that the Lord is my salvation, and I cannot fear. I do not feel afar off when I pray, but seem in my prayer to be nestling near to my God and in his wonderful presence. His table is still prepared before me, and the precious word of Jesus feeds and exalts my soul. I know by experience that when the soul is feeding upon the heavenly manna and enjoying the love and peace of God, no unkind feeling can be entertained towards any, and especially not towards any of the people of God. Even though they have wronged us, we still at such a time can feel only love to them. While my heart is enjoying this season of refreshing from the presence of the Lord, I remember all those for whom I have evidence that they are the children of God with only love in the Spirit. How long this season may last I do not know. I do not want to go again into darkness and affliction of soul. I know that in the world I must have tribulation, for our dear Savior has said so; but I do pray that I may have patience under affliction, and that in him I may have peace. I do so desire that I may not be separated from him, but that I may feel that he is with me and his table before me while I remain in this valley of the shadow of death. I

find it so sweet to be near my Savior, and feel his blessed presence and love while here in this sorrowful world. I know I shall be abundantly and unspeakably satisfied when I come to dwell with him forever in the paradise of God.

SILAS H. DURAND.

STATE ROAD, Del., Dec. 6, 1883.

DEAR BRETHREN BEEBE:—I suppose, from the assurances that have been given, that the manuscript of the Baptist History must be about completed and ready for the press. I have had no opportunity to see or to examine any of the pages of this work; but being well acquainted personally with both the authors, and knowing them to be both capable and trustworthy, and knowing also the number of years of patient labor that have been devoted to the work, I entertain no doubt as to its excellency and reliability as a history, and its great value as a work of exhaustive research to all lovers of the truth. We have had church histories, but I am not aware that any of them have even pretended to discover the true church of Christ. They have given us histories of all the different state religions, from that established by Constantine all the way down. All the different factions and factious parties, the following of various ambitious leaders and disorganizers, the different isms and schisms, have been given prominence and importance by being recognized and handed down as occupying a place in church history. Through the mist and smoke of all this confusion of a confused mass of all sorts of worshipers, we may now and then get glimpses of a people distinguished by the purity of their doctrine and worship, but unrecognized except to be reproached and persecuted. The testimony of even their enemies assign to them all the marks of that people whose God is the Lord. A faithful history of the true worship, and of those worshipers who worship in Spirit and in truth, it will be conceded, I think, has never yet been published.

A vast amount of labor and research must necessarily be required to track out in all their hiding places a people fleeing everywhere from persecution; and while from the very nature of their organization not reckoned among the nations, yet necessarily for their own safety seeking seclusion. If such history can be had, the importance of it could scarcely be overestimated. Every sincere inquirer after truth should have a copy. It should be treasured up as a legacy to our children's children. It has been announced that three thousand copies would be struck off. I have said all along that it should not be less than six thousand to commence with. The work ought to command a sale of nine or ten thousand copies.

The price as published is too low. There is no reason why such a book should be published at cost, and Elder Hassell receive nothing at all for his years of labor. It would be difficult now to advance the price, as

it has not only been published, but many copies paid for. A work of that size and character, if well executed, does not sell for less than \$3.50 or \$4.00 a copy. I speak of the generality of publications. Even a large sale does not help the matter any for brother Hassell, unless there was some margin in his favor. I think if he furnishes the book as large and as well executed as proposed, that those who are able to do so would do a commendable thing to advance something upon the published rates, while it is certainly commendable in the publisher to endeavor to place his book within the reach of all.

I submit these suggestions for consideration.

E. RITTENHOUSE.

Scio, Linn Co., Oregon.

DEAR BRETHREN:—The following incidents in the life of Elder Wm. M. Morrow, as written by himself, I have transcribed for publication in the SIGNS OF THE TIMES:

"I was born in Wayne Co., Ky., March 28th, 1805, of Virginia parents, and became a stepson of Jesse Hancock in the third year of my age, and was raised by him and mother. Both joined the Baptist Church at Otter Creek meeting house, near our home, when I was a boy, in the same county. Here I got my education in the log school houses of Kentucky, and what I have acquired since is without the aid of schools. Here, too, my father's house being what is termed "a Regular Baptist tavern," where the preachers and other members of the old Virginia and North Carolina Baptists would come on visits to meeting, I took a deep interest in the subjects of their conversation. Here, too, I was married to Miss Amelia Hancock, in the twenty-second year of my age, by John Jones, Esq., January 18th, 1827. In 1829 we moved to McMinn Co., east Tennessee, with a view to going west, and started west March 4th, 1829. On the second Sunday in September, 1831, myself and wife were baptized by Elder Aaron Vandevier, pastor of North Fork Church of Regular Baptists, on the North Fork of Sangamon River, Sangamon Co., Ill., in the twenty-sixth year of my age. Then, in consequence of sickness, we moved to Gallatin County, Ill., and united with Bethel Creek Church, where Elders Archelaus Coffey, Thos. Coffey, his brother, Thos. P. Moore and myself were licensed to preach the gospel wherever God in his providence might cast our lot. Here my wife died June 10th, 1832, and was interred in the cemetery of Bethel Creek Church, in the thirtieth year of her age, leaving me with the care of two little sons. On the first Sunday in June, 1833, Miss Elizabeth Wyatt and myself were married by Elder Wm. Gholston, of the Regular Baptist Church, my wife also being a member of the Gun Prairie Church, in Franklin Co., Ill. We moved to Iowa in 1835, and settled in Mount Pleasant, Henry Co., being among the first settlers there, and were in the constitution of Big Creek Church of Old School Baptists, now called

Mount Pleasant Church, where, on the first Saturday in July, 1839, I was ordained to the work of the gospel ministry by the authority of Big Creek Church, by Elders Micajah B. Rowland, Thomas Howel, Samuel Hutton and James L. Gilmore. We afterwards moved to Mahaska Co., in the same state, and were in the constitution of the Big Grove Church, where we remained until 1854, when we came to Washington Territory, and located at Oakland, in Mason County, where there was not then any church of Regular Baptists."

At this point his own account terminates. What follows is from information obtained from his bereaved companion:

"We resided about twelve years in Washington Territory, and then removed to Scio, Linn Co., Oregon, and became members of Bethel Church, in the same county, which we left to be in the constitution of Scio Church of Old School Baptists, in 1873, where his standing remained until his Lord and Master called him from this world of many changes to his eternal home."

EDWARD LOAT.

MANCHESTER, Iowa, Nov. 11, 1883.

DEAR BRETHREN:—It seems to me that I cannot begin to write to you without coupling our dear departed brother's name (Gilbert Beebe) with those of his sons. O how often his familiarity comes up before me, and my mind runs back to former days, when he used to handle the sword of Gideon by the Spirit of the Lord, in dividing truth and error. And O how earnestly he would contend for the truth as it is in Jesus, salvation by grace through Christ the Anointed, and redemption through our Lord Jesus Christ. I say, my mind has run back to those sifting times in the division, and how few are left of the old veterans who then stood by and contended for the truth. But the Lord ever has and ever will continue to have his witnesses on the earth, while time endures. And when the last vessel of mercy is made manifest, then there will be no more use for the earth. Ah, brethren, what a glorious day! what a happy day! what a wonderful time! when God will gather his elect from the four winds under heaven, out of every nation, people tongue and kindred under the whole heaven. Then will the angel swear by him that sitteth on the throne that time shall be no longer. Then will the heavenly host be heard to shout, Glory to God, who hath redeemed us out of every kindred, tongue and people, and made us kings and priests unto our God forever and ever.

Dear brethren Beebe, I have not written as I thought to before I sat down, so I will stop my wandering and write what I had on my mind. I was going to say that God is better to us than all our fears. Perhaps our numerous friends, brethren and sisters would like to know how my dear old companion is getting along. She has gone beyond our expectation. She is able to wait upon herself some,

and goes about the house by using crutches or a chair. Otherwise her health is good as usual. She joins in love to all whom it may concern.

Yours in hope of eternal life,
S. P. MOSHIER.

WILLOW HILL, Ill., Nov. 25, 1883.

DEAR BRETHREN BEEBE:—This is my former home, where my only daughter and her family reside. Being here on a short visit, it was my privilege to attend the meeting of the North Fork Old School Baptist Church to-day and to-night, and to witness the ordinance of baptism. This is an old church, of the Wabash District Association, and it is being quite revived, and receiving frequent additions. In the year 1855 the Hickory Grove Church was constituted near here with ten members, late from the bounds of Conn's Creek Association, of Indiana, myself being one of the number, which association the new church joined. At the time of my ordination to the ministry, in January, 1857, I was requested by the brethren present to write for the SIGNS a brief account of the Hickory Creek Church, and the causes which led us to go to Indiana for helps and correspondence, which was published, and, unhappily, gave offense to some of the brethren here. All this had long passed from my mind, but to-night some of the brethren spoke to me of it, and I think it is due them that I should publish in the SIGNS an explanatory statement, which I am cheerful to do. I retract every word in that letter which unfavorably reflected on any of the churches or brethren of our people, and gave offense to any, and ask forgiveness of all for the same; for I believe that all local differences amongst our people should be healed and removed, and that brethren should dwell together in unity. For the brethren of the Wabash District Association I have fellowship, believing them to be the Lord's people, and sound in the doctrine of salvation by grace through our Lord Jesus Christ, and in the prosperity of their churches I rejoice. May we all be led to "follow after the things which make for peace, and things wherewith one may edify another," is my prayerful desire.

Yours in the bond of peace,

D. BARTLEY.

THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Although I lost two weeks last month from work on the History, on account of sickness, I still hope, if the Lord will, to send you the manuscript in January, 1884.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Dec. 5, 1883.

"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.

CIRCULAR LETTERS.

The South Louisiana Primitive Baptist Association, to the several churches of which she is composed.

DEAR BRETHREN:—Another year has rolled away since we last met in an associate capacity, and we have abundant reason to feel thankful to our covenant-keeping God that there are no visible marks of his displeasure resting upon us; that we are still blessed with the privilege of meeting together, both in church and associate capacity, to attend to the things that belong to the kingdom of our God, and for the comfort, edification and building up of one another in the most holy faith. We believe that the church of Jesus Christ, built upon that Rock against which the gates of hell shall not prevail, is the kingdom of our Lord and Savior Jesus Christ. Jesus is himself that King that shall reign in righteousness, and the subjects of his kingdom are the princes that shall rule in judgment. We understand from Daniel that it was to be set up by the God of heaven, that it should break in pieces and consume all other kingdoms, and it shall stand forever. And we are further informed by Daniel that this kingdom under consideration, and the dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. And we understand that where the word of a king is, there is power. Jesus says, "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." We understand that those to whom eternal life is given embrace all the election of grace; all who, according to the words of Paul, were chosen in Christ and blessed with all (not a part) spiritual blessings in Christ Jesus before the world began. To them Jesus stands nearly related. They are said to be bone of his bones and flesh of his flesh. Being nearly related to his people the right of redemption was his. Hence 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, and I will turn mine hand upon the little ones." Jesus says, "I am the good Shepherd. The good Shepherd giveth his life for the sheep." "I lay down my life for the sheep."—John x. 11, 15. Jesus Christ was then substituted in the room of sinners; hence he is called the Surety of a better covenant. We understand that in the death of Christ our guilt was legally transferred to him, and in this respect there is a striking resemblance between him and the ancient sacrifices. They were called sin offerings. Peter says, "Who his own self bear our sins in his own body on the tree: by whose stripes ye were healed." The sins which our dear

Savior bore upon the rugged cross were not his own, but ours. Our sins and guilt were sufficient to sink us down to perdition; but through reigning grace and mercy Jesus himself was graciously pleased to relieve us, by pouring out his soul unto death, by giving his life a ransom for many, to be testified in due time. It follows then that his death is the price of our redemption, and his sufferings were vicarious. He offered himself without spot to God. He appeared in the end of the world to put away sin by the sacrifice of himself. It is written that he gave himself for us. He was made sin, or a sin offering. He suffered the just for the unjust, that he might bring us to God. All the demands of the holy law which had been violated by his people were fully satisfied. Justice claims no more. When Jesus upon the cross cried, "It is finished," we believe that every obstacle in the way of complete reconciliation of all the heirs of our God was forever removed out of the way, and a firm foundation laid for our pardon, peace and eternal deliverance from sin and all its consequences; for he arose a mighty conqueror over death, hell and the grave, leading captivity captive, and giving gifts unto men. He must and will reign till all enemies are put under his feet. Yes, brethren, the prey shall be taken from the mighty, and the lawful captive delivered. The redemption and salvation of his people were among the settled things of eternity. Hence Jesus could say, "I come to do thy will, O God." Let us examine this will and testament, and hear what the Executor himself has said. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. Blind unbelief says, How can this be, since all are fallen, all are corrupt, all are depraved, all are dead in trespasses and sins, without hope and without God in the world? To Nicodemus, a ruler of the Jews, so great was this mystery that he was constrained to ask, "How can these things be?" By one it was asked in ancient time, "How shall man be just with God?" So we see that under every dispensation of our God the redemption, justification and salvation of his people has been the one all-important theme. Even angels themselves desired to look into the mystery. To the rich, free and abounding grace of our God be honor ever given. While in the love and practice of sin, walled up in carnal security, standing with folded arms upon slippery rocks, while fiery billows rolled beneath, even then, through grace abounding, the eye of pity, love and mercy was upon us, and we were snatched as brands from the burning. We then realized the force of the language of our Savior, "The hour is coming, and now is,

when the dead shall hear the voice of the Son of God; and they that hear shall live." Yes, he who is the life and light of men has now shined in our hearts. Old things are passed away; behold, all things are become new. New hope, aspirations and desires spring up in the soul; yes, a new creature in Christ. And in order that we shall walk worthy of the vocation wherewith we are called, God has said, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest." Not one of them shall be forgotten of our God. Loved with an everlasting love, and drawn by the tender cords of that love, they follow whithersoever he leads. Although our pathway sometimes lies along the thorny maze, and trials, sorrows and disappointments befall us in our pilgrimage, O let us remember that the Captain of our salvation has gone before, that he learned obedience by the things which he suffered, so that in all the afflictions of his dear children he was afflicted, and the angel of his presence saved them. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." We have the glorious promise that we shall be brought off more than conquerors through him that loved us and gave himself for us.

In conclusion, brethren, we will call your attention to the words recorded in 2 Peter i. 10, 11. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

M. PATTERSON, Mod.

I. S. MEADOURS, 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 EVERLASTING TASK FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1883.

Our subscribers are especially requested to address all letters for us, to the firm name of G. BEEBE'S SONS.

END OF VOLUME FIFTY-ONE.

By the abounding mercy of the Lord we have been sustained through another year, and with this number of the SIGNS OF THE TIMES the fifty-first volume of its publication is completed. Language fails to express the deep thankfulness due to God for his kind providence, by which we have been preserved and blessed in our labors in the proclamation of the glorious doctrine of the gospel, and in the enjoyment of the love and fellowship of his saints, thousands of whom, after reading our sentiments as published twice a month, have annually given substantial approval of our service by their continued patronage. In reviewing the past years, although much of the time called to walk in darkness, with no guide but the pillar of fire, in which the presence of the Lord was veiled from our frail reason, with humble thankfulness we would confess that "Hitherto hath the Lord helped us." Often has the way been rough and crooked to human reason, and being inclosed with hewn stone, it seemed that we must utterly fail; but by a way that we knew not, and in paths unknown to us, he has led us forth by the right way to go to a city of habitation, even to dwell in the house of the Lord, and to rest under his protection.

When the church of Christ had been overrun by the disciples of Fullerism, who would not endure the sound doctrine of complete salvation by grace, it seemed that the little flock were hopelessly scattered. The solitary ones who mourned alone in their desolation knew not that thousands were similarly oppressed in various sections of the earth, and their exulting enemies appeared to have good reason to taunt them with the prospect of their early extermination. Then they could well feel the discouragement which Elijah expressed in his intercession, saying, "I am left alone." In that dark time, when every channel of public communication was closed against the truth, the Spirit of the Lord moved the late beloved editor to send out the first issue of the SIGNS OF THE TIMES. Without capital, without education, and without any known support on earth, he made the venture, relying alone upon the omnipotence of truth to sustain it. The derisive howling of the rich and popular votaries of antichrist advertised the effort, and the hidden ones in all sections thus heard that the first periodical in all the world had been issued with no other object but to defend and proclaim the gospel "as the truth is in Jesus." In this the wrath of man was overruled by the Lord to the service of his truth, and the scattered saints were enabled to find each other. Thus, like the unclean ravens which

contrary to their nature brought food to Elijah, the hatred and contempt of those enemies of the gospel of Christ were the channel through which the lovers of truth were brought into correspondence. The half-century of the editorial service of Elder GILBERT BEEBE was marked by evident tokens of divine protection throughout, as many surviving witnesses can attest; and his peaceful release from his labors commanded an unwilling tribute even from enemies, who could have "no evil thing to say" of him. From this discouraging beginning the publication of the SIGNS OF THE TIMES has been sustained, and now finds many thousands who are otherwise separated from those who have obtained like precious faith. Since the pen of our lamented father dropped from his pulseless hand, it has given strength to us on whom its editorial management has fallen that the paper is still welcomed by the dear saints, who have kindly expressed their approval of our earnest efforts by continued patronage and by their highly appreciated correspondence. For this manifestation of divine favor may the grace of God enable us to be ever grateful to him.

Encouraged by evidences of fellowship and appreciation received in the long service of the SIGNS OF THE TIMES to the cause of gospel truth, it is our purpose, if the Lord will, to continue the publication through the coming year at the present subscription price, and maintaining inviolably the same principles as set forth in the original prospectus in 1832. Fifty-one years have developed no occasion for revising that abstract of the faith and doctrine to which this paper was pledged in the prospectus; and that every reader may judge whether there has been any wavering on our part, that abstract is here presented:

"1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah—the Revelation which God has given of himself, as Father, Son and Holy Ghost. 'These Three are One.'—1 John v. 8.

"2. The Absolute Predestination of all things.

"3. Eternal, Unconditional Election.

"4. The Total Depravity and just condemnation of fallen man.

"5. That the Atonement and Redemption of Jesus Christ are for the Elect only.

"6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.

"7. The Final Preservation and Eternal Happiness of all the sons of God, by Grace.

"8. The Resurrection of the dead, and Eternal Judgment.

"9. That the Church of Christ is composed exclusively of Baptized Believers—that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.

"10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

"The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., &c., making war with the Mother, Arminianism, and her entire brood of Institutions."

To those dear saints who have aided us by their valuable correspondence we return heartfelt thanks, and earnestly solicit from them and others a continuance of their contributions to our columns, in which, while assisting us, they comfort and encourage the many trembling ones, who read their own deep trials written more clearly than in their own language. Were it practicable to publish all the expressions of appreciation from widely scattered pilgrims, those who have written would feel that they had not labored in vain. As in the past, it is designed in the future to avoid spreading abroad personal and local dissensions, which are only aggravated by giving publicity to them. If these cannot be satisfactorily settled in the vicinity where they originate, there is no peaceable end subserved by appealing to the public. Correspondents will therefore favor us by avoiding such matters in letters designed for publication. Christ and him crucified will furnish matter sufficient to fill our pages. Scriptural views on points of doctrine and order, and practical exhortations, will always be thankfully received, and so far as space will allow they will be published. Correspondence of this character is profitable and interesting to all lovers of truth; personal and local dissensions cannot profit any, and will therefore be rejected. It is hoped that all will readily see the propriety of this decision, since our paper is designed to serve all in every place who love gospel truth, which it could not do by spreading abroad local discord.

All who sympathize with our desire to disseminate the truth are solicited to sustain us by a continuance of their liberal patronage, and by extending our circulation as they may have opportunity. As formerly, we shall continue to the extent of our ability to supply gratuitously such as have not the ability to pay for the paper; but to enable us to do so it is needful that agents and paying patrons remit promptly as convenient the small sums due from each of them, which, if withheld, in the aggregate amount to enough to seriously embarrass us, and forbid the supplying of those who are unable to pay the subscription price. Seeking to make our paper worth its cost to every patron, we can offer no premiums for subscribers except the truth contained in every copy. Our large list of gratuitous subscribers having prevented any accumulated profits, we have no fund left from which to draw means to buy presents for agents. Still trusting to the liberality of such as love gospel truth, we earnestly desire every reader to aid in extending the circulation of the SIGNS OF THE TIMES, and rest in the assurance that they will find a reward for their labor in the con-

sciousness of having brought comfort to the afflicted and poor people whose hope is in the salvation which is of God in Christ Jesus.

Those who wish to discontinue their subscriptions will oblige us by seeing that their accounts are paid up to date, as each one has the statement on the brown paper stamped with the name on every number, showing the time paid for. See "Instructions to Subscribers," page 286.

VOCATION OF SAINTS.

"I THEREFORE, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3.

There is no creature of our God so highly favored or so exalted as those saints and faithful in Christ Jesus to whom this earnest exhortation was addressed by the inspired apostle. The most noted characters whose names glitter in the records of fame, and who receive the commendation of men, have attained only a temporal superiority over the unknown myriads of their fellows, and their honors must fade before the destroying scythe of time. The saints have an infinitely more glorious heritage, in that their names are written in heaven in the book of life of the Lamb slain from the foundation of the world, whereby they are identified as "heirs of God, and joint heirs with Christ." In this heritage "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Indeed, these sufferings are the earnest or assuring witness of that far more exceeding and eternal weight of glory which is secured in that joint inheritance. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. ii. 11-13. In consideration of this comforting testimony, well may we glory in tribulations, and "Rejoice evermore; pray without ceasing; [and] in everything give thanks." It is the vocation of those who are called to be saints, that they endure afflictions as suffering with their Lord. He gives to each that peculiar form of tribulation which seems good in his sight, and to every sufferer he gives grace to help (or support) in time of need. That grace is sufficient. When he wrote this epistle, the portion given to Paul included imprisonment, which he often endured; yet as the prisoner of the Lord, he besought his brethren that they should "walk worthy of the vocation" wherewith they were called. That there might be no mistake as to the manner of that walk, he specifies particularly how it is distinguished. A haughty and overbearing deportment, demanding submission of others to our own sentiments, and assuming to ourselves infallibility, is not consistent with this earnest exhortation. It is possible that the saints may fail to

heed this instruction, or there would have been no need of including it in the inspired record. But when walking in the Spirit, which alone is worthy of their vocation, the saints will always manifest "all lowliness and meekness." This is the Spirit of Christ, "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 led by this Spirit, there is no possibility of wars and fightings among the disciples of our Lord; for then in lowliness of mind, each esteeming others better than themselves, every one is subject one to another, and clothed with humility. In such a mind they are well prepared to bear one another's burdens, and so fulfill the law of Christ. It is very important, in trying the spirits which claim our allegiance, that we carefully examine on this point; for while Satan may be transformed into an angel of light, he is not the less the enemy of truth, and cannot conceal the real hatred against God which is his very being. There is no test by which to "try the spirits, whether they are of God," safer than that which is given by our Lord, "Ye shall know them by their fruits."—Matthew vii. 16. However plausible may be the pretense of zeal for truth with which any spirit may present its doctrines and suggestions, this test will certainly expose their character. Let every sentiment be tried by the unction from the Holy One, whose anointing teaches every "little child" of all things, and is truth, and is no lie. When Jesus Christ was revealed in your first view of salvation by grace, did it produce a feeling of hatred to any mortal? Was not the fruit of that Spirit love instead of hatred, humility instead of self-confidence, and gentleness instead of harshness? That Spirit never produces different fruit from this. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James iii. 14-18. It does seem that all the "little children" should be able to discriminate between such opposite qualities as are here given for their guidance. And so they do when led by the Spirit of God; but wars and fightings inevitably come among them when they are vainly puffed up by their fleshly mind.

It is profitable to examine ourselves by this inspired standard of truth. If the Spirit of Christ is leading us, that forbearing love mentioned in the

text will be found. But if terrible strife and confusion and every evil work appear as the product of that wisdom to which we have attained, may we not justly conclude that we have mistaken the wisdom which is earthly for that which is from above? Again, the Holy Ghost gives another standard, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 6. As this is the testimony of the same true Witness, it perfectly harmonizes with that written by James. Every teacher who rejects the record of the inspired apostles, and prefers some creed devised by human wisdom as clearer testimony than that written by inspiration of God, has placed himself on the side of error. Then they who would walk worthy of this vocation are not at liberty to know any guide in that walk outside of the divinely authorized rule. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 16. This, then, is the walk to which the apostle calls the saints and faithful in Christ Jesus; and however any other course may be approved by the wise and prudent among men, even though they claim to be a religious council, it is without the commandment of our King, and therefore is not "worthy of the vocation wherewith ye are called."

The "lowliness and meekness" enjoined in our text does not imply that any portion of the doctrine of the gospel must be kept back by the saints. Such a proposition as would dare withhold anything which the Lord has taught, would be as defiant of his authority and as insulting to him as would the addition to his word of what he has not enjoined. In either case, instead of lowliness and meekness, the most heaven-daring presumption would be involved. In this urgent appeal, as in every portion of the doctrine of Christ, there is perfect harmony with the whole revealed testimony. As "love is the fulfilling of the law," (Rom. xiii. 10,) so "forbearing one another in love" is the fulfilling of this earnest exhortation of the apostle in the spirit of the law of Christ, the antitype of all that was written in the law and in the prophets and in the Psalms, which all testify of him only. And it is only the love of God which can lead to compliance with this entreaty, as it is only by this love that the disciples of the Lord Jesus are distinguished. "By this shall all (men) know that ye are my disciples, if ye have love one to another."—John xiii. 35.

"Endeavoring to keep the unity of the Spirit in the bond of peace." This closing expression of the text clearly agrees with the correctness of the view presented of the former portion. That love is the only principle which can produce this "endeavoring." Selfish motives might lead to an effort to consolidate as many as possible in seeking to attain any desired end; but this would not be keeping the

unity of the Spirit in the bond of peace. Unity is something more than concordant agreement. It is not an attempt to secure harmony, but "endeavoring to keep the unity." It must be in existence and in present possession, else there can be no endeavoring to keep it; and the mode of keeping it is also specified. It is not to be kept by strife or terror, nor yet by deceitfulness or concealment of the truth; but as defined in the following context, the manifestation of the Spirit of Christ in word and deed is "endeavoring to keep the unity" as it already exists in as many as are led by the Spirit of God. None but sons of God are led by his Spirit; and even they are sometimes deceived by the devices of the tempter, so that they exhibit the works of the flesh, knowing not what manner of spirit they are of.—Luke ix. 55. Love, which worketh no ill to his neighbor, is the peculiar fruit of the Spirit which cannot be counterfeited.

"Devils believe, and tremble, too,
But Satan cannot love."

Then, this direction is fulfilled when the saints "Let brotherly love continue." So it is enjoined by another apostle, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 22, 23. This love, without dissimulation, is "the bond of peace," which is also "the bond of perfectness."—Col. iii. 14. May the grace of our God enable all who love the Lord to walk in obedience to his Spirit. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii. 17.

ON page 286 will be found an advertisement of brother Charles B. Welch's "Superior Balsam." We have used this medicine in our own family, and can say that, as far as our experience goes, we have never seen its equal for allaying a cough, and we cheerfully recommend it to any who may be in need of such a remedy.

INFORMATION WANTED.

WILL some of the brethren at Santa Ana, California, correspond with the undersigned by private letter, as I saw some time since a request from them in the SIGNS OF THE TIMES for some one of the ministering brethren to come and locate with them. Address

R. S. BELKNAP.

ANGORA, Coos Co., Oregon.

CHANGE OF RESIDENCE.

Eli T. Kidwell having changed his residence from Fairfax Station, Va., to Occoquan, Prince Wm. Co., Va., desires his correspondents to address him at the latter place.

ORDINATIONS.

At a call of Pine Knob Church, in Grayson Co., Ky., for help to meet with them at their November meeting, for the purpose of examining, and (if thought expedient) setting apart brother JAMES STURGON, one of her members, to the work of the gospel ministry, the following Elders and brethren met in council.

From Rock Creek Church, Elder W. B. McGrew.

From Salem Association, Elder W. H. Sturgon.

From Pine Knob Church, Deacon J. C. Keith, M. L. Shain, H. C. Shaw, M. Shain and Ellis Kelly.

The council organized by electing Elder W. H. Sturgon Moderator, and Ellis Kelly Clerk.

After singing, and prayer by the Moderator, brother James Sturgon was presented to the council, and the Moderator made the necessary inquiries in regard to his standing in the community, his walk as a citizen and as a christian. The candidate then gave a relation of his christian experience, call to the ministry and doctrinal sentiments, all of which were satisfactory.

The Elders present then proceeded to the laying on of hands, with prayer by Elder W. H. Sturgon.

Elder W. B. McGrew gave the charge to the candidate in a solemn manner.

Elder Sturgon then made some remarks in regard to the duties of pastors and churches.

The right hand of fellowship was then given to the candidate by the council, when the business closed.

WM. H. STURGON, Mod.

ELLIS KELLY, Clerk.

MARRIAGES.

ON Sunday evening, Dec. 9, 1883, at the residence of Squire W. Carey, in Middletown, N. Y., by Elder Benton Jenkins, Mr. Andrew Hansen and Miss Hillie Beechlee, both of Middletown.

By the same, at the same time and place, Mr. John McDermott and Miss Katie Leonard, both of Middletown.

OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request of the New Valley Church I write you of the death of Deacon Samuel Orrison. Brother Orrison was born April 9, 1810, and died October 6, 1883, aged 73 years, 5 months and 27 days. He was baptized into the faith and order of the church in August, 1859. We all feel very sorrowful over the loss of brother Orrison. Such a loss, we feel, seldom befalls a church. As a husband, father, friend and neighbor, he was of full measure, coming up to the highest standard, filling every relation of life in such an unexceptionable manner that none knew him, not one, but to love or respect him. He was blessed with a disposition given to few, never, perhaps, angry in his life, and with principles as true as the needle to the poles. As a christian he was devoted, kind and tender. He lived in the highest life of a christian, exemplifying in the most remarkable manner the beauty and power of charity. It was in his heart that brother Orrison abounded in the riches of the grace of God and the knowledge of the Lord Jesus Christ. He did that which for him seemed the most natural thing to do. We all loved him, and surely none had a right to love him more than I. He was the only living active member of the New Valley Church when I became a member. I never can forget his charity toward me.

I tried to preach on the occasion from 2 Cor. v. 1. He leaves a son and daughter, both of whom partake in a large measure of their father's amiable disposition. May the Lord our God, who worketh all things to his glory, make us to see and bow before his wisdom.

Yours in christian love,

E. V. WHITE.

LEESBURG, Va.

DIED—December, 1882, near Messongo Church, Accomac Co., Va., Sapphira White, aged about 75 years. Her disease was consumption. Sister White had been a member of the Old School Baptist Church nearly fifty years, and died in the triumphs of faith. I saw her a short time before her death, and she seemed to be perfectly resigned to the will of him who had been her strength for so many years. I was not at home at the time of her death, so her funeral did not take place until the second Sunday in May, 1883, when I tried to speak words of comfort upon the doctrine of the resurrection.

ALSO,

DIED—At home in Accomac Co., Va., Nov. 6, 1883, Nancy Mearse, the mother of Elder J. C. Mearse, in the 85th year of her age. Sister Mearse had no particular disease, but sank under the weight of age, and gradually weakened away. The last time that I saw her while she was conscious, she spoke freely of the goodness of the Lord, and I was told that she sang hymns all through alone. She selected the text, and told me that she wanted me to preach at her funeral from Rev. xiv. 13. She wished to be taken to the meeting house at Messongo, where she had been a member a great while. She was an invalid for a number of years, and for several years was not able to attend meeting. Her request was granted, and on the 8th of November her remains were taken to the meeting house, when the writer tried to speak words of comfort concerning that death which was spoken of in the text. Her remains were then laid away to await the morning of the resurrection.

ALSO,

DIED—November 20, 1883, at the residence of her son-in-law, Wm. S. Bird, near Messongo, Accomac Co., Va., Ann Mariah Byrd, being also my mother-in-law. Mother was in the 77th year of her age. She fell out of a door several years ago, and crippled herself in one hip, and never after walked without a crutch. She never made a public profession of religion, but she seemed to have a conscious sense of the forgiveness of her sins some two or three years before her death, although she never spoke to me about it until a short time before her death; but she had talked to others on the subject. Her disease was complicated, but ended in dropsy. Her funeral services were conducted by Mr. Handles, her youngest daughter's pastor. She was laid by the side of her companion, who preceded her to the grave nearly twenty years. May God sanctify this dispensation of his providence to our good, for his name's sake.

T. M. POULSON.

DIED—At Scio, Linn Co., Oregon, Oct. 12, 1883, Elder Wm. M. Morrow, in the 79th year of his age. He has been in declining health for some time, more especially during the present year, being subject to weakness of the digestive organs and of the bowels, every attack leaving him weaker than before. He was confined to his bed for eight days preceding his death. He bore his sufferings with much composure of spirit, and expressed himself resigned to his heavenly Father's will, and as not being afraid to die. Being very weak, he did not talk much, but doubtless he was comforted by his Savior's presence, for his end was in peace. His aged and beloved companion, with their children, are left to mourn their great loss, whose place the Lord alone can supply, and give them resignation to his holy will. The church also feel their loss, for he was firm in the faith once delivered to the saints, and his gentle and unobtrusive manners greatly endeared him to the brethren and to all who knew him. He had also a good report of them who are without. He had been a member of the church fifty-two years, and of which forty-four years were in the ministry. A discourse was preached by Elder John Stipp, in which the christian's hope and consolation were set forth in their beauty, to the relatives and friends who assembled at the residence, and then the remains were removed to the Masonic Cemetery near, followed by a large number of citizens with every mark of respect, and there buried. As the grave closed over the sleeping dust, the song of praise to God ascended, beginning, "How firm a foundation, ye saints of the Lord."

EDWARD LOAT.

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